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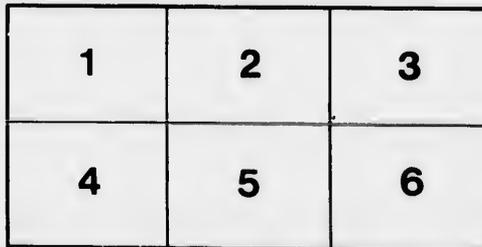
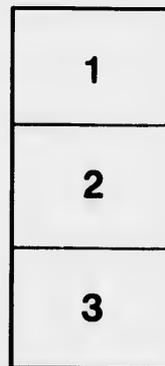
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No. 3.

HAMILTON, 11th July, 1856.

TO THE CONGREGATION OF KNOX'S CHURCH,
HAMILTON.

—•••—

The acts of your Elders and Deacons again compel me to defend myself. I ought to have vindicated myself ere this, but pressure of business has alone prevented me; (to those of you, who are my clients, the pressure of business is well known) but before entering on my defence against the aggressive acts referred to, permit me to give you my reason for not reviewing the acts of the parties referred to, in the concluding portion of my last letter to you, and which I then intended doing shortly thereafter, as I have a respect for what I say. If you will turn to Jeremiah, Chap. 24, v. 1 and 2, you will then read of two baskets of figs which were shown to Jeremiah, *as set before the temple*—indicating thereby the rulers—in the one of which the figs were “very naughty, which could not be eaten they were so bad.”—And when Jeremiah was asked what he saw, he said figs—“the evil, very evil, that cannot be eaten, they are so evil.” Upon mature reflection, I saw this to be the very state of these parties, and, as in reviewing the acts of those I was compelled to review, I had to travel through much filth; I felt I could not go on, as it was not absolutely necessary to my defence; my position, as to being in the right, being admitted by all, whose opinion was of any value.

In January last, when the seats in the Church were announced to be let, I went to the Church on the evening appointed; when I reached there I found James Walker and George Murison, Deacons, and two or three other persons; I waited, with much patience, for some time. James Walker, evidently to detain me as long as possible, spent much more time than was required with a person; I having an appointment with a Medical Gentleman to see my mother, who was very ill, spoke to George Murison, and offered him my pew rent for the then next six months, (as I, invariably have paid in advance,) explaining to him my mother's position, which rent he refused to receive, saying that I must pay it to Mr. Walker; I remonstrated with him, as he was a Deacon, but to no purpose, and had to wait sometime longer upon James Walker; when he had arranged with all those before me, I offered him my usual pew rent for the then next six months,

which he refused to take, saying, "The Deacons' Court have passed a Resolution not to rent the pew to you any longer," to which I replied by again offering him the money, and saying that I insisted upon retaining my pew; that I had a right to it, to which he answered, "*we have taken legal advice upon the matter, and you have no right to your pew.*" I asked him why I had not a right to my pew; he answered, "You have abused the office-bearers of the Church." I said to him, that the public thought otherwise, but that, whether or no, that was no reason for putting me out of the Church, and that I would like to see any man put me out of my pew, to which he answered, "*We will not put you out, but we will put others in ;*" to which I replied, that I would throw every fellow out who dared enter my pew, and that my oak stick might again be useful; and again tendered him the rent, and asked him if he was satisfied with the amount and tender, to which he replied, that he was, but would not receive it; and I, thereupon, left the Church. Bear in mind that George Murison was present, and heard all this conversation precisely as stated above.

On Tuesday evening, 1st July, instant, I tendered to James Walker the rent of my pew for the then next six months; he answered, "*we have not a pew to rent you ;*" and, when I again tendered him the rent, remarking that I desired to put it out of his power to swear that I had not tendered it to him, he replied, "I am satisfied with your tender, but we will not take pew rent from you;" I then left him.

After reading the foregoing, I ask you seriously and solemnly to say, have you ever witnessed so much baseness, and such a depth of human depravity, and gross iniquity, so utterly subversive of true godliness, in a body of Elders and Deacons,—I say Elders and Deacons, as the Deacons' Court is composed of both—and when I further say to you, that when I brought George Murison to task for same, immediately thereafter, in my office, he, after endeavouring to forge every excuse he could, finding he was only, thereby, sinking deeper in the mire, became audacious, and avowed that the Deacons' Court had done right, that there was a very full meeting of the same, (which, also, had been stated to me by other Deacons,) that only two or three were absent, and that *the Reverend Robert Irvine sat in the Chair*, when the aforesaid resolution was passed; I feel, that even after all that I have previously proved against him, you will, if you are possessed of any Christian feeling, be horrified. A Minister of the Gospel, with his Elders and Deacons, whose duty is to do their utmost to save souls from eternal perdition, by all the means of Grace within their power, and the chief of which is the preaching of the word, actually attempting and doing all they can, (and, when I use the word "they," I do not thereby, charge the Reverend Robert Irvine, unless he was there, as Murison alleged he was, and which I had previously heard was the case, and which I certainly can have no reason to doubt,) to exclude me from hearing, what he and they, I suppose, would call the Gospel preached.

Admitting, for the sake of argument, that I was really a very bad man; if I had been a member of any, merely human society, political, social or

otherwise, being a bad man, the other members would have had an undoubted right to thrust me out of the society; but when we consider, that the institution of the Christian religion was solely to save souls, even the very worst of the human family, and that such is the sole aim, object and end thereof, and that the aforesaid office-bearers, upon their respective inductions to their respective offices in the Church, were solemnly sworn to their belief in the same; how fearfully awful the depravity of these beings must be, ere they could have performed the act referred to above, if they really believed that the Rev. Robert Irvine preached the Gospel of our Saviour purely, as if they thought that he did not, but preached heresy, then the question would arise, was not the act done for my benefit: that this however, could not have been their view, their subsequent attendance upon his ministrations, without taking any means to remedy the evil—clearly testifies. We are therefore, constrained to adopt the former position, and, I ask, can it be possible that they believe our Saviour's declarations, "I came not to call the righteous, but sinners, to repentance;" "Ho, every one that thirsteth, come ye to the waters;" or, if from so often hearing the Rev. R. Irvine in the Pulpit of Knox's Church, saying, "If the Bible tells the truth," "if our Saviour tells the truth," they have arrived at the awful conclusion, that in these instances, our Saviour has not told the truth.

A Christian, no doubt, may fall into grievous sins, but I fear that the individual who would put any one out of a Church is not a Christian, and, even should he preach the Gospel, he has great reason to dread occupying the position put by the Apostle Paul, that notwithstanding so, "he, himself, might be a cast away." This is a solemn matter, and when you come to reflect, that by the aforesaid acts, my sister, a member in the full communion of that Church, and my brother James, were also put out of the Church, against whom nothing is said or pretended to be said: the ungodliness of the act becomes the blacker, the more fearful.

Think of a body of Elders and Deacons going to a lawyer, and asking him, whether they *legally* could eject a man from his pew in a Church, and one who had always paid his pew rent in advance, and whose conduct in the Church, they do not, as they dare not, pretend to find any fault with, and alledging, as the sole excuse for so doing, that I had abused the office-bearers of the Church, and which, they well know, is false, utterly false, and notoriously so; but, were it true that I had abused the office-bearers, would that have been any excuse; is that following the example set by our Saviour whilst on earth and what an exemplification is it of the command of our Saviour. Luke, Cap. 14, v. 23: "Go out into the highways and hedges, and *compel them to come in*, that my house may be filled." A body of spiritual office-bearers in a Church or Congregation, with the temporal office-bearers thereof, calling in the aid of the law of the land to thrust a man out of his pew in a Church, and thereby prevent him hearing what they profess to call the Gospel of our Saviour preached. Is that the way to save a soul; is it not, on the contrary, doing all they can to prevent a soul being saved, aye, to damn a soul if possible. The shorter Catechism of the Westminster

Assembly of Divines, which they have solemnly before their Creator, and in the face of the Congregation, avowed their belief in (the most solemn of all oaths), says, "That the Spirit of God maketh the reading, *but especially the preaching of the word*, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort, through faith unto salvation;" have these office-bearers ever read the same, and if they have; and if they at any time believed the truth of the same; would it not appear that now, either from hearing so often the hereinbefore quoted observations of the Rev. R. Irvine, or from so often hearing him in the Pulpit, speaking much about atheism and infidelity, or from some other cause, that they have become infidels or atheists; as I have already remarked, a Christian may fall into grievous sins, but certainly and assuredly, he would never desire to exclude any soul from the means of grace: a Christian *cannot* be guilty of an act so fearfully awful.

The remark made by James Walker, "We will not put you out, but we will put others in," is just what would be expected from him; it is grossly Jesuitical, but has no depth, for, although his mind is the mind of a Jesuit, (a melancholy fact,) yet, it wants the mental training of a Jesuit, hence his Jesuitism is gross, simply gross, and is only equalled by his audacity, (which latter is an essential quality in a Jesuit.) In truth, after the "John Moore matter," only James Walker could have shown himself in the Church, the whitewashing of the session in the matter, notwithstanding, and to think of his audaciousness, sitting in the Mechanics' Hall, on the platform, beside the Minister, well characterized by a person, (one of the office-bearers, also,) the other day, for I claim no credit therefore, in the following pithy sentence respecting such his appearance, "Behold I and the people."

As I can only judge of the hearts and consciences of men, by their acts, and as I have no wish to confine the aforesaid office-bearers, to the judgment delivered above, although I sincerely believe, from all their acts, I have delivered a correct judgment; yet, as the Rev. R. Irvine had been preaching strange doctrine before then, (which I shall quote hereafter,) and which they might think heretical, and although they might see fit to risk their salvation, yet, they might not wish to hazard mine, and hence, desire to remove me out of the reach of it, and if they so plead to avoid the judgment pronounced above, (as they cannot avoid it in any other way), what can the Rev. R. Irvine say in his defence? If it is the case that he sat in the Chair when the aforesaid resolution was passed; if he attempts, on the one hand, to avoid the Scylla of unbelief and ungodliness, by concurring in the last supposed position of the Elders, he must, inevitably fall into the Charybdis of preaching heresy—for him there is no way of escape. Let us now see what he really did preach, and what, in that respect, I state, I can avouch to be correct and true.

First. Take those fearful expressions already cited, "If our Saviour tells the truth," "If the Bible tells the truth." So often repeated by him, and even as late as on Sabbath, 8th June last. "But we do know that if the

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Bible speaks the truth:" The word "if," so conjoined, implies a doubt; for instance, take the language in which the devil addressed our Saviour when he was an hungered. "If thou be the Son of God, command that these stones be made bread." The devil, although he must have felt almost certain as to whom he was speaking unto, yet, did have a doubt, "if," and to satisfy the "if," the doubt, he wished that to be performed which would satisfy him. In merely human matters we have a right to question and doubt, as human nature is not perfect, but the using of the word "if," in reference to the credibility of our Saviour, or of the Bible, in any manner it may be used, and in conjunction with, or followed by any other language, no matter what, is truly horrible.

I will next transcribe a letter which I addressed and sent to the Rev. R. Irvine, on 8th October, 1855. It is as follows:

HAMILTON, MONDAY EVENING,
8th October, 1855.

THE REV. R. IRVINE,

Sir,

If you will turn to the Bible, in Psalm 139, v. 8, you will there find the words, "If I make my bed in hell, behold thou art there;" and in Amos, Chap. 9, v. 2, "Though they dig into hell thence shall mine hand take them." These are clear proofs of the omnipresence and omnipotence of God, and which easily could be confirmed by other passages of scripture.

If you will call to mind the sermon you delivered yesterday forenoon, you will recollect that you said, "If it were possible for God to enter hell, his presence there would make hell holy, or drive the devils out of it, or the devils would drive God back to Heaven." Also, "If there was sin in Heaven it would drive God out of it," and this latter remark you repeated, and you also repeated a portion of the first.

Your statements above cited, deny, clearly and directly, the omnipresence and omnipotence of God, as clearly and directly, as the same are taught in the foregoing cited passages of Scripture. Your words, "If it were possible," clearly indicate impossibility, and the driving of God by the devils back to Heaven, as clearly indicates that if God did get into hell, it would just be as likely that the devils should drive him out, as he drive them. And the statement, that his presence would make hell holy, as clearly sets at defiance, and denies the express declarations of Scripture that there is a hell, for if you attempt to get rid of your language being a denial of God's omnipresence and omnipotence, by alledging that it does not deny these attributes of his. The admission then, on your part, that he is omnipotent and, also omnipresent, and therefore, he being in hell as well as in Heaven, and on earth, should have made hell holy, by his presence therein, and should have driven the devils out of it by his omnipotence; therefore, there now cannot be a hell, although the devils may exist somewhere.

Your other statement, that, "If there was sin in Heaven, it would drive God out of it," as clearly and directly says, that sin has more power than God, else God would drive it out of Heaven, not it drive God, and therefore, is also a direct denial of the omnipotence of God.

Your language above cited, is clear and direct infidelity, aye, rank infidelity.

There are some other remarks of yours, also, in direct contradiction of the Bible, such as "You believe that there is salvation for man in eternity by the death of our Lord Jesus Christ." (Man's salvation must be accom-

plished in time, not in eternity.) Also, "Our Saviour borrowed a body." This also, is a denial of his omnipotence, as the term *borrow* implies clearly, *no right* in the borrower to take without leave. Our Saviour, the Bible says, assumed our nature, implying his *right* so to do, and his *power* to do it: but I will not add further; I will however, maintain the proof of these, and others of your statements, for the proper time, as the Church must be purged.

I am, Sir,

Yours, faithfully,

COLIN D. REID.

The foregoing letter speaks clearly for itself. The allegation therein cited, "Our Saviour borrowed a body," and which is a common observation of his, slightly altered occasionally; for instance, in his first prayer on the Sacramental Sabbath, 5th April last "That frail humanity which he borrowed from us," and in his sermon on same day, "Long before he borrowed our body," clearly and unequivocally imports, that our Saviour *had not the right to take* upon himself our nature without our leave—as to borrow is to take from another *by request and consent*, and not only so, but with a view *to use the thing taken for a time, and return it*, so that the aforesaid language is not only a virtual denial of the omnipotence of our Saviour, but also, of one of the grand leading doctrines of the Bible, namely: *The union in our Saviour, for ever, of the two natures*; although distinct, yet in one person, for if he only borrowed his human nature, or "body," (to use the aforesaid language, which is still worse, as it necessarily implies *a body in existence*, when he asked for it, or "borrowed" it, and if a body in existence, as unquestionably it must, whose body could it have been, it must have belonged to some man,) then he must return it to the lender thereof.

You will also recollect of another assertion made by him in another sermon, and which is, "By faith our Saviour raised Lazarus from the dead." Is not this language a clear denial, by implication, of the Divinity of our Saviour. Our Saviour raised Lazarus by virtue of his inherent power as God; as a man, and as a man only, could he have had faith; hence if he raised Lazarus by faith, he was a mere man. To understand this more clearly, it is only necessary to ascertain what faith is; first then, faith in the general acceptation thereof, is simply belief; the assent of the mind to the truth of what is declared by another; and secondly, in Theology, it is the assent of the mind, or understanding to the truth of what God has revealed; and thirdly, justifying or saving faith, is an entire confidence or trust in God's character and declarations, and in the character and doctrines of Christ, with an unreserved surrender of the will to his guidance, and dependence on his merits for salvation. These are the various kinds of faith, truly and properly defined. By which you will clearly see that man only can be the subject of faith, not Deity. Deity, in Theology, being the object of faith.

As an additional illustration, take the instance of Peter walking on the sea; that was by faith in the command of our Saviour to him to come unto him; Peter simply believed the command, and whilst his *faith* in the

power of God to support him continued, he did walk upon the water. Will the Rev. R. Irvine dare say, in plain language, that our Saviour, in his human nature alone, that is simply as man, raised Lazarus from the dead. If so, what is the import of his language, "Lazarus, come forth."

I will not further pursue his sermons prior to the passing of the aforesaid resolution, simply remarking that I have notes of some of them, which, if he wishes, I can produce, but I will now, in order to shew whether or not he has become better, give a few quotations from some of his subsequent sermons.

I will begin with his sermon on Sabbath evening, 23rd March last, in which he said, "The prayers of a righteous man were just God's promissory notes returned to him, and which he duly honoured." This, I frankly admit, is entirely beyond my comprehension.

In his sermon on Sabbath forenoon, 4th May last, he said, "Every man out of Christ is in misery, as much in misery as a fiend in hell; the one is a fiend in hell, the other is a fiend on earth; in fact, the only difference between them is just this, the one fiend is in hell, and *hell is in the other fiend*. Note.—First. Every fiend in hell, as well as every man on earth, must be different in every respect, hence the absurdity of the comparison to a fiend. Second. Every unregenerate man is not a fiend; a heathen, who is an unregenerate man, may be, and often is, a man of fine feelings; take for instance, the young ^{man} who came to our Saviour, putting the question, "What shall I do that I may inherit eternal life?" he was an unregenerate man, a man out of Christ. Yet it is said, Mark, Cap 10, v. 21, "Then Jesus beholding him, loved him;" this is the love of an individual, contradistinguished from his general love; dare therefore, any one say that our Saviour would love a fiend. Then as to hell being in the man, or fiend on earth; hell is a locality, the region of the devil, his angels, and the souls of the damned; therefore, if hell is in the man, all the devils and damned souls must be in him also; can any thing be more gross?"

In his sermon on Sabbath forenoon, 11th May last, he said amidst much more strange stuff, "the soul has as many peculiarities as the body, *God does not rob the soul of its hate*, that would be annihilation,—not conversion: He *retains* them in the soul." Note, if God *retains* us in the soul of man, is not that making God the author and promoter of sin? He merely suffers and permits sin, but the *retaining* of it is a *positive* act. And as to the word rob—more than once used by him in speaking of the Almighty taking aught away from man—that word properly means the taking away unjustly, wrongfully, and by force. Does the Almighty act thus? certainly not. As proof of the correctness of my views hereon, read Leviticus, cap. 19, v. 1, 13, "And the Lord spake unto Moses saying: Thou shalt not defraud thy neighbor, neither rob him." Malachi, cap. 3, v. 8, 9, "Will a man rob God? Yet ye have robbed me, ye are cursed with a curse for ye have robbed me." And pray mark what is the language used in speaking of the Almighty taking away from man anything. Job, cap. 1, v. 24, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord." Shewing His *right* to take.

In his sermon on the 25th May last, his text was Hebrews, cap. 12, v. 2, "Jesus the author and finisher of our faith." He said, "You are all born infidels, the seeds of atheism are born with you in your hearts," and a few sentences thereafter, "on the brow of every child of Adam infidelity might be inscribed. When he came to the second head of his discourse, namely: "the finisher, &c.," he paused and put the question, "What is a finisher?" He then referred to the "finishing department in your large iron foundries," and attempted to describe the process of "polishing or finishing iron," as he called it, by saying, that hard steel was used to "rasp it," and oil was poured on it, and the "rubbing" and "rasping" process went on, until it was polished, saying, "So does Christ polish or finish you by the rasping of God's hard providences." And at considerable length pursued his comparison of the polishing of iron, with the steel and the oil, "to the finishing of our faith," "by the raspings of God's hard providences," citing Abraham in the offering up of his son Isaac, and Job's sufferings, as instances of the "hard providences,"—"the raspings, &c."

Note, we read in the Bible of "a fining pot." See also Zechariah, cap. 13, v. 9, "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried." Also Malachi, cap. 3, v. 3, "And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." This is the method of God's procedure in the salvation of man, shewing thereby, that all dross and impurities must be separated and removed by the smelting or refining process, as gold and silver are so purified, so must be the heart of man.

We also read in the Bible of a merely legal, formal, or self-righteous making clean, and described by our Saviour, Matthew 23 cap. 23v., "Wo unto you Scribes and Pharisees, hypocrites, for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess." Now I submit, whether this latter cleansing is not the very "polishing or finishing" described above. The "rasping" and "polishing" of the iron is merely an outside polish, the roughness and impurities of the iron all remain in it, within the surface of the polish, described above under the terms "extortion and excess." Very different is the true cleansing referred to first above, and also described by our Saviour in v. 26 of same chapter, "Thou blind Pharisee cleanse first that which is *within* the cup and platter, that the outside may be clean also." Therefore it is clear that the polishing of the iron, as above described, cannot be made descriptive of any other than a mere formal righteousness, a making clean of the outside of the cup. Can you in truth say, that the Rev. R. Irvine did in that sermon point out the true way of salvation?

That we are all born infidels is utterly false. We are all born in an unregenerate state, but that is not a state of infidelism, or positive disbelief of the divine origin of christianity. Infidelity is an act of the mind. How can a child judge or determine any matter?

And further touching the "rasping process," iron is the basest of all the

metals. Whoever read in the Bible of the christian graces being likened to iron? Gold—fine gold, is the metal used in comparison; and also in all the lamentations over the defections of the people, the language employed is not, "How is the polished iron become rusty;" but, "How is the fine gold become dim." And then the absurdity of effecting a polish by means of a "rasp," the coarsest species of file, and used only for taking off the rough portions. However, there can be no doubt, I think, that he, the Rev. R. Irvine, personally would be averse to the "fining pot," as he would not like to be wholly smelted away, in the "fining or refining process," and therefore would naturally prefer,—not only the material or metal to which he is most akin,—the iron; but also the "rasping process," as although pretty rough, such a polish as can be had by rasping, might be obtained, and yet somewhat left of him.

I come now to his sermon, 30th June last, his text was, Hebrews cap. 12, part of v. 3, "Endured the cross." In his attempt at describing the intensity of the sufferings of our Saviour on the cross, he said, "You may have stood at a scaffold, have seen the noose adjusted, and witnessed the strong anguish of the man just before he was cast off." Again, "You may have witnessed the feelings of a father, upon hearing of the seduction of his daughter, and that his son had turned out a profligate." And after one or two more remarks of a similar character, he concluded with "But what are these feelings in comparison to the agony of our Saviour on the cross, &c.

This language is awful; placing the feelings of a creature, arising from crime of some nature—murder it might be—(the scaffold)—seduction and profligacy, in juxta position with the agony of our Saviour on the cross. How awfully presumptuous!

I will now quote from two other sermons, (I have notes of others) simply to shew the peculiar grossness of his mind in another point of view. You all well know how very often he holds up to view, the grosser sins of the Old Testament saints,—David being his chief butt, although some of the others come in for a fair share of it. On Sabbath, 13th April last, his text was, "The fiery darts of the wicked one," which he termed "The peculiar sin, "The lust of the flesh." In the opening of his sermon he made a spirited attack upon the "Seraglios and harems of Turkey," he then passed in review, "Those haunts of vice which not only ruin the soul, but also destroy the body." Then he dilated upon the "Libertine," the voluptuary;" he then pitched into the peculiar sin in poor old Lot, first getting drunk and then—(I forbear giving the residue,) and after reviewing a few more of the Old Testament worthies in this the peculiar sin, he could not pass over David without having a fling at him in the following language,—"David not only feigned himself mad before Aehish, but he was guilty of the still more atrocious sin of seducing the wife of Uriah the Hittite."

I forbear commenting hereon as the whole matter is too gross; but I ask, is the holding up to view the grosser sins of the Old Testament saints,

as often as he does, preaching the gospel? does it not tend to encourage sin? These acts are only recorded to show that saints do sin, and that the greatest sinner may be saved.

In the same sermon he said, "The elements of this world are under the controul of the devil." Note, if so, the Almighty must have appointed the devil His vicegerent on earth.

On Sunday, 6th July, instant, he preached from the text, Acts cap. 24, v. 25, "And as Paul reasoned of righteousness, temperance, and judgment to come, Felix trembled," &c.; and in describing the palace of Felix at Cesarea, he said, "The torches threw their brilliant light over the scene, each niche in the wall was filled with voluptuous statuary; every wall was covered with obscene portraiture; and where the song of the Bachanual and the whisper of the concubine were heard; and immediately thereafter "their palaces were brothels." He then followed with a horrid reference to what he called "the moral cess-pools of our city," saying amongst other language, "For the sake of illustration, if we want to establish a Magdalene asylum for the recovery of -----, and if we read our police reports, we have many such in our city; it is not necessary for our virtuous wives, and our virtuous daughters, to form an association with them to recover them, it is for the law, with its strong arm, to do that; and then when they are brought into the church our virtuous wives and our virtuous daughters may hold out the hand to them to sustain them."

Is the foregoing language a fair and legitimate commentary upon or exposition of the text? The Bible says nothing about Felix's palace being filled with "voluptuous statuary," or "obscene portraiture," or yet any thing from which such ideas can be drawn, neither does profane history. From whence then did the Rev. R. Irvine derive such ideas? But suppose that profane history did speak of such matters, is it fit and proper so to dwell upon the same in the pulpit? Would any of you allow of such a conversation in your own parlour? would you not put out the creature who dared to come into your house, sit down with the female members of your family, and talk in such obscene language? and will you tolerate from the pulpit what you will not in your own houses? Is that preaching the gospel? Can any man have a pure mind, who is continually imagining and talking about the most gross iniquities? I can imagine a case in which a minister of the gospel would be compelled to refer, to the grosser sins of some of the Old Testament saints, namely: when he was called to see any one who had been a very gross sinner, and who was in despair; but such a case can never occur in the pulpit. And then, in a lesser point of view, the absurdity of a "moral cess-pool," a cess-pool is the receptacle of filth; hence a moral cess-pool must be a cess-pool of the filth of morality. "Moral" is literally "purity." The moral law is comprehended in the ten commandments. Imagine, therefore—moral filth—that is, the filth of purity; can any thing be more truly absurd?

I will now return to the attempt of the Elders and Deacons to put me out of the Church. I am informed that one Elder says he was, fortunately

not present when the said resolution was passed; another says he was not present, that he could not approve of the resolution, but that he deemed it useless to attempt to get it set aside; and so on, each one seeming anxious to avoid the responsibility of the horrid act; but the matter was notorious to all of them, and all such excuses only render their conduct still worse. If the Rev. R. Irvine says that he was not present, (and in proof thereof, I would like to have somewhat stronger evidence than the oaths of some of the Elders and Deacons,) and if some of the Elders and Deacons say they were not present. Have he and they not been repeatedly at meetings of the Deacons' Court since, and have he or they, or any of them, endeavoured to get such an ungodly act expunged from the books of the Deacons' Court; or have he or they, or any of them, entered any protest against the same in the said books, as they have each and all of them, had abundant opportunity of so doing; *they have not*, and hence, as they have not, they have tacitly, yea, more than tacitly, by confirming the minutes of the meeting at which said resolution was passed, they have given their unqualified approval of that resolution, and hence, they are "art and part" guilty of the same.

Is not such conduct aptly characterized by the Rev. Mr. De' Burgh, who preached to you on Sabbath evening, 15th June last, in his sermon on that evening in the following language:—"The Church is far beneath her principles; she is unworthy of her Saviour; *she is plunged in perfidy.*"

Feeling that I could not associate with such characters, I cut off some of them, amongst whom was W. Park, one of your Deacons, as I felt I could no longer associate with a creature of his stamp, who could so act after the many acts of grace I had done to him, (and it is a strange fact, that nearly in every instance, those of you who have vilified me the worst, are those for whom I have, at their request performed many acts of grace.) He, W. Park, called immediately thereafter, at my office for an explanation, which I at once gave him, and he insisted upon retaining my friendship, (the loss of the acts of grace, I suppose, loomed up,) saying that I should not mix up his acts, as a Deacon, with himself individually, trying to excuse what was done, and again wishing to shake hands with me in friendship, yet, without admitting his fault; to which I replied, that if I was so base a man in the Church that he could not permit me to sit therein, and if he was base enough to wish, notwithstanding, to shake hands with me outside the Church, that I was not base enough either to shake hands with him in the Church, or outside thereof; the fellow then seeing that I held him in his proper position, became audacious, and said that the Deacons' Court had done right, that they had the example of Paul, who said, if such an one will not hear the Church, let him be unto you as an heathen and a publican; that the Church had sent to me, that I had not heard it, and that they had done right in putting me out of my pew; and I, also, understood him to say, that the Deacons' Court cited the same case, as their warrant for said act.

What lamentable ignorance is here displayed; our Saviour—not Paul, when he used the expression, "Let him be unto thee as an heathen man

and a publican," spoke simply of easting the man out of the fellowship of the Church, if he behaved sufficiently wrongful to warrant his expulsion : but certainly, not out of the Church, so that he would be away from the means of grace—that would be a strange method of saving a soul.

As the Deacons seem so fond of trying to get Scripture for the support of their position, I will, for their benefit, as also the benefit of the Rev. R. Irvine, quote the whole of our Saviour's discourse touching the aforesaid matter. Matthew, Cap. 18, v. 15, 16 and 17. "Moreover, if thy brother shall trespass against thee, go and tell him his fault, between him and thee alone ; if he shall hear thee, thou hast gained thy brother : but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses, every word may be established, and if he shall neglect to hear them, tell it to the Church, but if he neglect to hear the Church, let him be unto thee as a heathen man and a publican."

When the Rev. R. Irvine wronged me by giving the draft of the trust deed, the fruits of my labour, to some persons in St. Catherines, without my knowledge or consent, I did not complain of him to any one, but privately wrote him, giving him the chance of making amends ; but what did he do? If he thought I was doing him a wrong in writing him, he did not act likewise, and call upon me, or write me of the wrong he imagined I had so done him, but he goes at once to James Walker and the the Deacons' Court, not even to the Church you see, as he went to the managers of the temporal affairs, instead of to the spiritual office-bearers, and complained to them ; and, to shew their sense of his position, they sent me a cheque for five pounds, to pay me for drawing the draft of the trust deed, so as, if possible, to make the same theirs, and thereby, cover the Rev. R. Irvine's wrongful use of it, thereby clearly shewing that they considered him wrong, else they would not have sent me the aforesaid cheque for five pounds, and which I, at once, returned to them. Hence, what I say hereafter touching their spirituality, being the spirituality of Simon Magus, is essentially correct, as the said act of the Rev. R. Irvine, which they admitted, by the offering of money, to be a wrongful act to me, was of such a nature as not to be recompensed, or made good, by money ; although Simon Magus like, they thought so.

I would advise W. Parie, and his brethren in office, for their own benefit, to search the Scriptures more diligently and carefully ; that they are supposed, by the place they occupy, to be ensamples to the flock, over which they have been made overseers : I cannot say "by the Lord," unless by His sufferance, simply as He would permit sin, and therefore, they should I think, be possessed of a little more knowledge and not be so very ignorant.

There is another matter which demands notice, and that is the conduct of two of your Elders, namely, William McMillan and John Fisher, and one of your Deacons, Adam Brown.

On the preparation Sabbath forenoon, before the Sabbath on which the Lord's Supper was dispensed, late last fall, William McMillan rose up, laid

hold of the plate to take up the collection; with vile passion raging, clearly visible in his countenance, (a fine commentary upon the passage of the Scripture, taken by the Rev. R. Irvine on that forenoon, as his text, namely, "Purge out the old leaven of malice and wickedness.") came down the passage, and, when he came to my pew (there being other persons in it beside myself) walked past it, holding the plate some distance off my pew, and would not take collection from me, or any one in my pew, and with a countenance, by that time, of a lurid red with passion. On the Sacramental Sabbath, I was sitting at the foot of Mr. Ferrie's pew, (my own being occupied as a table seat,) on the side next the pulpit. He McMillan took up the collection on that forenoon, and again passed me, and handed the plate to the person sitting on the opposite side of the pew, (the pew is a square one,) taking, you see, the other side of the passage, my pew being on the opposite side; and, on the next Sabbath, he crossed to my own side, and for several succeeding Sabbath days thereafter passed my pew, with ill-nature staring in his face, refusing to take collection from myself or any one in my pew, until he found that his conduct was doing me no harm, but injuring himself, and then he ceased taking up the collection, and resigned his Eldership.

On the said sacramental Sabbath evening, John Fisher rose, took up the collection, and he also passed my pew, refusing to take collection, his countenance shewing strong hostile feelings; (but when he becomes excited or agitated, his countenance becomes pale, McMillan's countenance becomes murky red,) and he has on several Sabbath days since been guilty of the same act.

Adam Brown, on the forenoon of the last sacramental Sabbath, (I sitting in Mr. Ferrie's pew at the bottom thereof, on the side next the pulpit,) rose from one of the sacramental tables, to which he returned, passed me in taking up the collection, handed the plate to the person sitting opposite me, stepped into the pew, took the plate from the person sitting next above me, and when he evidently suddenly saw his conduct to be too glaring, held it up in such a manner as that I might have stretched out my hand and reached to it; but his evident wish was to follow the example of William McMillan and John Fisher.

Can any act of man be more truly base than this. Elders of the church—the one just before he commenced assisting in the distribution of the elements, and partaking of the same himself; and the other, the same evening, a few hours after he had partaken of the sacrament; and a deacon, rising from the sacramental table, and going back to it, just to partake of the sacrament—the most sacred ordinance on earth, guarded by so many and awful injunctions against partaking thereof in an unclean state, with the fearful judgment denounced against unworthy communion. Will any one dare to say, that these men "worthily partook" of that sacrament? A christian will not, but on the contrary, will in truth feel compelled to say (fearful as the position may be in which it would place these men) that a worthy partaker could not—I say *could*, in contradistinction to

would, be guilty of such an act. I am aware that with some of you, the partaking of that sacrament is considered a light thing; but it is not so considered by Jehovah, when he declares, 1st Corinthians, cap. xi, v. 27, "Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord."

William McMillan and John Fisher, I deemed utterly beyond calling to account; but I wrote a letter to Adam Brown, asking him for an explanation of such ungodly conduct, to which he replied, avowing what he did, and that such was his usual practice. He evidently felt he could not deny what he had done, so far as the outward conduct, and denies that he was guilty of any improper act to me, by alledging that what he did was his usual practice. That such was not his usual practice, you all well know who have seen him taking up the collection; and is not this adding sin to sin? Is that a "holding of the truth in all simplicity and godliness," and as becometh in an especial manner a deacon of the church.

As I always like to give proof of what I allege, I copy below my correspondence with him, which will shew that I gave him twice the opportunity of acting properly.

ADAM BROWN, ESQ.,

HAMILTON, 21st May, 1856.

DEAR SIR,—I find that a few base creatures in Knox's church, constituting a portion of the elders and deacons, by their unscrupulous and ungodly conduct, compel me again to defend myself by another circular, and which, I fear I will this time be compelled to issue beyond that congregation; and I fear on mature reflection, that your conduct on the last sacrament Sabbath, in rising from the communion table to take up the collection, passing me in Mr. Ferrie's pew, handing the plate to the person on the opposite side thereof, and stepping into the pew to take the plate before it reached me, and thereby passing me, demands from me severe animadversion, as a most ungodly act, and at direct variance with the profession you made immediately thereafter at the communion table. But, as I always have been more than liberal in allowing parties offending, to answer for their conduct, I have determined to afford you the same privilege, if you see fit to avail thereof. At the same time bear in mind, that I do not ask any explanation from you; you can act as you see fit, and hereafter so will I.

Yours, very faithfully,

COLIN D. REID.

JAMES STREET, 21st May, 1856.

DEAR SIR,—I have to acknowledge receipt of your letter of to-day's date, in which you say, that in taking up the collection on the last communion Sabbath, I passed you in Mr. Ferrie's pew, handing the plate to the person on the opposite side thereof, and stepping into the pew to take it before it reached you, thus, as you say, passing you.

In reply, I have simply to state, that I handed the plate into the pew just as I am in the habit of doing, and when it came round to you, you were sitting with your arms folded, in consequence of which, I took the plate from the person next above you, and held it before you, so that you might have an opportunity of putting something in if you felt inclined.

I am, dear Sir, yours truly,

ADAM BROWN.

HAMILTON, 21st May, 1856.

ADAM BROWN, Esq.,

DEAR SIR,—In answer to your letter received this evening, I am a little astonished at your assertion therein, namely, "I handed the plate into the pew, just as I am in the habit of doing, and when it came round to you, you were sitting with your arms folded." You are aware that you never have handed the plate to the person sitting on the opposite side of the pew to you in passing down the Aisle, but to the person sitting on the first side thereof, this is your habit, aye, your invariable practice, (excepting in the instance in reference to myself,) as you well know; and as to me sitting with folded arms, this is also equally as imaginary, and not real, as is your assertion respecting your habit; you did seize the plate before it reached me, and retired with it, holding it up in such a way that I might have put collection therein, but certainly, not in the manner in which such an act should be done, for you evidently wished to pass me, and did in effect do so, and when you caught my eye, after you re-seated yourself, at the communion table, your countenance plainly shewed your sense of the wrong act.

I regret (and when I use this expression, I do so in sincerity) that, when you saw fit to answer my letter, you have so far forgotten the truth, as I had always assigned to you a far higher place than to many of the creatures associated with you in the Deaconate; the chief fault in you being vanity, with which we are all, more or less tinged, although some are more than others.

You have still a chance of redeeming yourself if you see fit.

Yours, faithfully.

COLIN D. REID.

HAMILTON, 22nd May, 1856.

SIR,—I am in receipt of your letter of yesterday's date, and I have simply to say, that my reply to your first communication would have satisfied any gentleman, but as you do not seem to possess any of the qualities of a gentleman, I can have no further correspondence with you on the subject.

I am, Sir,

Yours, &c.,

ADAM BROWN.

To COLIN D. REID, HAMILTON.

HAMILTON, 22nd May, 1856.

ADAM BROWN, Esq.,

SIR,—I am this morning in receipt of your answer to my second letter, in which you state, that your reply to my first communication "would have satisfied any gentleman, but as you do not seem to possess any of the qualities of a gentleman, I can have no further correspondence with you on the subject."

Your answer to my first letter, admits the truth of my allegations as to all the facts, except the animus or spirit in which you did the act complained of; to avoid which, you stated that it was your *habit* to present the plate, as I alleged you did, and which in my second letter I denied, alleging your *habit* to be quite the contrary, as you well know, thereby charging you with falsehood in your attempt at justification of your ungodly conduct; and which habit as alleged by me is easily proved. How therefore, any gentleman (under this term I have always—and I think properly—considered *probity* to be essential,) could be satisfied with a communication avowing glaring falsehood, I cannot well imagine. But I do assure you, that as you by your said letter, really consider falsehood to be *one of the qualities* of a gentleman, (and if such is one quality, I cer-

tainly have the right to conclude, that the other qualities will strictly harmonize with this one quality,) it does afford me much satisfaction, that even you do not consider that I am possessed of any *such* gentlemanly qualities.

I am, Sir,

Yours faithfully,

COLIN D. REID.

William McMillan, some few months since, resigned his office of Elder, or in common speech, his Eldership, giving as his reason for so doing, that he found he had not time to attend to the proper performance of the duties thereof. I ask, could a christian give such a reason? is not that putting his duty to his Creator,—and a duty which he voluntarily assumed—in the one scale of the balance, and *money* in the other scale? and what is the result, the money scale is the heaviest with him. What does the Almighty say in reference to such conduct, Samuel II, v. 30, "For them that honour me I will honour, and they that despise me shall be lightly esteemed." And is not the preference of the money a dishonoring, a despising of the Almighty? But base as the aforesaid reason is, (and it is very base,—money, mammon,—the baseness being well described by Milton, in his description of the God Mammon, in the following words:—

"Mammon, the least erected spirit that fell
From heaven; for even in heaven his looks and thoughts
Were always downward bent, admiring more
The riches of heaven's pavement, trodden gold,
Than aught divine or holy, else engaged
In vision beatific.")

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Can any of you believe it to be the true reason; is it not clear that he resigned his Eldership, knowing the aforesaid foul acts he had been guilty of, and fearing that he would meet with his reward, he wished to escape it as much as possible; and as proof hereof, he has held the same situation he now holds for about three years, and his duties in the same now are much about the same. And to those of you who know him, I may add another kind of knowledge of which he was possessed, and well defined in the answer given by one Scotchman to another, when he was charged with what the party charging, considered to be quite foul enough, and which answer was,—"*I ken far waur o' mysell than a' ye've said about me.*"

Finally, however, there is still some balm in Gilead for him, in the hope that his situation in the Railway, will prove as profitable as the situation of toll gate keeper, held by him some years since, proved to be to him, and that thereby he may be able at no distant period of time to resign the same; and as, in this city, cash now represents respectability in point of position in society, again resume his Eldership, (the resumption being allowed upon the principle, once a subject always a subject, once an Elder always an Elder,) and the cash will confer that respectability.

I have now to pass a few remarks upon another species of conduct, namely, the base attempt to ruin me by withdrawing business from me, and endeavouring to induce others to do the same, and which is rather a strange method for a *Christian* to adopt, by which to produce in the mind of the person injured thereby, a conviction of having been guilty of a wrongful act.

I allude in the first place, amongst one or two other small creatures ; to William P. MacLaren (he being the most pretentious of them) withdrawing his business, and that of his firm, from me, *immediately* after I wrote the Reverend R. Irvine my first letter to him, published in my first letter to you, and before same was published ; and although he had just shortly before then, expressed his high satisfaction with the manner in which I had arranged some leases for him: with his tenants, and asked me to do all his legal business ; he not only withdrew his business, without having the decency to call upon me or write me respecting it, but did not pay me for what I had done, until a whole year elapsed after the business was performed, and not even then, until I sent him a letter requesting payment, and after which, he took his own time.

I mention these facts, simply, that not knowing all that persons of such a stamp of character may say about me (although I have heard somewhat), you may be able to judge what degree of credit to attach to any remarks which they may have made, or may make, about me. He and others must be taught, that bare assumption and presumption based upon money, are worthless, and will not be tolerated long. His origin, rise and progress, are well known to me, and may in the shape of a pamphlet, edify the public somewhat, if he does persist in taking notice of me, after the manner he has been doing since he so withdrew his business.

And in the second place, I allude to the conduct of the Rev. George Paxton Young, *Professor of Divinity in Knox's College, Toronto*, formerly your minister.

On the Sabbath day before I put my first letter to you in the hands of my printer, the Rev. G. P. Young, preached in the MacNab Street Church, for the second congregation. I walked up from Knox's Church with Mr. Wardrope on that afternoon, after service, and in discussing the sermon preached that afternoon by the Rev. R. Irvine, I informed him, that in the beginning of the week I would put in my Printer's hands a letter to the Congregation, respecting the very unchristian conduct of the Reverend R. Irvine, his session, and Deacons, in relation to the trust deed matter.

He had thereafter, informed Mr. Young that I so intended. Mr. Young, either that evening, or early on Monday morning (as he went to Toronto by the 7 o'clock steamer) went to the Rev. R. Irvine's house to see him, and wrote the letter copied below in my letter to Mr. Young. He, Mr. Young, is a person for whom I have performed many acts of grace, as I can abundantly prove by his letters and other evidence ; and hence, although I do not ask or expect him, or any man similarly placed, to do any thing for me on that account, yet, I think, apart from the abstract principle of doing right to all men, and which should be the ruling principle of life, I had a right to expect that these acts of grace should not weaken the aforesaid abstract principle ; but it is a truth, that acts of kindness performed from a pure and right feeling, to a man not having a proper principle in him, rightly to appreciate the same (although desired and received by him from

some other motive), actually do produce in his mind against the doer of these acts, an intensity of ill-feeling, correspondent in degree to the acts of kindness done; this may appear to some of you a strange fact at first sight, but a few moments thought will convince you of the truth thereof.

I will not now give the name of the person to whom it was written, but in order to shew the matter in all its breadth, it is only necessary to state, that it was written to a member of a firm, with one of the partners of which the Rev. R. Irvine was very intimate, and he evidently calculated upon that fact, and thought if he could detach the other, or, at all events, get an expression of feeling against me, I would submit rather than loose the business of such a firm; but he calculated without his host, both being far above such views, and hence the one he wrote to, at once sent me his letter, with a note stating that I could think for myself, that as he knew not the facts of the case, he could not form any opinion thereon.

The position Mr. Young thus took in this matter, and which he has since fully carried out as far as he could, is a melancholy proof of how low a man sometimes will fall in his attempt to support right or wrong, that caste to which he belongs; the "cloth," in this instance, was at stake; the usurped power, the ungodly pretensions of the clergy, as a caste, were at stake, and he must throw himself into the breach, so as if possible to support it, and that against me, who had performed to and for him, so many acts of kindness.

In the face of all this I resolutely determined I would remain quiet, so as to obtain more clear proof; and notwithstanding such conduct, did again thereafter, at Mr. Young's request, perform for him, and for his benefit, another act of grace of considerable magnitude; and it was not until he again desired me to do another act of grace for him that I did bring up the whole matter, as he used an expression in his second letter, (his first letter I did not answer promptly, as I had not been able to arrange the matter he wrote me about, owing to the default of the other party, and deemed it better to wait a few days until I would have the same arranged,) again asking such favor, wholly uncalled for, and which was, "If I may expect you to get &c." In answer to said letter, I wrote him that I would attend to his request, (and which I did,) but called his attention to the aforesaid expression, remarking that my conduct to him did not in my opinion call for such language, and unless he felt that he had not at all times acted in a proper manner to me, the using of that language was to me incomprehensible; to which he answered, admitting that my conduct to him "had been such as to merit nothing but esteem and thanks from him;" but he said therein, "But I confess the thought came over my mind, knowing as I did your controversy with Mr. Irvine and his Elders, that your unhappy relations towards them, might possibly lead you to be less willing to oblige me, than you had been on all past occasions. I certainly had taken no part in your dispute with them, further than to write Mr. _____ a note, which, without my knowledge or wish, he sent you, inclosed in

one of his own; I thought however, that possibly you were offended at this, especially as I was informed that you had spoken of me as preneching at you, on one if not two occasions, a thing which (though I had never intended to allude to it) I may now state is utterly incorrect," and closed his letter with "I expect to be in Hamilton during the Christmas holidays, and should any further information *be requested*, I hope to see you and fully remove any misunderstanding."

Bear in mind, that in my letter to him, I left him entirely to the freedom of his own will, and you see where the sore lay: that he knew well he had acted in bad faith to me in the Irvine matter, and as I had not answered promptly his first letter, deeming it unnecessary, until I would in a few days see whether I could get the matter arranged, his conscience began to speak like Joseph's brethren after they had sold Joseph into Egypt, and when they were brought back into Joseph's presence, although they knew him not, what was their language? "And they said one to another, we are verily guilty concerning our brother, therefore is this distress come upon us." So with Mr. Young, "I know I have done him a wrong, and can I really expect he will do what I ask." This we may well imagine to be his reasoning, as it would be with every one whose conscience is not seared: and hence his expression, "If I may expect you, &c." I ask, is it possible that any man, who had not done any wrong, could imagine, in the face of repeated acts of kindness, that the doer of these acts would be less inclined to perform another act of kindness to him, simply because he the doer was not on good terms with a third person, who was not of kith or kin, or connection with the person asking the act of kindness, and especially, having after such breach of good terms of friendship with such third party, received an act of kindness of considerable magnitude? It is not; and therefore you cannot believe Mr. Young's assertion, (for how in the name of common sense could he suppose for a moment, if he had not acted wrongfully towards me, that because I had called the Rev. R. Irvine to account for what I held to be his bad conduct, that I should quarrel with him, Mr. Young,) more especially, when he couples it with the assertion, "Your unhappy relations *towards* them." He does not say your unhappy relations *with* them, but *towards* them; thereby explicitly throwing the whole blame upon me.

He did call on me, and instead of making a proper explanation when I pressed him hard, he had recourse to other measures, and which ended in me telling him, that I could no longer put up with his conduct, and that I would send him a copy of his letter first above alluded to, which I did, and I now transcribe my letter to him, which will serve as a full explanation of the residue of the matter.

HAMILTON, 26th January, 1856.

THE REV. P. G. YOUNG,

SIR,—When you called upon me, about three weeks since, I said to you I would send you a copy of your letter to Mr. ——. The following is a true copy of the same, *verbatim*, namely:

"HAMILTON, Monday Morning.

MY DEAR SIR,

I have had a conversation with Mr. Irvine about Colin Reid, and my impression has been confirmed that he will do himself serious injury, (perhaps irreparable,) if he persist in publishing the letters, &c., which he speaks of throwing into pamphlet form.

No one has so much influence with him, I believe, as you. If you c'd give him any advice on the subject, that w'd prevent him issuing the pamphlet, you w'd be doing him a most friendly part.

I w'd be sorry on Mr. Reid's own account, if he were to publish. If you can, I w'd like very much, that you w'd try & stop him.

There is too much ill-feeling and controversy already.

Yours, in haste,

GEORGE PANTON YOUNG.

In relation to the foregoing letter, I deem it necessary to state, that I never informed you or any one else that Mr. ——— had sent me the same; it was you who informed me that Mr. ——— had told you he did so, and which you disapproved of. Pray, if it was really written with a wish to befriend me, as you allege therein, why should you disapprove of what Mr. ——— did.

I charged you in my office, on your visit above referred to, with calling on the Reverend Robert Irvine either on Sunday Evening or Monday morning, early enough to allow of your leaving with the steamboat in the morning; as you went to Toronto on Monday morning you wrote the note copied above, and as you could only have heard from Mr. Wardrope on Sunday evening, that I intended publishing the pamphlet alluded to in your note to Mr. ———, and from Mr. Wardrope only, (as no one else knew of it, and he only on that Sunday evening,) to which charge you replied, (without admitting that Mr. Wardrope told you,) that a number of persons had told you of the pamphlet, and that you had occasion to see Mr. Irvine, and that the matters of the pamphlet were merely casually spoken of between you and him; to which I replied, that you could not have heard from any one other than Mr. Wardrope as to my pamphlet, and that your letter to Mr. ——— shewed that you had acted falsely to me,—not friendly, else you would not have written Mr. ——— in the manner you did on the statement of my enemy; to which you replied, asserting that a number of persons told you about the pamphlet being to be published. And as I had not then at hand the copy of your letter to Mr. ———, I deemed it folly to talk further, and said I would send you a copy thereof. I have given above the conversation touching the publishing of the pamphlet, and your letter to Mr. ———, as nearly verbatim as it is possible to be given.

I have now to say to you, that I have in my possession, and have had for months (although when you called on me as above, I had forgotten of same,) written evidence of the truth of my allegation, that you received your information as to the publishing of my pamphlet, from Mr. Wardrope and from him alone; and therefore, when you made twice the contrary assertion as above, you knew that you were stating designedly a very gross falsehood, to cover if possible your bad conduct, in going to Mr. Irvine expressly on (I have reason to believe) Sabbath night to see about it, and acting upon his one-sided statement against me, who had prior befriended you (as you have had to admit) not a little.

If it is the case, as your brother Samuel alleged, in the pulpit of Knox's Church here, that it would fall upon the Ministers of the Gospel, to present their flocks before the Lord at the Great day of Judgment, I think the Lord will not trouble you with that work, unless you mend your ways. He will, I think, require a purer agent.

As to your letter, what do the words therein "I have had a conversation with Mr. Irvine about Colin Reid" import? certainly more than a mere casual speaking. Would a casual speaking enable and justify you to say that I would do myself "serious injury—perhaps irreparable," if I published the letters, &c.? I think not, and I also think that every one will coincide with me in so thinking. Did Mr. Irvine give you the letters referred to, to read? and did you read the same? or did he merely inform you of the contents of the same? If you read the same, it was not a casual speaking, and if you did not read the same, how could you take upon yourself to say that I would do myself "serious injury" by publishing the same, and urge Mr. ——— to withhold me if possible? You do not give Mr. ——— any information; but in the most egotistical manner call upon him, urge him, and again urge him to stop me. You must have had a very strange opinion of Mr. ———, to suppose that he would do an act so unjust as that would be, or at all events, for any thing he knew, might be an unjust act to me, simply because you said it would do me wrong, when your letter clearly shewed, that you had gone expressly to my enemy, and acted upon what he said to you without seeing me.

Your expression—"I wd be sorry on Mr. Reid's own account if he were to publish"—would have borne some appearance of sincerity and truth, had you called on me and got both sides of the question; but otherwise it is mere—to which I may justly add—base, heartless mockery, and so apparent that I was astonished that you were so blind as to write such a letter? but which is only additional satisfactory evidence of the correctness of the old heathen adage, which may be thus freely rendered:—"Whom the gods wish to destroy, they first infatuate."

Your remark as to the "ill-feeling" existing about the matter, tells strongly in my favor, although clearly unintentional on your part; as you had not any evidence of any ill-feeling on my part, therefore the "ill-feeling" must have been in the Rev. R. Irvine's heart and mind, and by his actions shewn to you, (and if so, what a specimen of a christian for you to support; but the old adage, "birds of one feather, &c.,") or if not so, then you charged me wrongfully, which latter case would then afford clear additional evidence of the correctness of my judgment, respecting your unchristian conduct to me. You can take either view of the case you like, as any other cannot be taken properly of same.

I may as well add here what I personally told you, that I never did say to any one, that "you preached at me," when you preached on that passage of Scripture,—*"The Heart of man is deceitful above all things and desperately wicked,"* but I did say, (and you can draw any inference you like from it, simply remarking that every candid mind will not draw any inference therefrom against you,) that no doubt, Mr. Young preached from experience, hence his earnestness. But I was told by more than one person, with a very expressive significance, that you looked at me very hard, when you repeated, in a very excited manner, and with your arms and hands thrown about you in every possible conceivable wildness—the said text, and the words, "who can know it," at least twice in succession, and that at several times in your discourse, to which I answered, it might be,—He might suppose I was a great sinner, and wished to draw my attention thereto; or words to the same purport. That is not saying any thing against you, and allow me to say, with reference to mere hearsay evidence, that long prior to this sermon, I had been informed that you had, on more than one occasion, manifested very strong ill-feeling against me, in relation to the Deacon controversy, but I make a point never to listen to stories, so as to take a position against any one upon the same; and my whole conduct to you has been convincing proof, that I did not pay any attention to the same; but the moment you hear some falsehoods respecting me (and

your informant of which you declined naming,) you grasp at it, shewing thereby, the strong inclination of your mind, to procure, if possible, something wrong on my side, as a counterpoise to your bad conduct to me.

I have pretty strong evidence that you have been assisting the Rev. R. Irvine, and the few base wretches in Knox's Church here, in their fiendish attempt to ruin me, because I would not submit to the unrighteous and arrogant conduct of the Rev. R. Irvine, shewn clearly in my two letters to the Congregation; but my defence in those letters was too clear for the iniquity to spread, and the public, notwithstanding your idea—or pretended idea rather—to the contrary, have sustained me in every way I could desire, for, although I confined my letters to the Congregation, they circulated the same far and wide.

The days of successful priestcraft, and priestly presumption are past, and I feel pleased, and I rejoice to know that these letters have not only fully established the righteousness of my cause; but have been the means of compelling William McMillan to resign his Eldership, and that John Fisher finds it desirable to sell out and return to the States; and that other good results therefrom will, bye and bye, appear; and that your worthy friend, will likely have to sell himself (to use Doctor ——'s language) to some other Congregation.

Do you approve of William McMillan, the Sabbath day before the last sacrament, and several Sabbath days after it; and John Fisher, on the sacramental Sabbath, passing my pew with every species of malignant feeling visible in their countenances, and refusing to take collection from myself and the other members of my Father's family? Is that in accordance with the profession they made at the Lord's table?

Do you approve of the Deacon's Court—composed of the Elders and Deacons—passing a resolution, upholding McMillan and Fisher in such their conduct, and declaring that my pew should not be rented to me, and that I be expelled from the Church, from what they would call the means of grace? Is that in accordance with the doctrine of our Saviour, who said, "I came not to call the righteous, but sinners to repentance," which declaration, it would appear, these creatures from (I suppose) so often hearing the Rev. R. Irvine in his Pulpit, saying, "If our Saviour tells the truth," and, "If the Bible tells the truth?" do not believe, thinking that in this instance, he has not told the truth.

You dare not say on paper they have done right; why then do you, as effectually approve thereof, by lending your countenance and support to such creatures?

A day of retribution is at hand for you all. I am again, by such and other conduct, equally as fiendish, driven to defend myself, and as I will have to seek another Church—but when and where as I see fit—I will have this time to publish my defence, not simply to the Congregation—as I have hitherto done—but to the world; and if I am compelled in that my defence, as I will be, to show to the world that mysterious are the ways of the Almighty, and how clearly the same are exemplified in His permitting you to grasp at a position in the Church, the official designation of which—a *Professor of Divinity*—truly and faithfully describes your character, namely, a mere Professor of Divinity, or the Christian religion, the blame will not rest on me but upon myself, who has brought it upon you.

I am,

Very faithfully and truthfully, yours,

COLIN D. REID.

I have been thus minute in describing the characters and acts of the aforesaid parties, as I have on more than one occasion found, that most fiendish attempts had been made throughout the country, to blacken my

character, by some of these creatures, and who dared not, as they could not, point to any immoral or wrongful act in my life, as I have done in respect of them, in this and my foregoing letters to you ; but have, by the use of general terms, such as a very bad man, a man of very black heart, &c., &c., attempted to blast my character, but which, in all the instances which have come to my knowledge, has wholly failed ; and, notwithstanding that the Rev. R. Irvine, in a sermon delivered by him in the Pulpit of Knox's Church here, immediately after my last letter to you, was pleased to declare and insist that Robert Burns (Scotland's Poet) was an infidel, and that he ranked in his infidelity with Rousseau, Gibbon, and Voltaire. I will again run the hazard of quoting from him the following :

" In spite of dark banditti stabs,
By —— even wif' holy robes,
But hellish spirit."

which I feel, not to be too strongly descriptive of the nets and conduct of some of the foregoing named persons against me.

As to Burns being an infidel, it is notoriously false ; no one could compose " The Cotter's Saturday night," not to speak of any other of his poems, and be an infidel ; but he had a great abhorrence of priestcraft and hypocrisy, both of which are intimately connected with each other, and I apprehend the quotation made by me in my last letter to you, from his poems, " rasped " the Rev. R. Irvine, his session, and Deacons, rather too keenly, hence his infidelity.

If the Rev. R. Irvine will only, by a " walk and conversation," prove his belief in the following quotation from one of Burns' letters, the aforesaid infidel, I will rejoice thereat.

" As the grand end of human life is to cultivate an intercourse with that Being to whom we owe life, with every enjoyment that renders life delightful, and to maintain an integrative conduct towards our fellow-creatures ; that so by forming piety and virtue into habit, we may be fit members for that society of the pious and the good, which reason and revelation teach us to expect beyond the grave."

After reading even the foregoing quotation, I ask, who will have the audacious effrontery, and utter want of the principle of candour—of probity—to say that Robert Burns was an infidel.

His " Holy Willie's Prayer " has been often cited against him as evidence of the blasphemous ; it is clear evidence thereof, *not however in him*, but in the self-righteous man, who is therein made to describe himself. Burns has simply therein clothed the idens of a self-righteous man in all their naked deformity, and in doing so, has done a great service to mankind, as he has likewise in his " Holy Fair," a clear exposure of formality and hypocrisy,—the ungodliness of pretence, too much witnessed even in our own congregation, at the communion table.

I stand not here as the defender of Burns, he does not require it, for every man of intellect and christian feeling fully appreciates his labours, and it is only the ignorant who hold the contrary : and these of the afore-

said other classes of men, whom he so pungently exposes, who *affect* to believe the contrary.

As to the Trust Deed for your church, I have only to say to you, that the draft of same adopted at the meeting described in my last letter to you, does not bind you to any particular religious creed or belief. You are at the strictest by it, only required to *profess* to believe a confession of faith; but that confession of faith is not pointed out, so as that any court of Law can determine what confession of faith it is. Hence, you may not only *profess* but actually *believe* in Mohammedism, and hold the Church and property.

True—there is a marginal note, which refers a little more clearly to which confession of faith is intended; but not sufficiently, and it is in the hand-writing of James Walker, (I have seen it), and it makes sad work with the other parts of the draft, and as to that marginal note, I do not pass my judgment as to the time it was made, whether before or after the said meeting; but I do say clearly and distinctly,—First,—that the same is in the hand-writing of James Walker; Secondly,—That the legal gentleman who drafted the deed, could not have seen it before the said draft was submitted to the said meeting of the 39 of the Congregation, at which it was adopted; for he would not have stultified himself by allowing it to remain. Thirdly.—That Adam Brown did not read the same, to the aforesaid meeting at which said draft was adopted, so that it is clearly not the act of even that meeting. Fourthly,—That after the draft was read, I stated to the meeting that the deed they had adopted did not bind them to adhere to any principles, and that they might become any creed they saw fit; and, Sixthly,—That, although the same fact was spoken about by, at least, one other person, no attempt was made by James Walker, Adam Brown, or any one else, by again reading the draft, or in any other way, to prove or shew to the contrary—not even an assertion to the contrary was made.

I have however given notice in writing, to the present holders of the Church, not to convey by that draft, so that if they do so, the Court of Chancery will be of use in compelling even Church members to act honestly, by rescinding such a conveyance, which will afford evidence that the civil Magistrate can do some good in a corrupt Church.

In reply to those beings amongst you, who say that I have been very severe in the commentaries made by me in my last two letters to you.—I have simply to say, that to my knowledge, some of these beings have been furious when they were touched on matters scarcely fit to be noticed, and that the class of beings who usually make such remarks, are those who bear the least provocation. Beyond what I have cited in my letters to you, I have been, by some of the aforesaid persons, vilified, traduced and made the subject of the foulest falsehood in this City, so as to ruin me if possible, but which has returned upon their own heads. More fiendish persecution could scarcely have been conceived and carried out by even hell fiends. It is impossible to use language too severe by which to char-

acterize such conduct of such persons. Spiritual office-bearers in the Church, forsooth!!! Spiritual they may be, but their spirituality is the spirituality of Simon Magus, who, supposing he could purchase the gifts of God *with money*, was solemnly rebuked by the Apostle Peter in the following language, "I perceive that thou art in the gall of bitterness, and in the bond of iniquity."

Although I am called a man of the world, by some of the aforesaid creatures, because I will not become a member in full communion; I feel justly thankful to my Maker that he has not left me to fall so far, as either to leave Scotland without paying the farmers for their barley, bought for a distillery (as was done by one of the pretensions of your number,) or forsake the Church I was brought up in, for a partnership in a Grocery business, with the encumbrance of a wife, (as was done by another pretentious one of your number,) but that, although I have to depend upon the world for my daily bread, He has endued me with moral courage sufficient to speak the truth, and to maintain it at all times.

And now, in conclusion, I have only to add, that I will sit in the Church as long as I see fit; I will leave it when I see fit; and I will again address you when and as often as I see fit.

I am,

Very faithfully and truthfully, yours,
COLIN D. REID.

August 19th, 1856.

Sickness having prevented me copying the foregoing letter for the press until now, I prefer, as an addenda thereto, giving an account of a meeting of the congregation held on Monday evening, 4th instant, for the purpose of determining whether the congregation would borrow money (£1000) to finish the Church and Manse. The draft of the last Trust Deed requiring the Trustees to obtain the consent of the congregation, before they could borrow and mortgage the property; and this meeting was called and held for that purpose.

I was sick in bed the first Sabbath day that intimation of same was made, and on the second Sabbath day intimation thereof was made, I was still unable to attend the church, and I did not hear of the meeting until the Monday, on the evening of which it was held; and although I was very unwell, I determined to go to it, not knowing what iniquity might be done thereat. I did go to it, found Mr. James Osborne in the chair, and twelve persons there, including him and the Rev. R. Irvine, who was praying; when his prayer was ended, James Walker rose and delivered a long harrangue about the necessity of borrowing the £1000 at 10 per cent, for a number of years, and finally said, he had prepared a resolution approving thereof, if any one would move it, and sat down.

I at once rose and asked the chairman to read the notice calling the meeting, that those present might know what it was called for; as the person who informed me thereof, could not tell the object of it. James

Walker at once rose and said, that I had no right to be there, or to speak. I insisted upon the chairman reading the notice, as being his duty, and the only proper way of opening the meeting; and after some further opposition, the Rev. R. Irvine rose, took a paper out of his pocket, read it, instead of the chairman doing so, and again put it into his pocket, instead of giving it to the chairman, to be held as an *important congregational document*. This notice was of a meeting to obtain the consent of the congregation to the Trustees, to borrow money and mortgage the property in accordance with the Trust Deed.

I then asked the chairman if there was a Trust Deed? Hereupon James Walker again rose, and insisted in a very coarse manner upon me not being allowed to speak, in which he was joined by one White and another being. I persisted in putting my question, and after submitting to considerable interference and annoyance from these creatures—the chairman doing nothing—I declared to the chairman, that I would not submit to such gross usage from a person, who had no more Presbyterianism in him than there is in a Jack Ass; and that I would keep the floor until my question was answered, or until he, the chairman, decided that I was not entitled to speak. Hereupon the Rev. R. Irvine rose, and in the most gross manner said—amongst other language not too refined—in reference to me, *that my "conduct" was "blackguardism,"* and when I insisted at once upon the chairman calling him to order, he seized his hat, and walked out of the meeting as fast as he could, not daring to stay and support his false, filthy, foul-mouthed language.

James Walker then referred to what he called the constitution of Knox's Church, which he professed much respect for, and a determination to abide by, and insisted that I was not entitled to speak, in which he was supported by some of the other persons there, (at this time, and only the Rev. R. Irvine had left, there were only six persons, excluding the chairman, the Secretary, the door-keeper, myself and a young boy.—Shortly before the meeting broke up two other persons came in.) The chairman finding I would not sit down, unless he either answered my question, or decided that I was an intruder—the latter of which he knew he could not—after some conversation with James Walker, declared that the Trust Deed was not signed by him and Mr. Ferrie, (who hold the property,) therefore there was not a Trust Deed. To which I replied, that if the civil question I put, had been civilly and at once answered, much trouble would have been saved. My object was to ascertain the facts of the case, to determine for the benefit of the congregation, whether their meeting was legal or not, and that, as there was not a Trust Deed the meeting was illegal, as it purported to be held in pursuance of a power in the Trust Deed, which trust was not in existence.

James Walker talked much to shew that the congregation had passed a resolution adopting a Trust Deed, which was as good, he said, as the deed itself, and that it was the fault of the legal gentlemen who were drawing

it that it was not done ; as if it had been drawn it would have been signed : that it had been promised a week before then, and would then have been signed if it had been drawn : that it was again promised to be ready that afternoon, and if it had it would have been signed by Mr. Ferrie and Mr. Osborne."

The chairman sat and heard these remarks made by James Walker, and repeated by him at least three times, and did not contradict the same. And the aforesaid six persons—"the congregation"—as they were pleased to term themselves, finally passed the resolution required by James Walker, he stating that he would assume the responsibility thereof.

Here, silence for some minutes reigned. I could perceive some uneasy feelings visible in the faces of some of "the Congregation;" I still sat, and at length up rose James Walker, and said there was another matter he had to bring before them, namely, that as Colin Reid had *threatened* the present holders of the property—Mr. Osborne and Mr. Ferrie—with Chancery proceedings, if they signed the last trust deed adopted, he had prepared a resolution that the expenses they might be put to, be paid by the Congregation, and he would like if some one would move it; and sat down. I at once insisted upon the Chairman stating, whether or not, I had *threatened* him with Chancery proceedings, and, after some humming and ha-aiing, he had to declare, that I had not *threatened* him, or used any threats to him, or yet to Mr. Ferrie, as far as he knew. I then insisted upon the Chairman deciding, whether in accordance with that constitution which James Walker and "the Congregation" professed so much to admire and abide by, the meeting could take up any other business than the special business it was called about; the meeting being a special meeting—not a general one, and after nodding his head once or twice, he declared, that in accordance with that constitution, they could not. James Walker however persisted in having the resolution put. I declared that if the meeting passed such a resolution, it would be very dishonest; that due notice from the pulpit should be given thereof, and that I did not fear to meet the whole Congregation, but I would oppose such hole and corner dishonest practices, and insisted upon the Congregation being notified thereof.

The Chairman then seeing one or two of the aforesaid 6 beginning to waiver, rose and said, that he thought, that the meeting could pass an expression of their views upon the matter; that they could say whether the expenses be paid or not: and that, in fact, *he, Mr. Osborne and Mr. Ferrie would not sign the deed until they were indemnified.* Here, at last, appeared a part of the iniquity; that this meeting was really held so as, under its cloak, to get an indemnification, *by which to get the trust deed signed* and I said to myself, keep quiet, more of it will come out.

James Walker then rose (evidently, like the Chairman, fearing the resolution would not pass, and not daring to call a meeting of the Congregation for that purpose), and said, that application had been made to the new Trustees to grant the indemnification which they refused, and that the matter rested with the Congregation; and the Chairman also said the same,

and, notwithstanding my protestations against such dishonest conduct, the six—"the Congregation"—passed a general resolution to pay all expenses and charges Mr. Osborne and Mr. Ferris might have to pay, in consequence of holding the property.

The foregoing is a true and correct account of the important points of the meeting.

Firstly.—Then, in reference to the same. I have no hesitation in saying, that it was called with the expectation that I would not be able to be present thereat; and called, knowing that matters were not in a state so as to allow of it (as proof hereof, witness the determination not to answer my question as to the trust deed, the non-execution of which, would at once, have shewn the meeting to be illegal), and that as it was for a money object, few would attend, and the resolution to indemnify the present holders of the property would easily pass, and the trust deed would then be signed. As a further proof hereof, James Walker, and some of the other creatures named in my foregoing letter, knew of my sickness before almost any of my friends did; and in fact, one or two were asked about me for information as to my state, who knew not that I was sick; as I had kept it as quiet as I could, not wishing to be troubled with persons coming to my house; and, when James Walker and these other creatures could not, by inquiry, ascertain my precise state, even with all their vulture or shark-like propensities, the wife of James Walker actually called upon my mother, under pretence of visiting her, (and who had not been in my mother's house for many, many months, and, even then only on a begging tour for the Ladies' Benevolent Society), but so as to ascertain the state I was in, and finding that I really had been very ill, although then somewhat better, they at once determined to hold the meeting, but owing to severe measures taken to stop the diseases, and a sound constitution, I was sufficiently able to attend the meeting, as stated above, as they had to notify it on two Sabbath days, but to save as much time as possible, it was held at the very soonest possible time, namely, Monday evening after the second Sunday; and notwithstanding such haste, the trust deed is not yet signed.

Secondly.—The language used by the Rev. R. Irvine, is deeply disgraceful and very disreputable to a Minister of the Gospel, even had it been true, but being wholly false, it becomes too base for language to characterise.

"Blackguardism" is "the conduct of a blackguard," that is the correct and only correct definition of that word, so that he might as well have called me a blackguard, as he in effect by the use of the term blackguardism" did so. That word is the filthiest and foulest word in the English language, and denotes the foulest character, and as applied to me, is utterly false, and without the slightest foundation. It is the first time such language has been applied to me, and that by a *clergyman*, and I have now resided in this city over 20 years.

I feel that it is wholly unnecessary for me to say, that the Rev. R. Irvine, in using that language, was intentionally guilty of a very gross, filthy, foul-

monthed falsehood, as base as himself, as I am quite contented to rest my character with the public. Such language however, can only proceed from a very foul, polluted heart and mind, and it is precisely what I would expect from him, and what, I think every one who reads the quotations given in my foregoing letter from his sermons, would naturally expect from him.

One of his Elders endeavoured since to justify him, by saying that my reference to the Presbyterianism might be considered by some as blackguard language, and that a gentleman might in the heat of passion use blackguard language without being a blackguard. This is as alike contemptible as it is weak, and evidence of either ignorance or something worse. Blackguard language is bad enough, but it is not blackguardism; a person might use blackguard language in the heat of passion, and might not be a "blackguard by habit and repute," as the term "blackguardism" clearly denotes and points at.

My language quoted above cannot be made blackguardism, nor yet blackguard language, it is simply severe, and truthfully descriptive of the person I had reference to, (I did not name any one,) and to prove which, the party I had reference to has been freely named by some of those who were at the meeting, shewing the correctness and truthfulness of my language, and it was only used by me, after repeated coarse attempts were made to deprive me of my just rights. I am not ashamed of any language I uttered, as I do not use language which any man need be ashamed of, and when I give an account of what passes at a meeting, I tell correctly every thing of importance.

Thirdly,—If James Walker told the truth when he said that if the trust deed had been prepared, it would have been signed before the meeting was held; then the Chairman could not have told the truth when he said that he and Mr. Ferrie would not sign the deed until they were indemnified.—I wrote Mr. Osborne a letter, pointing out to him his position, and asking him if he had any proof that he told the truth; if so, I would give him the benefit of it. He called on me last Saturday, (he having been absent for a few days,) and, in my office, again declared, *that he and Mr. Ferrie informed Mr. Walker, that they must be indemnified before that they would sign the deed, and that James Walker had not, thereafter, called upon them to ask them to do otherwise, or to offer them any indemnification.* I told him I would publish this his statement, and asked him if he was prepared to swear to the truth thereof, and he declared that he was.

This, with the eager determination of James Walker to get the resolution to indemnify passed, (he having failed with the new Trustees,) so as to get the deed signed thereafter, affords strong presumptive evidence of the falsity of James Walker's statement. At the same time it does not relieve the chairman from the sin of allowing such false statements (if his—the chairman's contrary statement—is true) to be made and repeated, *and to pass as true*, when he knew the contrary; and when I was endeavor-

ing for the benefit of the congregation, to ascertain the truth; and when such statements were made, to accomplish a purpose—not legitimate.

“Chiselling” in State matter is very dishonourable; but chiselling in the church is only compatible with the spirit of those upon whom the mantle of Simon Magus has fallen.

COLIN D. REID.

NOTE.—As I do not know all of the congregation, any one who may not receive a copy hereof, can have one by calling at my office.



