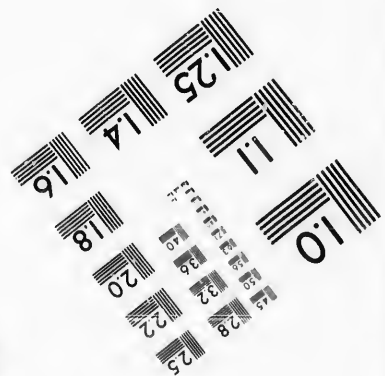
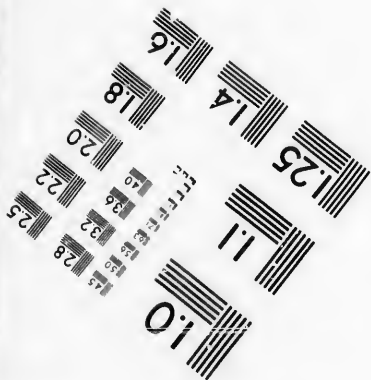
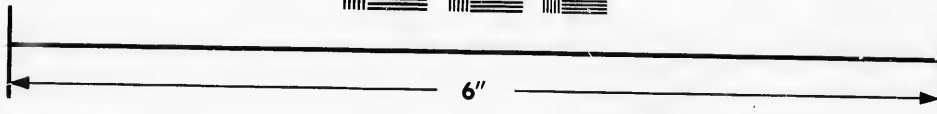
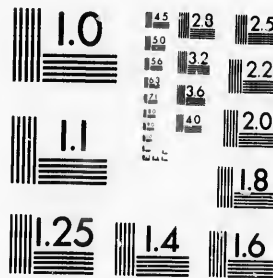


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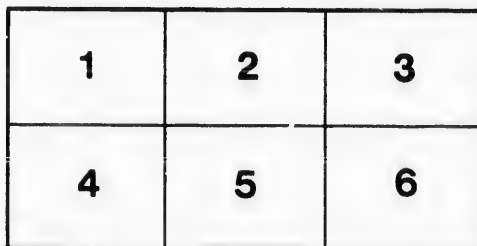
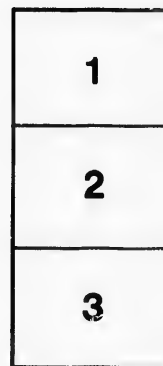
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HAMILTON, 22ND SEPTEMBER, 1859.

*To the Congregation of the
Macnab Street Presbyterian Church, Hamilton :*

As the matters hereinafter treated of are of great importance to you, I ask you to read and consider carefully, firstly, the following passages of Scripture :—

HEBREWS, x. cap., 23 verse.—“ Let us hold fast the profession of our faith without wavering; for he is faithful that promised.”

DEUTERONOMY, xxiii. cap., 21 verse.—“ When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee: and it would be sin in thee.”

MATTHEW, v. cap., 33 verse.—“ Thou shalt not forswear thyself, but shall perform unto the Lord thine oaths.”

PSALM xv., verses 1, 2, 4.—“ Lord, who shall abide in thy tabernacle? He that walketh uprightly. He that sweareth to his own hurt, and changeth not.”

And secondly,—The following oaths of office, decreed and ordered by the Synod of the Presbyterian Church of Canada, to be taken by every Minister, Elder and Deacon, of that church, at his ordination: and therefore taken by the Reverend David Inglis, and the Elders and Deacons of our congregation, at their respective ordinations :—

“ I do hereby declare that I do sincerely own and believe the whole
“ doctrine contained in the Westminster Confession of Faith, as
“ approved by the General Assembly of the Church of Scotland, in
“ the year one thousand six hundred and forty-seven, to be the truths
“ of God, and I do own the purity of worship presently authorised
“ and practiced in this church, and also the Presbyterian Government
“ and Discipline thereof: which Doctrine, Worship, and Church
“ Government I am persuaded are founded on the Word of God,
“ and are agreeable thereto; and I promise that, through the grace
“ of God, I shall firmly and constantly adhere to the same, and to
“ the utmost of my power shall in my station assert, maintain, and
“ defend the said Doctrine, Worship, Discipline, and Government of
“ this Church, by Sessions, Presbyteries, and Synods; that I shall,
“ in my practice, conform myself to the said Worship, and submit to
“ the said Discipline and Government, and never endeavor, directly

“ or indirectly, the prejudice or subversion of the same ; and I promise that I shall follow no divisive course from the present order in the church ; renouncing all Doctrines, Tenets, and opinions whatsoever contrary to or inconsistent with the said Doctrine, Worship, Discipline or Government of this Church.”
“ I disown all Popish, Arian, Socinian, Arminian, Erastian, and other doctrines, tenets, and opinions whatsoever, contrary to or inconsistent with the foresaid Confession of Faith.”

I also ask you to bear in mind. Firstly,—That the form of Church Government, which your said Minister, Elders, and Deacons have sworn to “ maintain and defend,” is Presbyterian.

Secondly,—That the worship when they were so sworn, was composed—as it always must be—of two parts, namely, form and substance ; and which form and substance, when they were so sworn, consisted in the sitting (the form) and singing of psalms, (the substance.) The standing (the form) and joining though not audibly with the minister in his extempore prayers, (the substance.) The sitting (the form) and hearing read by the minister a portion of the bible, (the substance.) The sitting (the form) and hearing a portion of the Word explained by the minister, which is commonly called the sermon, (the substance), and the standing (the form) and receiving the benediction, (the substance.)

Thirdly,—That the Synod (which is the only body in said Church, which can decree, or make any change in the worship, we being Presbyterians,) has not made any change in the Worship, since these persons so avowed or swore.

And fourthly,—That some few weeks since, the worship was by the Rev. D. Inglis, with the consent and approbation (I am informed) of the Session, partly changed, namely, in the *standing* and singing of the last psalm of the forenoon diet of worship, and the last psalm of the evening diet of worship, and that such change has since been continued, and is now practised in our Church.

And I ask you, thereupon, plainly and solemnly, whether the Rev. D. Inglis and your elders have performed their said oath of office in respect of said Worship and Government? Or whether he and they have not wilfully and deliberately broken the same, in thus departing from the worship as then “ practised and authorized? As the Synod has not even inferentially relieved them from such their oath, if it could do so, by decreeing such a change in the worship.

This is a solemn matter; an oath is not to be trifled with, even in law courts, and still less—if that be possible—in matters pertaining to the worship of Jehovah, “for the Lord will surely require it of thee”; His views of an oath, are evidently very different from the views of your Minister and Elders.

The Rev. D. Inglis and your Elders separately and each for himself, at his respective ordination, deliberately avowed (which avowing is a solemn oath in the sight of Jehovah, and of men, although not so recognized by law courts, and hence the breach thereof even should it be wilful and corrupt cannot be punished as perjury, such as wilful false swearing in law can be, and the person guilty thereof, justly rendered *infamous* for life) that he did own the purity of Worship then authorized and practised in the said Church, and also the Presbyterian Government and Discipline thereof; that he was persuaded the same were founded on the Word of God, and agreeable thereto; that he should firmly and constantly adhere to the same; that he should in his practice, conform himself to the said Worship, and submit to the said Discipline and Government, and never endeavour directly or indirectly the prejudice or subversion of the same; and that he should follow no divisive course from the then order of the Church. And I again plainly ask, has he and they, in the change they have made in the Worship, by standing and singing said psalms, as aforesaid explained, “firmly and constantly adhered” to the said Worship and Government; which they swore they felt persuaded were “founded on the Word of God, and agreeable thereto”? Have they “in their practice conformed themselves to the same”? Most assuredly not. Have not they “directly” not only “endeavoured” but succeeded in the “subversion of the same”? And have they not “followed a divisive course from the order in the Church” by such their said procedure? Most assuredly they have. And have they not thereby violated, broken, trampled upon, firstly, their positive oath to “adhere to and conform; and secondly, their negative oath, “not to endeavour the prejudice or subversion, and to follow no divisive course.” Most assuredly they have. And such violation has been calmly premeditated, and determinedly maintained, in the face of repeated remonstrance, and clear exposition thereof, thereby shewing clearly an utter disregard of their oath, and a setting at

defiance of every principle of honesty and decency involved in such their oath. How very deplorable such conduct is!! Spiritual office bearers, the guides of the congregation in matters spiritual, in matters pertaining to the salvation of the soul, guilty of a wilful breach of their oath; and guilty of the additional sin of inducing all of you who have become members in full communion, to violate your implied oath; as in truth, all that your Minister and Elders have positively sworn to, as forecited, you impliedly did so, when you became members; hence their sin is a double sin. And is not such conduct both in them and you truly fearful and lamentable? If a Lawyer was guilty of such conduct in a court of law, you would all justly reprobate the same, and he would very justly be punished by imprisonment in the Penitentiary, and be rendered infamous, and in which you all would most heartily concur; and do you think that Ministers and Elders of the Gospel should escape a like condemnation? should they not rather be the more reprehensible? I think a Christian would say so, whatever you may, for although you are very religious, I am afraid not a few of you have mistaken religion—as for instance that of Ignatius Loyola—for the Christianity of the Bible; as assuredly the Bible does not teach as Ignatius Loyola did, that it is lawful to forswear oneself!

I have been met with the excuse, that the change in question is a matter of no importance; assuredly the Synod did not think so, when they compel every Minister, Elder and Deacon, to take the hereinbefore recited oath, first, in a positive form, and then negatively: and if a matter of no importance, why should your Ministers, Elders and Deacons have sworn to the same, calling Jehovah to witness that they would adhere to a matter of no importance; how profane!! But every matter pertaining to the Worship of Jehovah is of great importance; the very form in which the service is performed is of the highest importance; whether we therein worship the Almighty reverently or not. One of your Elders promptly replied to my allegation to him, that he had broken his oath, that he had not, and in reply to my question, what he would consider a breach thereof, he as promptly said, "Were I to allow *read* prayers." This was so very prompt, that I feel assured, the Session had agreed that this would be a breach of their oath, and should be by them cited as such; hence I call your attention thereto, and as un-

doubtedly it has been cited elsewhere: "read prayers" may be as good; nay, far better than many extempore prayers which I have been compelled to hear, both in Knox's Church in this City, and in our own Church: hence the objection does not lie in the *substance*, namely, the prayer, but in the *form*, namely, the *reading* of it; therefore the form here is the breach of the oath, just as the form I complain of is the breach. And is not this their illustration therefore clearly in condemnation of their conduct? most certainly it is. There is no condemnation of "read prayers" in the Westminster Standards, but "the purity of worship as authorised and practised" in our Church, as strictly forbids the same, as it does the standing and singing of the Psalms, both being alike contrary to the same.

Again, does not the change aforesaid declare that Jehovah is not sufficiently worshipped in the old way? and also that He is better worshipped in the new way? Most certainly. And also, as it is admitted, that the Lord is well enough worshipped in the sitting and singing all the Psalms except those as to which the change has been made, is not either the one portion of the worship at direct variance and in hostility to the other portion, or else that the Rev. D. Inglis and his Session have been specially favoured with a vision, that the Almighty would prefer to be worshipped at the said last Psalms, standing?—and who dare avow such a blasphemy!—but either the one or the other must be. And to shew that your Minister and Elders, and not a few of you, think that you are worshiping or professing to worship the Almighty, in standing and singing these Psalms, better than I do, in sitting and singing the same, you, as soon as you see me looking at your performance, cease from staring around the church at your neighbours and their garments, and drop your eyes at once upon your Psalm Books: I cannot however give your Minister such praise for such an attempt at profession, for he stares most consummately through the church while so standing; yet when he sees me looking at him, the semi defiant, and semi martyr heroic expression of countenance which he assumes, accompanied with the throwing back of the head, and the turning up of the eyes to the ceiling over his head, is almost irresistible; yea, verily it is.

I have endeavoured, to the utmost of my power, to induce your said office-bearers to act rightly, and abandon the new system. I addressed your minister by letter, also some of the Elders, and

finally the Session as a Session, and sent a copy of such my last letter to each of the members thereof; but although several of them made public such my letter, and thereby were guilty of a breach of one of the duties of their office, namely secrecy, (the Session being a private court, not a public one, as the Presbytery and Synod are,) they have not deigned to inform me what action they took in the matter. No doubt, I am one of those very unfortunate persons whom the Free Church styles "adherents," a class who are permitted to enjoy the privilege to have pockets to be fleeced, and also of not being allowed to enquire what becomes of their money—(I consider it, however, a pleasing tribute to us, that we of that class, in the midst of such gross abandonments of the standards of our church by members thereof, are admitted to be "adherents," certainly we should be thankful, *pro tanto*)—and as the Rev. D. Inglis holds that all "adherents" are children of the devil—a most heretical and atrocious doctrine, (as proof that he so holds, read the following extract from his letter to the *Globe* newspaper, of date 8th May, 1856, published in the *Globe* of June 6th, 1856, written in defence of an overture prepared by him, and no doubt cautiously so, and introduced by him into the Synod, "to declare the law of the Presbyterian Church, in reference to the right of suffrage and management in the secular affairs of the church;" and which extract is: "It is not for a moment contemplated to place the temporalities of every congregation under the entire control of the superior church courts; but rather to place them in the hands of the people—the *communicants* in each congregation. The question is not between Ministers or Elders and people, nor between the Church Courts and the Congregations, *but between those who are in communion with the church, and those who are not.* To whom should the affairs of the congregation be entrusted? *To the church as represented by her members, or to the church and the world mingled.*" This extract which I have given at length, that I may not be accused of citing a part by which his meaning might be obscured, is too clear to admit of a doubt: he places the "communicants," or members in full communion, on the one hand, and all others, called by him "the world," on the other. And to determine the true meaning of the expression he thus uses, namely, "the world," let us read the address of our Saviour to the children of the world, in the Gospel according to John, cap. viii., v.

23-4 : "Ye are from beneath, I am from above. Ye are of this world, I am not of this world. Ye are of your father the devil." That is conclusive evidence that "the world" are the devil's children. And also witness the very gross attack he made upon "adherents," in his address immediately before he and you sat down and partook of the last sacrament of the supper)—I certainly could not expect that he would deign to reply to one of said class. And as the Elders have acted likewise, they must hold the same heretical and pravatical doctrine; I say pravatical as well as heretical, as it impliedly maintains, that by the act of communicating, all communicants are "sons of God," and therefore their salvation sure. But is such conduct to be wondered at? Unquestionably not. When once the water makes a breach in the banks of a river, how wide does that breach speedily become! So it is with the human mind: when one heresy is once held, how soon does another follow! Witness, for example, the conduct of your Minister. First, his Millenarian heresy; then his said heresy in respect of "adherents;" now, the aforesaid wilful breach of the worship of our church.

In order that the peculiar grossness of the Millenarian heresy in him may be seen, we will again turn to his said oath of office. "I do sincerely own and believe the *whole* doctrine contained in the Westminster Confession of Faith, to be the truth." "And I shall constantly and firmly adhere to the same, and to the utmost of my power assert, maintain and defend." "And I disown all Popish, Arian, Socinian, Arminian, and other doctrines, tenets and opinions whatsoever contrary to, and inconsistent with the aforesaid Confession of Faith." And let us also read the following extracts from the said Confession of Faith; the Shorter Catechism; (which Catechism, he, upon every performance by him and you who are heads of families, of that peculiar duty to your Creator—the rite of baptism, obligatory upon you as professing Christians, and consequent upon the performance by you of your duty to the State, enforces upon you, and that most properly, in the proper performance by him of his duty in the premises, whilst he is a Minister of our church.) And the Larger Catechism. These Catechisms being co-ordinate standards with, and explanatory of the said Confession of Faith. Confession of Faith, chap. viii. sec. 4. "He (our Saviour) ascended into Heaven, and there sitteth at the right

hand of his Father, making intercession; *and shall return to judge men and angels at the end of the world.*" Shorter Catechism, answer to question 29, "Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into Heaven, in sitting at the right hand of God the Father, *and in coming to judge the world at the last day.*" Larger Catechism. Answer to question 51. "The Estate of Christ's exaltation comprehendeth his resurrection, ascension, sitting at the right hand of the Father, *and his coming again to judge the world.*" Answer to question 53. "Christ was exalted in his ascension, in that he visibly went up into the highest heavens, there to receive gifts for men, to raise up our affections thither, and to prepare a place for us, where he himself is, and shall continue till his *second coming at the end of the world.*" Answer to question 55: "Christ maketh intercession *by his appearing in our nature, continually before the father in heaven.*" And now let us call to mind what he—your Minister—has, since his settlement amongst us, preached respecting the Millenarian heresy. He has very often declared in his sermons, that our Saviour is to *come again before the end of the world*, to reign personally at Jerusalem, in the land of Judea, for a thousand years: in fact, he preached nearly all the usual grossness of the Millenarian heresy, until that I put a stop to it by my correspondence with him in January, A. D. 1858.

These doctrines you will see most clearly are in direct violation of the said standards, and therefore of his said oath. Not only is there not any mention therein of a personal reign of our Saviour on earth, for 1000 years before the end of the world, but there is a clear and direct denial thereof, in the various allegations forecited, namely, in His coming *again to judge the world at the last day*; till His *second coming* at the *end of the world*. What can be clearer than these quotations? In order that the word "*again*" should not be misconstrued, the word "*second*" is used, and that *second coming* is declared to be *to judge the world*, not to reign at Jerusalem, as your Minister falsely alleges. Again "*Christ maketh intercession by his appearing in our nature continually before the Father in Heaven.*" "Our nature" or the human body of our Saviour, cannot be in two places at one and the same time, and Heaven is a locality, hence, He cannot be in Jerusalem when he is to be continually before the Father in Heaven, whilst intercession is to be made; and even the Rev. D.

Inglis will not have the boldness to deny that intercession will be made until the end of the world, when our Saviour comes to judgment, therefore the great sin of the Millenarian heresy ; for until the judgment day, men require the intercession of our Saviour, and they cannot be saved without such his intercession ; and if our Saviour is to reign at Jerusalem during 1000 years, He cannot be in Heaven in his human nature, *there* to make intercession, and where only he can make it ; therefore all the human family who are not saved at such his coming, and all who are born during that 1000 years, and until our Saviour again ascends to Heaven, must be eternally lost. I therefore think that I am justified in saying, that ought else than such conduct as I have described, could not be expected from him, unless through the riches of the Grace of Jehovah manifested in him ; as moral honesty, apart from Christian principle, should ring in his ears, that as he does not believe the doctrines contained in the standards of our Church "to be the truths of God," he should at once leave the same, and no longer, Judas like, eat of her bread, whilst "lifting up the heel" against her, as he has been thus grossly doing.

It does appear from the conduct of the Rev. D. Inglis, and the Rev. W. Ormiston, of the United Presbyterian Church, in this city, that they have combined together to overthrow the authorised and practiced purity of worship of the Churches they respectively belong to ; as both have in respect thereof pursued the same line of conduct, both for about a year or so, have occasionally asked their respective congregations to stand and sing a Psalm, and both within two weeks or so of each other, introduced the new order into their respective churches. Mr. Ormiston is certainly (to his credit in that respect be it said) more consistent in his conduct than Mr. Inglis, as Mr. Inglis professes to be governed by and to act in harmony with the said standards. Whereas Mr. Ormiston in the last or nearly the last sermon he preached in our Church, boldly declared, "What have we to do with the Confessions of Augsburg, Dort, Westminster, &c. ! they were good enough in their day ; but what have we to do with them now ? away with them." So that whatever he may have sworn to observe, having changed the purity of worship as practiced in the church he belongs to when he was ordained, as Mr. Inglis has in our church, he does not wish to imitate Mr. Inglis, in professing entire obedience to standards, which he does not obey.

The Rev. D. Inglis, in his sermon on Sabbath evening the 18th instant, lamented most loudly the "indifference" to the gospel manifested by congregations hearing the same preached, and attributed it to the "hardness of the human heart;" which undoubtedly is true, but he did not enquire *how* the natural hardness of the human heart was increased, and how the outward and ordinary means of grace, namely, the reading and preaching of the word, apparently had so little effect. Had he so enquired, and that honestly, he would have found that much of it is owing to the ungodly conduct of the Ministers of the Gospel;—for instance, in their swearing to the standards of a church, in order to acquire therein place, power, and money—the stipend, and almost constantly violating the same standards and their oath. Yea, if they are Millenarians, swearing that they believe what they well know they do not believe. The judgment which "the world" justly forms as to such conduct, and the melancholy effect of such conduct upon it, are easily seen.

I have been sneered at by two or three weak-minded beings and knaves, (both of said classes having a great horror of the Apostle Paul's conduct in withstanding the Apostle Peter to the face, when he was blameable) for being what they were pleased to call a fault-finder; and they instanced as proof thereof, what they were also pleased to call falsely, my quarrels with the Rev. R. Irvine and his congregation; but unfortunately for all such weaklings and knaves, the notorious unenviable position which that degraded being, and the few base and dastardly creatures, who supported him and each other in their atrocious conduct to me. (for I never quarrelled with any of them, I would not descend thereto, I merely defended myself against their most infamous attacks upon me) now occupy towards each other, and in the world; and the judgment of the world in respect of them; prove that my judgment of them was not severe enough. Some of these creatures are now amongst you, *driven* from Knox's Church by the brutal outrages and scandalous quarrels among themselves, and their former dearly-beloved pastor—the Rev. R. Irvine: and yet your Minister and Elders gladly permitted them to sit at the communion table, and condemn all those who have sufficient moral honesty—even should they be of "the world"—to feel a horror at sitting beside such creatures, (whose rottenness is so manifest, that even they cannot in truth be called "*whited* sepulchres,") in the cele-

bration or more properly the desecration by them, of the most sacred and solemn ordinance upon earth. "For every tree is known by his own fruit; for of thorns men do not gather figs, nor of a bramble bush gather they grapes."—Luke, chap. vi. v. 44. And others of them are driven to the winds of heaven, scarcely making a profession of any kind of religion, tumbling from church to church, "like the troubled sea, casting up mire and dirt." Verily, what a fine illustration of the scripture, "The wicked shall be caught in his own net."

I have also heard it said, what right has he (meaning myself) to interfere with the affairs of the congregation: he has done nothing for it; he has not even given a shilling towards the building of the church. Although that is not any reason against my remonstrance aforesaid, yet, as not a few persons do judge upon such a principle, I will shortly state a few of the principal services which I have rendered to the congregation. First, I secured to them the present site of your church, for I had most trouble in the selection of the same; and when W. P. MacLaren, John Fisher, and a few others, were determined to build a church thereon, and translate the Rev. R. Irvine thereto, and deprive you thereby of it, and had, as all your office-bearers since know, prepared plans for same, (for the building of which, MacLaren and one or two others figured apparently largely in the subscription list, but as they insisted in having the tower so built, as to allow a carriage to be driven in underneath it, that they might get out of their carriages into the church under cover, I found the extra charge for so building it would amount to more than their subscriptions; hence, in reality, he and they were giving money solely towards building a tower, to enable them to get into their neighbours' church quite dry, in a wet day; and yet they refused to pay for these plans, and you had to do so, through the silliness of your office-bearers,) when I determinedly opposed the same, and threatened a Bill in Chancery to sustain your rights; as I had a copy of the minute under which the £100 were given, to pay the cash payment of the purchase money of the lot; and I had drawn the deed thereof to MacLaren and others, to hold until a proper trust deed would be adopted by you; and I succeeded. Which acts of justice to you, on my part, were really the foundation or cause of the atrocious conduct of the aforesaid persons to me, already referred to;—I being then an "adherent" of Knox's Church.

Secondly. With much trouble in various meetings of your Committee, as well as at a Congregational Meeting, I got the trust deed of your Church finally settled, and thereafter engrossed and executed.

Thirdly. When your Building Committee sent to me, the plans and specifications of a Church for you, also the Tenders for the building of the same, which they had accepted, and desired me to draw the building Contracts for the same: busy as I was, as I felt assured from the appearance of the plans, that the Church would not contain the number of persons marked on said plans of same, I with some difficulty discovered the scale of the plans, (the scale not being marked,) and thoroughly examined the same, and by figures, proved to the entire satisfaction of your Committee, at a meeting of them held at my house, and I believe to that of the Architect who drew the plans, that the Church contemplated would not hold with galleries more than 650 persons, and that it would cost with extras, ere it was finished, from £11,000 to £12,000. Your Committee thereupon abandoned the plans, and procured thereafter the plans of your present Church. Had I not so acted, and with much labour to myself, you will easily see what would have been the consequences to you. And much ill-will I thereby procured to myself from the Architect.

Fourthly. When your Committee were run dry for funds in the building of your Church, and were at a stand and helpless, I was again applied to by them, to get them out of their difficulties, (an "adherent" then was considered *worthy* of being spoken to) and I managed with very considerable trouble, to procure for them, at a reasonable rate of interest, a loan of the required amount of money.

And fifthly. You owe to me the £1500, which you received from the self-constituted trustees of the American Presbyterian Church, on John Street in this city, as the proceeds of the sale of that church; and of which, had it not been for me, you would not have got one penny, as your building committee and Deacons, or at least several of them, well know; for when they from time to time became afraid of the forthcoming of the cash, they not having any confidence in the said trustees, invariably came to me. John Fisher, and one or two other persons, came to me some years since, and informed me, that they thought it would be a capital thing to procure an Act of Parliament to sell the said church, and give the proceeds of the sale thereof to Knox's Church, excepting a small portion, which

would have to be given to the United Presbyterian Church, as Calvin McQuesten, one of those who alleged they were the trustees, belonged to that church: this I sternly opposed, and they left my office. In case, however, such might be done, I applied to some of those persons who built the said church, and got their authority to act for them, and kept a watch in the matter; and as soon as I saw the notice of the intended application to Parliament, by Osborne, McQuesten, &c., as the alleged trustees of the said church, for an Act to enable them to sell the same, (these persons never gave a shilling to build that church, one or two of them may have sat for a few months in A. D. 1837 therein, as hearers of the then minister thereof, who left this Province at the breaking out of the rebellion in 1837, when that congregation virtually ceased to exist; and these persons have, for a few years past, been electing each other as trustees, pretending they were the congregation, when they all belonged to other churches. Could a greater farce be enacted?) I wrote these persons respecting said intended application, and for an account of the monies they had received from the rents of the church and the lot on which it stood, which forthwith brought—not a reply to my letter—but an offer to your building committee, to give to your church all the funds to arise from the sale of the said John Street church; and that the Bill for Parliament should be under my control: the aforesaid alleged trustees evidently disliking extremely to be called to account, for all the rents of said church and lot they had received, and for which they had not accounted to any one; they evidently calculating that if the church I belonged to got the proceeds of the intended sale, I might remain silent, this being the best hope they had. Your building committee urgently beseeched me not to oppose the Bill, but to take the control of it, so as that you might get the proceeds of the sale of said church, if the Bill passed Parliament; and I did consent to take a negative position in the matter, so far as not assenting to the act of the trustees. S. B. Freeman, Esquire, drew the Bill, submitted same to me at the request of the said trustees, introduced it into Parliament, and managed to get it passed, there not being any opposition thereto. The trustees thereafter sold the church and lot, and you received the proceeds of the sale, less I believe the expenses paid by the trustees in the matter. With this matter, your building

committee and Deacons well knew, I had a very great amount of trouble, yet your Deacons in their then next annual report to you, falsely and wilfully so, gave to Osborne, McQuesten, and the said other self-constituted trustees, all the credit thereof, when they knew well that I was the sole cause or means as aforesaid, of your obtaining the money, and that otherwise it would have been given wholly to Knox's Church, and the United Presbyterian Church. And in relation hereto, I may add, that I have not yet received any account of said rents, but I may yet have the satisfaction of compelling such to be done, and recovering the same, and also said proceeds of said sale from said trustees, although you are safe enough, as they cannot recover same from you.

Although I did not give any money towards building your Church, my reason for so doing being a just one, namely, that you had deprived "adherents" of any controul or even enquiry into the affairs thereof, I have no hesitation in saying, and that truthfully, that the foregoing mentioned services freely and frankly rendered by me, are far greater, than what all of you separately and conjunctly have done and given for the Church. And therefore, if the said improper principle of the right of interference in such matters, is to prevail, then certainly, I should be entitled to the almost sole controul of the affairs of the congregation.

I have fought hard for the rights of the Presbyterian Church in this Province, and of the people thereof, as well against all outside thereof, as against the Clergy of the same, even long ere almost any of you came to Canada. It was chiefly by my exertions, that the liberties of the people were saved, when the Clergy of the Presbyterian Church of Canada, in connexion with the Church of Scotland, just before the "Disruption," concocted the infamous "Temporalities Bill," which they got introduced into Parliament, and used their utmost endeavours to get passed, which however they failed in, as Parliament was induced by having the iniquity thereof clearly brought before it, to give it the six months hoist, else it would have passed, and you would have been the mere tools of the Clergy in Church matters. Hence, I can afford to treat all such sneers and remarks with a hearty contempt, I say—sneers and remarks—as those persons who made the same, are not worthy of contempt.

And finally, I may address you again, but in the meantime, I close with the fervent and earnest hope, that I may be always enabled strictly to adhere to, and conform in all my practice, to the authorised Doctrines, (the Magestratical power in the Church excepted, which I never did believe,) Worship, Government, and Discipline of our Church ; and also that I may never be permitted or suffered to forswear myself, in respect of the same, or any of the same.

I am yours faithfully,

COLIN D. REID.

