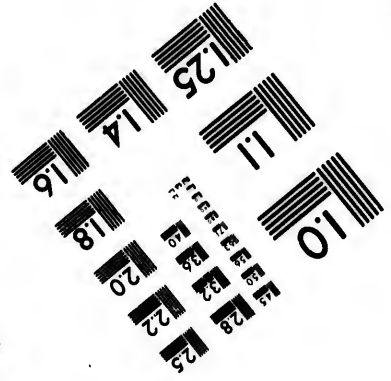
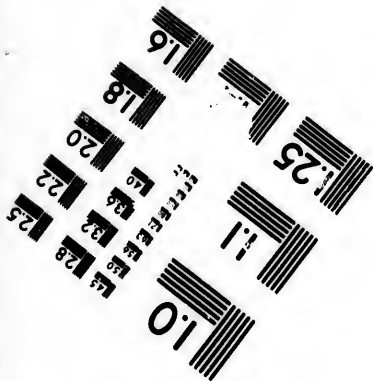
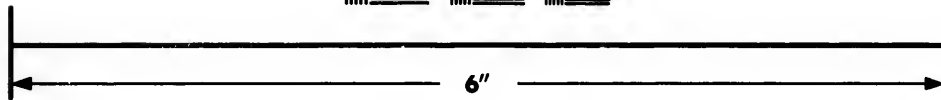
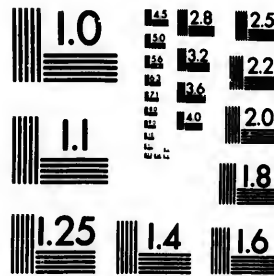


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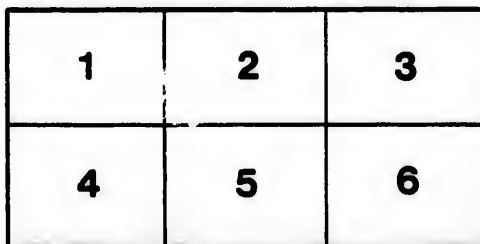
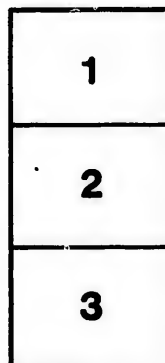
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APPEAL

TO THE

PRESBYTERIANS OF NEW BRUNSWICK,

ON THE

LATE TRIAL AND SUSPENSION

OF

THE REV. DAVID SYME,

PROVINCE MISSIONARY.

BY WILLIAM LEVINGSTONE, C. M.

"Man's inhumanity to man
Makes countless thousands mourn."—Burns.



SAINT JOHN:

PRINTED BY J. T. YOUNGHUSBAND, PRINCE WM. STREET.

1836.

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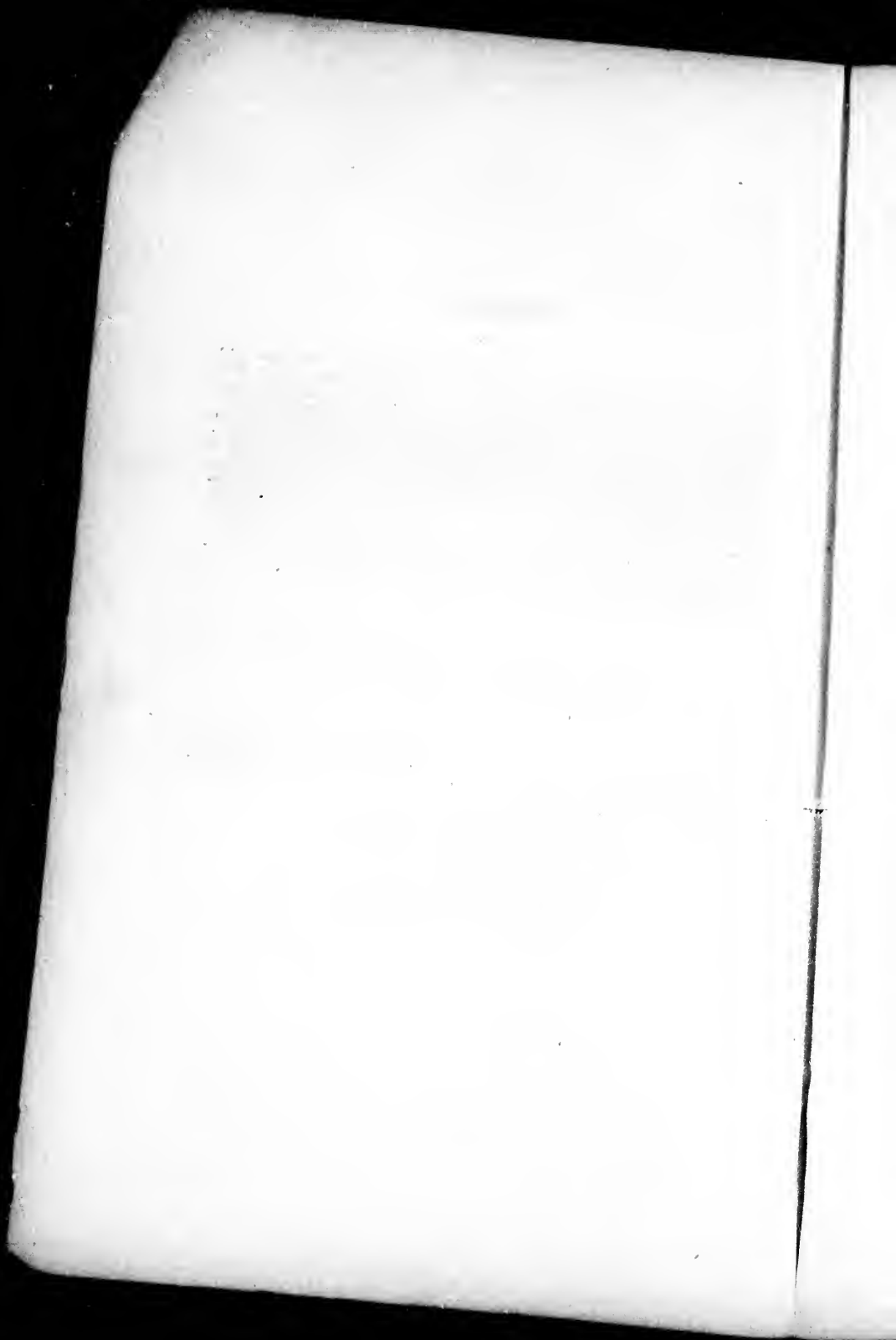
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PREFACE.

THE object of this Pamphlet, is to show that the Rev. David Syme has been illegally tried and condemned by the Presbytery of Saint John—in fact, that *every step* taken against him by that Reverend Body, has been grossly at variance with the “Laws of the Kirk of Scotland,” by which they ought to have been strictly guided—and to show how inconsistently they have acted with the character of that religion they profess to teach, and which enjoins on all mankind Christian charity. It is from an honest conviction of the real hardship of Mr. Syme's case, that I have been induced to compile and arrange the most glaring and absurd proceedings of the Presbytery, which led to their Act of Suspension, and consequent ruin, for a time, of a brother Presbyter. Although it is now evident, that he must remain under the sentence until October, 1837, when the Synod meets, yet I am anxious to place his character, as soon as possible, in its proper light, by disabusing the public mind of the false and ungenerous impressions which many have unguardedly received against him.

The Members of the Saint John Presbytery in March last, who sat in judgment on Mr. Syme's case, were

The Rev. JOHN BIRKMYRE,	Moderator.	
“ “ ALEXANDER McLEAN,	Secretary.	
“ “ ROBERT WILSON,		
“ “ PETER McINTYRE,		
THOMAS STEWART,	} Laymen.	
WM. BABCOCK,		
THOMAS NISBET,		



INTRODUCTION.

In lifting my pen to address the intelligent Presbyterians of New-Brunswick, I feel that I have imposed on myself a task of serious importance—a task, too, for which I may be *sneered* at by those who are compelled to support very different opinions on the subject in question, to those I have always had the best possible reasons for implicitly believing; but still, I trust, as the object which I have in view must be considered a laudable one by every upright mind, I undertake the responsibility, in the full hope that I may benefit the true interests of religion, and be instrumental in paving the way for a speedy restoration of a young and talented Clergyman of your own Church, to his proper sphere in society, and to the performance of his sacred duties, from which he has been suspended since the 10th of March last by the Presbytery of Saint John.

Many of you are well aware, that the character of the Rev. Gentleman in question, has suffered much, in consequence of malignant reports, which have been ingeniously fabricated, and industriously circulated by his avowed enemies. I shall, therefore, endeavor to lay before you, in as concise a manner as is consistent with the importance of the subject, the facts of the case, and thereby enable you to form a correct and just opinion of the matter.

My object in thus coming before the public, is not by any means to injure the cause of our most holy religion, nor wilfully to asperse the character of any of its professors, but merely to measure, by the standard of truth, the conduct of the "*dramatis personæ*," who have acted conspicuous parts in this foul drama. No, God forbid that I should ever be so far left to myself, as to injure, in the slightest degree, the purity of that Church, for which our forefathers fought, bled, and died!—for the very recollection of the many cruel persecutions, and severe hardships that those brave and truly good men suffered, that we might enjoy the inestimable blessing of worshipping God under the simple and pious forms of the Kirk of Scotland, is a sure guarantee of my most profound respect for every thing connected with the true principles of that venerable Church—and hence my detestation of every one, both lay and clerical, who pretends to be a true Presbyterian, and plants himself in the direction of its sacred affairs, while his general conduct is totally at variance with the character and principles which that religion inculcates. It will be seen, in the course of this Appeal, how unlike the true followers of the cross some of our professing Christians have acted, in the case of the Rev. David Syme, *aye*, how unlike that brotherly love recommended by our Saviour. As the tree is known by its fruit, so is the truly good man by his every day's walk and conversation with the world; but alas! how many simulate the character of the Christian, merely as a cloak for the more conveniently and profitably improving their worldly circumstances; and, therefore, I am satisfied that it is the duty of every honest man, when he can, to tear the mask of hypocrisy from the face of every one who attempts to deceive the world by such foul means.

If I am successful in bringing the scattered facts together, in a sufficiently lucid manner to enable you to judge correctly of the true nature of the case, I shall consider myself fortunate indeed, for the sake of the Rev. Mr. Syme, who has suffered, and still suffers much in consequence of the many false impressions which hundreds of you have received against him, particularly in distant parts of the country, from the cruel and vulgar tongue of slander, together with the anomalous proceedings of the Presbytery of Saint John. The task which I have imposed on myself, at the urgent solicitations of many of Mr. Syme's friends,

is merely a simple and unpretending statement of facts; and not a pompous and learned disquisition, as some may expect, on the moral apostacy of Presbyterian Clergymen in this or any other Province.

In whatever light the Presbytery of Saint John may view my interference in the matter, or in whatever manner they may condescend to explain the charges brought against them, either collectively or individually, I know not, neither do I care, so long as they confine themselves to the real facts of the case, and that in their own proper names. If I have stated any thing incorrectly, it has not, I solemnly declare before God, been done wilfully; and, therefore, I shall be most happy to do all in my power to make the "amende honorable," when at any time it shall be made to appear that I have erred. Such facts as I have recorded, have been carefully examined and properly sifted, not only by myself, but by a number of highly respectable and truly upright gentlemen, who are intimately acquainted with the whole proceedings from first to last, and therefore they may faithfully be depended upon.

My object is not to prove the exact nature of the charge preferred against Mr. Syme, but to show that the Presbytery has acted in a cruel, illegal, and unjust manner towards that young and promising Clergyman—for the evidence given at the trial remains a sealed letter to all, except the personal friends of the Members of Presbytery—so that even Mr. Syme has been denied a copy, although he is justly entitled to it, to enable him to arrange his defence for the meeting of Synod.

After the reader has perused and deliberated on all the facts herein stated, I would ask him if he can help exclaiming with a truly good and pious Clergyman of another persuasion, "That it is the most unparalleled case of cruelty I have ever heard of in the whole course of my life!"—while another Clergyman also declared, that he was well convinced that the Presbytery had acted most harshly towards Mr. Syme.

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APPEAL.

THE public at large has been much *edified* and amused with many stories respecting the character of the Rev. David Syme, and which never had an existence, except in the minds of those who invented them. Day after day, and week after week, this City in particular was the scene of many vulgar and highly slanderous reports, which were circulated and freely believed, as the Rev. Gentleman was absent attending to his duties as Province Missionary, and had not a friend here to stand forward and contradict them.

As the public thus became acquainted with so many uncontradicted stories, they, as a matter of course, began gradually to give credence to all they heard, and consequently, as first impressions are difficult to remove, by the time that a meeting of Presbytery was called to investigate the matter, at least ninety-nine in every hundred firmly believed that all they had heard was really true. And so determined were the dark-minded fiends, who had invented and propagated such slanders, to accomplish their hellish purpose, that even up to the night before the day of trial, they affirmed that "Mr. S. was so conscious of guilt, that he had gone off to the United States to avoid the trial." But lo! to their utter astonishment, he arrived in this City late in the evening before the trial. He would have been here sooner, if the Moderator had given him the due notice according to law—but, as will appear hereafter, he did not think it necessary to proceed according to the law of the Kirk of Scotland.

So completely had the case been pre-judged, by at least one person who took an active part in the matter—as will be seen by Mr. McArthur's letter, Appendix No. 1, that those very men in Norton, Springfield, and Sussex, who had a short time before given him an unanimous call to be their Pastor; and who had been regularly put in possession, by the epistolary correspondence of Dr. Thomas Walker, of all the foul, false, and slanderous reports in circulation here. And more, he advised them, "that, as there was not the least doubt of Mr. Syme being con-

demned, to revoke their call to him, and to get a new bond signed, authorising the Presbytery, while met, to take the necessary steps to procure from Scotland another Minister," which was accordingly done and presented to that Rev. Body on the day of trial. All this change in their feelings towards Mr. Syme was produced by Dr. Walker, under the pretence, as he expressed himself in several of his letters, of his "anxiety for their *guild*, the glory o' God an' the guid o' the Kirk." It was by such and similar means that their suspicions were lulled for a time. But as soon as they got their eyes opened to the real state of the case, they felt indignant at such a spirit of persecution, and that more particularly, as they had unsuspectingly been ready instruments in the hands of their real enemy, to injure the very object of their love and unanimous choice.

A strong reaction, very justly soon took place among them in Mr. Syme's favor; and petitions were signed by almost every one in that part of the country, praying that the Presbytery would remove the suspension under which they had placed him.

On the day of the trial, Mr. S. had scarcely one person in this City that he could call his friend, so strongly was the public mind prejudiced against him; however, as soon as the facts of the case were known, and the extraordinary manner in which the trial was conducted, hundreds received him with open arms, and kindly sympathised with him for the harsh treatment he had received at the hands of this fellow Presbyters. Unless, therefore, there had been strong grounds for such a reaction in his favor, could it be for a moment supposed, that the intelligent and disinterested inhabitants of this City, would have been so ready to offer him their warmest sympathies?—most certainly not.

It may be as well here, to examine the correctness of the principles on which the Presbetry conducted the trial that led to his suspension.

It was but natural to suppose that, in citing a brother Clergyman before them, for the purpose of investigating any "*fama clamosa*" against his character they would, as a matter of course, proceed according to the exact law of their Church, in order that they might fairly, impartially, and deliberately arrive at, or as near the real truth as possible: and that, both for their own sakes as brother Clergymen, as well as for the sake of the character and after prospects of the accused.

The first step taken against Mr. S. was announced to him by the following letter from the Moderator, dated

FREDERICTON, Feb. 29, 1836.

Rev. Sir—It falls to be my very painful duty, as Moderator.

to cite you to attend a meeting of the Presbytery of St. John, to be holden in St. Andrew's Church, on Wednesday, the 9th day of March ensuing, and called for the purpose of investigating a *fama* which deeply affects your character and reputation.

I am, Rev. Sir,

Your most Obedient, Humble Servant,

(Signed)

J. BIRKMYRE.

Rev. D. SYME, Province Missionary, Maguadavic.

Now let us see what *the law* says on this particular point, page 419 :—

"After the Presbytery has considered the libel raised against the Minister, then they order him to be cited, to get a full copy with the list of the witnesses' names to be led for the proving thereof, and a formal citation is to be made in writ, either personally, or at his dwelling house, bearing a competent time allowed to give in answers unto the libel, and his just defences and objections against witnesses *at least ten free days* before the day of (trial) comperance; and the citation should bear the date when given, and the names of the witnesses to the giving thereof, and the execution bearing its date, with the names and designations of the witnesses, should be made in writ and signed by the officers and witnesses: which being accordingly returned he is to be called."

By comparing Mr. Birkmyre's letter to Mr. Syme with the above *form of process*, it will easily be seen how little respect that gentleman paid to "*the law*" in his very first step in the proceedings, and therefore it is not much to be wondered at, that every subsequent step which the Presbytery took, was equally gross and illegal: in fact, such a complete violation of every principle of both law and justice, I solemnly believe, never before disgraced the proceedings of any civilized body of men!

The following correspondence will partly explain the proceedings of that reverend body; particularly as my second letter to the Rev. Alex. McLean, remains up to this moment unanswered, and therefore, I presume, unanswerable.

SAINT JOHN, May 23, 1836.

Rev. Sir—As I have taken some interest heretofore in the cause of our friend Mr. Syme, and having heard that several Presbyterians in this Province have been favored with a sight of the evidence on which he was suspended, I have to request of you a copy of the same, in order that those here who espouse his cause may have something definite to refer to. In asking

this favor of you, I hope that I am not asking any thing unreasonable, unfair, or unjust; for if others, who have taken less interest in the matter, have had an opportunity of perusing all that the Presbytery recorded against him, certainly it is both fair and just that Mr. Syme's friends should *also* have an opportunity of examining the written evidence upon which he was condemned; for after minutely investigating, as far as we can without the recorded facts, all the pros and cons of the case, we cannot feel justified in arriving at the same conclusions as the Presbytery have done—and, therefore, we are every day becoming more numerous, and more clamorous for a speedy settlement of the matter, and that either in one way or another.

If his crime has been of such a deep dye, as his lengthened suspension would indicate, let the world at once be put in full possession of the true grounds on which he has been condemned, and then every man will be enabled to judge for himself, and to say whether or not he has been harshly dealt with; for, in the mean time, a large portion of this community are of that opinion. If you are satisfied of the justness of the sentence, certainly you cannot, as Ministers of that God who sees and knows the secret operations of the human heart, refuse to expose all the facts, before the eye of the world, without the imputation of having acted unjustly towards a young and promising Minister of your own Church. You ought also to recollect, while you are triumphing in your might, that "*vox populi vox Dei!*" and that, unless you are well prepared to justify your proceedings, both before God and your fellow-men, that "*magna est veritas et prevalebit*"—and that, unless you have acted with Christian charity, you must all answer for it, not only at the bar of the Omnipotent, but also at the bar of public opinion! Whatever you, as a body, may think of continuing the suspension, I am truly happy to think that the great mass of this community, consider your whole proceedings cruel, illegal, and unjust, from first to last. And more, that, by your continuing the sentence so long, you have already inflicted a more deadly wound in the Presbyterian cause in this Province, than you can altogether completely heal for the next ten years to come. Well might the Bard of Scotland exclaim, that "Man's inhumanity to man, makes countless thousands mourn!"

Trusting to hear from you at your earliest convenience, with the wished for information.

I remain, Rev. Sir,

Yours very truly,

WILLIAM LIVINGSTONE.

Rev. ALEX. McLEAN, St. Andrews.

ST. ANDREWS, 7 A. M., May 24, 1836.

Sir—I received your letter last night; and probably you yourself will not be seriously of opinion that, couched as it is in the species of language you have thought proper to use, it demands from me any particular or lengthened reply. Were I writing to an unbiassed person, I might appeal to his candor to say, What conceivable interest or pleasure a Presbytery, who hailed with such intense delight the arrival of their late Missionary upon these shores, could have in suspending the connexion between them? or, Where is the probability that, in a body of men, composed (exclusively of the Chairman) of an *equal* number of laymen and Clergymen—these laymen, too, consisting, I will assert, of as conscientious, independent, and liberal-minded men as can be found within the Province—proceedings which *you*, forsooth, are pleased to term “inhuman, illegal, and unjust, from first to last,” would be for a moment permitted to take place, and that, too, without a single dissentient voice, or the shade of a difference of expressed opinion? All this, however, seems to go for nothing in your philosophy.

As regards the evidence, on the strength of which Mr. Syme has been suspended, he knows, as well as I, that giving attested copies of Presbyterial documents is not entrusted to the discretion of the Clerk—a simple organ in that department, and nothing more—but depends on the will of the Presbytery, expressed through their Moderator.

That we are not afraid of exhibiting the evidence, is apparent from that which you yourself say you have heard, and which is the fact, viz.: that I have read it to several persons. These were, I will add, quite as much Mr. Syme’s friends, and took to the full as much interest in his case, as you can, by possibility, be and do; and they, moreover, expressed themselves perfectly satisfied with the decision come to. They did so, because *theirs* was, towards Mr. Syme, a *friendly*, devoid of a *party* feeling. They *acknowledged*, while they lamented, the necessity that was laid upon us in the matter. Can I do more than declare, that what was shown to them shall as freely be shown to you, or to any one who will do what they did—that is, favor me with a visit, for any information that I may be able to give. If the objection be made, that Mr. Syme’s Saint John friends are precluded, by distance, from doing so, I meet it by saying, that an order from the Moderator shall, by me, be duly respected.—But if you, or any other person, imagine, that the Presbytery are likely to be intimidated, by calling them hard names and deeming it argument, or flinging at them scraps of school-boy latin, and proclaiming them as laid helplessly prostrate by the formi-

dable missiles, I can answer for one at least, with respect to whom you are mistaken. You talk of the necessity of "bringing the world at once in possession of the true grounds of our suspension." I have to say, that we at least did not lend ourselves to the promulgation of *false* grounds. The *true* ones, we have not feared, nor yet failed, to transmit to the only Bodies to whom we view ourselves as in any degree directly responsible, and these are the Provincial Synod, and the excellent Society which has sent Mr. Syme hither. The *true* ones we have given, under our hands, to Mr. Syme himself, superscribed distinctly as the preamble of his sentence. Has he not shown them to his friends, that they appear so ignorant of them?

Taking such a deep "interest in the Presbyterian cause," you are of course a regular hearer in a Presbyterian Church.—Will you, therefore, permit me to ask, If it was in any Church of that venerable denomination, that you were taught the doctrine regarding "*vox populi*" being necessarily "*vox Dei*"? I had hitherto been accustomed to fear that, whatever it might often be, yet it had, not seldom, a very different origin. This, however, is emphatically the age of discovery; and I am now instructed that the *vox populi* of revolutionary France, during the Reign of Terror, was the *vox Dei*—led, as it was, by the inspired triumvirate, Robespierre, Danton, and Marat: that when the assembled myriads, at the tomb of the false prophet, and throughout the Mahomedan world, at their hours of prayer, bend the knee in his adoration, and exclaim that he is the only *true* prophet, it is *vox Dei*: that when the congregated and infuriated multitudes, yelling around the palace of the Governor Pilate, in Jerusalem, shouted, "Crucify him, crucify him," it was *vox Dei*: that is, (if the words quoted have any meaning) that it was right, right in the sight of God, to butcher the innocent daily by thousands—right, in the Divine estimation, to call a false prophet a true one—right, on the part of the infidel Jews, to nail the Saviour to the accursed tree!

With the other Roman maxim you quote I cordially agree. Not only do I firmly agree in it as a general principle; but I, and my brethren, lay and clerical, of the Presbytery, shall wait with patient confidence for its fulfilment in the particular case in question. Yes, the truth *will*, sooner or later, prevail; for it is great. It is on this powerful principle that we repose; and that, (while we do not consider ourselves as amenable to self-constituted and irresponsible tribunals, or called upon to undertake the vain task of satisfying those who avow themselves "HAPPY to say, that they consider the whole proceedings in question, cruel, illegal, and unjust,") we are prepared to vindicate, if re-

quisite, these proceedings, thus gratuitously stigmatised, at proper times and places; and have too much respect, also, for the calm judgment of an enlightened and unprejudiced public, to fear an ultimate decision, even at their bar, against us.

I am, Sir, Your Obedient Servant,

ALEXANDER McLEAN.

DR. LIVINGSTONE.

SAINT JOHN, N. B., June 6, 1836.

Rev. and Dear Sir—Your very kind letter of the 24th ultimo came duly to hand on the Saturday evening following; and, in answer to your illogical remarks on my school-boy quotations, I beg to say that, were it not foreign to my subject to enter into such a discussion in the mean time, I feel well satisfied, that I could even convince the Rev. Alexander McLean that, according to the fundamental principles of his faith as a Presbyterian Preacher, his seeming *logical* conclusions are as truly false and untenable, as are the grounds on which he, and his brethren of the Presbytery, have condemned a fellow-countryman and a brother Clergyman to disgrace, and for any thing they care, to beggary and to want! The whole tenor of your letter, sir, bears evident marks of its only being intended to meet the eye of a school-boy, aye, and that of one, too, who had just commenced Lindley Murray, and therefore could not be supposed to be acquainted with even the first principles of English Grammar and Composition, far less those of common logic and the classics. As I may at another time, and through a different channel, discuss your extraneous and illogical remarks, I will now attempt to give you my views of your conduct in Mr. Syme's case; for to enter upon the discussion of an abstract question in the mean time, would certainly be neglecting the cause of an injured countryman, whom I truly respect, and will do all in my power to serve.

Now, sir, with respect to the whole proceedings of the Presbytery against Mr. Syme, every honest man expected that you would at least, although reluctantly, proceed in the investigation of the matter with that charity and brotherly feeling, which are at all times the offspring of Christianity; and that if, as in every other court, you found any difficulty in reconciling the various evidences brought forward, you would, as a matter of course, cheerfully give Mr. Syme the benefit of any doubt; for it is generally held as a settled maxim, that whenever a doubt exists it is safest to give the accused the benefit of it, rather than run the risk of condemning an innocent person, for it is better that ninety-nine guilty persons should escape by such means, than that one innocent

should be condemned : whether you acted in conformity with this generous and fixed principle, I will leave you to judge : and, therefore, it may be as well for me to enter at once into your whole proceedings, in order to justify the charge which I made against you in my last letter, viz., that "your whole proceedings were cruel, illegal, and unjust, from first to last."

As you profess to be governed by the laws of the Church of Scotland, it follows as a matter of course, that, in bringing any one of your own body before your honorable Court, you would consult the Church law on the form of processes and general principles necessary to be observed in such cases, in order that, while you endeavored to preserve the purity of the Church, you also secured to the accused the certainty of having justice done him, and therefore, whatever the result of your investigations might be, you would have the noble satisfaction, of declaring before God and the world, that you had discharged your duties in strict accordance with truth, law, and justice. Now, sir, I will ask you, as a Minister of the Gospel and a member of that Presbytery, if you consider that you at all adhered to the law of the established Church of Scotland in Mr. Syme's case? In order that we may have a clear view of the matter, I shall contrast the Law with your proceedings, and thereby endeavor to shew, that my charge is founded upon the strongest possible grounds, viz., facts.

The spirit and letter of the Law expressly prescribe, that when a Minister is to be brought before the Presbytery for any "*fama clamosa*, he must, in order to give him a fair opportunity of vindicating his character, be cited by the Moderator *ten free days* before the day of trial; and at the same time, the citation must contain the nature of the charge, with a list of the witnesses' names to be brought against him. Each page of the written evidence must be subscribed by the witness and the Moderator, in order to prevent any fraudulent alteration of the recorded facts elicited during the trial. Now, sir, that such are the points of law, you cannot but know—or if you do not, I now state them as facts, and refer you to the Law itself, where you will find many others equally important that have been disregarded by the Presbytery; but as I have already recorded a sufficient number, to answer my present purpose, I shall proceed to the contrast, and see whether or not I can support the charge already brought against you, of your proceedings being cruel, illegal, and unjust. In place of Mr. Syme having been served with a regular citation in conformity with the law, he merely received a Post letter from the Moderator, dated Fredericton, February 29th, ordering him to appear at Saint John, on the 9th of March, before the Presbytery, to answer certain charges then to be brought against his

character. The letter contained no specific charge against him, neither was there the name of a single witness mentioned in it—and therefore, on these essential points, the citation, if citation it could be called, was grossly illegal; and again, in place of it being delivered ten free days before the day of trial, it did not reach him, in the neighborhood of Saint Andrews, until the 6th of March, when he was fifty or sixty miles distant from Saint John, at which place he was to appear on the 9th—and as you are well aware the roads were in a bad state at that time, it took him two days to get to this place. He therefore could have no time to prepare for his trial, even if he had been furnished with a list of the witnesses' names to be brought against him. Thus was he hurried into the presence of his judges and accusers, in the most grossly cruel and illegal manner that ever was heard of, even in any barbarian country. These are facts that you cannot deny, and therefore, need you be surprised that the great mass of the most respectable part of this community, who know them all well, hesitate not to stigmatize “your whole proceedings as cruel, illegal, and unjust from beginning to end?” And again, sir, I ask you, if you consider the written evidence, which you hold in your hands, as a just record of the facts elicited at the trial—and on which the unfortunate Mr. Syme was so unceremoniously condemned? If so, sir, I can tell you plainly, that you deceive yourself, for if I am correctly informed, not so much as one of the witnesses subscribed the evidence—and more, that you, the Reverend Presbytery of Saint John, did, according to your own confession, *alter, amend, and re-write the Evidence*, which ought to have been considered sacred—aye, and that too, where neither the witness nor the accused were present; and yet, forsooth, on such a *false* document have you condemned a highly respectable and talented brother Clergyman. If, sir, after being put in possession of these strong and damning facts, you will only condescend to throw the mantle of Truth and Disinterestedness around you, and calmly survey your whole proceedings, I cannot help indulging in the hope, that you will yet readily agree with me in my views of the matter; for I cannot think so meanly of you as a body, as that your conduct in Mr. Syme's case could have been the offspring of preconcerted malice. That you have erred, and that grossly, cannot be denied, and therefore, the sooner you make the amende honorable to Mr. Syme, whom you have disgraced by the severity of your sentence, and in the mean time ruined, the more will your conduct be in accordance with your duty as Clergymen and as Christians. If you still, after being put in possession of these few facts, which are but a tithe of the laws you have infringed, persist in continuing the suspension,

and that in order to justify your proceedings, you shall have yourselves to blame, if the Presbyterian cause in this country should be shaken to its centre, by a full exposure of every fact connected with the case. It certainly would ill become the character of Ministers of Christ, to be dogmatic in their opinions, or to deny the truth when it is laid plainly before them—the world will judge, and judge correctly when the facts are laid before it, and therefore, if you refuse to listen to the voice of truth, reason, and justice now, you will most assuredly have a powerful party to contend with, when you array yourselves before, not only the bar of Presbyterian opinion, but also that of the religious world. If you contend, that all you have done in this painful matter, has been with a view to promote the glory of God, and the good of the Church, you must be prepared to shew that your whole proceedings have been in strict accordance with the laws of that Church for which our forefathers fought, bled, and died, or when you are weighed in the balance of public opinion, you will most assuredly be found wanting. I ask you then, sir, if such should be the case, if the enlightened members of your respective Churches, would not view your whole proceedings as cruel, illegal, and unjust; and ever after look upon you as unworthy of holding your important trusts? for, if Truth and Christian Charity are not the legitimate offspring of the religion which you profess, your principles are false, and cannot be in accordance with those of the worshippers of the True God!

It ill becomes you, as Ministers, to evince so much want of Christian Charity towards a young and talented Clergyman of your own Church, whose only fault, at most, was but an error of the head, and not of the heart. Even granting that his crimes had been of a more serious complexion, you ought to have dealt more mercifully with him, for then your only fault would have been Charity, while the world would have measured out to him its displeasure according to his deserts. While we are all anxious to obtain the smiles and golden opinions of an intelligent and enlightened world, it proves to a demonstration that we are equally anxious every moment of our existence, carefully to shun every thing that would merit the stern and withering influence of an insulted world's frown—but alas! in your zeal and self importance, you have forgotten that you belong to the frail family of erring mankind, and acted as if you were the sole judges in the matter, and as if there were no appeal from your despotic decision. I cannot call it by a milder term, for when I reflect on the blasting influence of your sentence in the mean time, I cannot help conjuring up before my mind's eye, the happiness and delight which swelled his heart on that day when he finished his

curriculum of study, and was launched, as a preacher, on the serene and delightful ocean of Christianity—and the real satisfaction he ever enjoyed in the discharge of his sacred duties, while his well-trimmed bark glided smoothly and triumphantly along the glassy and unrippled surface of that ocean of practical religion—the sole object of his early choice—neither can I help sympathising with those feelings of genuine pleasure and satisfaction, which must have thrilled in the bosoms of a kind father, and indulgent mother—sisters and brothers, and a large circle of friends and acquaintances now in a distant clime—when they beheld his flattering and steady progress in that profession, to which his whole life had been so studiously devoted—and for which he is so well qualified—but alas! while they kept their eyes steadily upon him as their bright Polar Star, you have, with an unfeelingness and savageness of purpose seldom to be equalled, quenched his effulgence for a time—however, I most sincerely hope and trust, that they may bear the blow with becoming submission to the Divine Will; and that they may yet live to enjoy the increased lustre with which he will emerge from behind those clouds that now darken his sky—for certainly you are testing his faith as a Christian. I cannot think of all these, without contrasting them with his present blasted reputation, and feeling both melancholly and indignant, at the thought, that so much misery should have been inflicted on both him and his friends, by the hands of professing Christians, and fellow countrymen. You may treat with indignant contempt my strictures on your conduct; and laugh to scorn my enthusiasm in thus coming forward to the aid of a brother Scot in a strange land, whom I never knew, until the memorable day of his trial, and therefore, can have no selfish end to gain, but the approval of my own conscience. You may treat the subject as you please, but I feel satisfied, that you will yet consider seriously, if you have never done so before—the importance of these facts, and also, have to contend with that internal monitor, which, when ever we err, makes cowards of us all.

A spirit of self preservation will undoubtedly arouse you some day to a sense of your individual danger, for, if you allow every principle of law and justice, as prescribed by the mother Church, to be set at utter defiance, as in the present case, who would be safe, established or unestablished in the Church? Who could stand such an ordeal, paralleled only in the Inquisition?

With respect to your remark—of “my attempt to intimidate the Presbytery by calling them hard names,” I beg most respectfully to assure you, I can have no wish either to intimidate you, or call you hard names, while I have such strong grounds to sup-

port my arguments, as your gross illegality and cruel proceedings! As we are now both parties in the question, perhaps, we may also both be unable to draw the exact line of demarcation between right and wrong in this matter—I shall, therefore, be extremely happy to continue the discussion, single handed against the whole combined squadron of you, if you think proper. I do not offer this by the way of boasting of much ability on my own part; but from a firm conviction, of having the strong side of the question in my favor. The most convenient way would be to obtain the *unbiassed* opinion of a third party—such as *the voice of the Public*—and therefore, I propose to you, the Saint John Courier, or any other widely circulating News Paper in this Province, or Nova Scotia. I would prefer this method to any other, if you think fit, in order, that my “school boy quotations, and school boy arguments,” if false or untenable, may be the more signally defeated and exposed by one or all of you, who are so well qualified by the nature of your profession, to enlighten the mental darkness of mankind in general, and of myself in particular.

Conscious of the hardship of Mr. Syme’s case; and feeling a deep interest in his speedy restoration, I am both ready and willing to peril my own reputation and interest, in publicly advocating that side of the question, which I am morally convinced is right—and therefore, as you seem to have no mean opinion of your own literary qualifications and superior acquirements, which are doubtless great—I think you can have no very serious objection, to meet one, whose pretensions are but slender indeed, when compared with your own. Trusting to hear from you soon, and that I have made a proselyte of you,

I remain, Rev. and Dear Sir,

Your’s most Respectfully,

WM. LIVINGSTONE.

P. S. Nothing but a press of business of late, and not want of matter, prevented me from answering your kind favor sooner.
Rev. ALEX. McLEAN, St. Andrews.

Such are the facts of Mr. Syme’s precipitate trial and condemnation; and such are his present blasted reputation and prospects; and such is the unrelenting severity of the sentence of the Presbytery at the end of six months’ suspension: for at their second meeting, which was held here on the 5th of October, it was generally expected by all, who knew the facts of the case, that he would have been restored to the duties of his office. But alas! the austerity of his Clerical Brethren has not been softened by what he has already suffered, but the reverse, for now

they hold out no prospect whatever of his restoration, at least, so far as they are concerned. And pray upon what grounds, gentle reader, do you suppose they decline interfering in the matter?—merely because *they think* he has not shewn a sufficient degree of PENITENCE, as he has not, as they expected, made a *Popish confession of his sins* to them! that he might obtain from them a sprinkling of their selfish influence and forgiveness: and, because he dared at the time of Suspension to protest against their sentence, and appealed to the first meeting of the Synod. Yet while they complain of his want of *Penitence*, all who know him, disinterestedly, are loud in their commendations of his Christian like, meek, and pious submission to the awful and unmerited severity of that blow which has been so unmercifully hurled upon him by his fellow Clergymen. God help him while he suffers under their fiery indignation; and most mercifully pity them while they

“ Men, vain men
Drest in a little brief authority,
Play such fantastic tricks
Before high heaven,
As make the Angels weep !”

Their constant theme of his *impenitence*, is merely a bugbear of their own creating, to justify their cruel, illegal, and unjust proceedings—for both Mr. Birkmyre and Mr. McIntyre, had written evidence under Mr. Syme's own hand, which proves beyond the shadow of a doubt, what hundreds can certify from personal observation, that his conduct in every respect since his Suspension, has been as truly pious and exemplary, as the most rigid disciplinarians of the Presbyterian Church could possibly wish. Mr. Wilson and Mr. McLean both had personal interviews with him, and must have—particularly the former, if he would but lay prejudice aside—seen enough of his penitence to satisfy them—But whether Mr. Wilson can be an unbiassed judge in the matter, I must allow every one to form his own opinion on the subject—and therefore, refer my readers to Mr. Syme's letter to the immaculate and Rev. Robert Wilson—Appendix No. 2. If such a breach of private confidence is not sufficient to justify Mr. Syme's letter to him, I must confess myself to be no judge of such matters. Even Mr. Wilson's own friends, as well as Mr. Syme's most bitter enemies, blame him indignantly for such unwarrantable and perfidious conduct. Strange to say, that Mr. Wilson unblushingly confesses to having read from first to last Mrs. Syme's private letter to Mr. Syme, which was *sealed with two seals*, and inclosed to the care of the Rev. Robert Wilson!! And again, it is upon Mr. Syme's letter to Mr. Wilson,

that, at least one member of Presbytery considers they have *still* farther grounds for *continuing* the *Suspension*—as Mr. McIntyre in a letter to Mr. Syme, declared, that in consequence of his being put in possession of certain *new facts* the day previous to his letter—viz., by a reading of Mr. Syme's letter to Mr. Wilson—there is not the slightest chance of his being restored—*New facts* forsooth, because Mr. Syme dared to remonstrate with the person who had so unceremoniously, “violated the sanctuary of private correspondence,” not only “to gratify the cravings of a mean and unmanly curiosity,” but to enable him the more effectually to persecute and ruin the unfortunate Mr. Syme. I have been assured, on the best authority, that Mr. Wilson did so deliberately set about discovering the contents of Mr. Syme's private letter, that he laid it before a meeting of his Session, in order if possible, to get their unanimous consent, to *open* the *two seals* with which it was *sealed*!—when one person who took an active part against Mr. Syme, declared at once that, if it were in his hands, he would not hesitate one moment to open it!—This sacrilegious proposal was instantly and honorably resisted by one Gentleman present, who declared that he would not sanction such disgraceful proceedings upon any account whatever; The letter therefore was not opened in the Session, but, when Mr. Wilson handed it to Mr. Syme, it was open, and he confessed he had read its contents—It was open, and the Rev. Robert Wilson confessed he had read its contents !!!

Strange to say that Mr. Wilson, Mr. McLean and Dr. Walker were so anxious and determined to make out a case against Mr. Syme, that they *hunted* through many houses, before the day of trial, in order if possible, to procure additional witnesses—now kind reader, the two Rev. Gentlemen also acted as judges in the case—and Mr. Wilson as the principle witness likewise!—while Dr. Thomas Walker was allowed to exercise much undue influence in the court; and also to give a great deal of *incoherent hearsay evidenc*e; and when cross examined by Mr. Syme, upon what authority he could support what he had sworn to—he confessed, that a *Lady* had told him so and so; and he was bound by his honor not to expose her name!—A Mr. Lawrence also was allowed to *swear* to what his own son had told him respecting the case, and that, when he might have answered for himself. And again, the members of Presbytery met in the house of Mr. John Walker the night before the trial—and examined their witnesses, to see if they could make out a case. The rehearsal was satisfactory to themselves, and the trial, such as it was, commenced next morning *with closed doors* !!!—

It will be seen by Mr. McArthur's letter, Appendix No 1, that

Dr. Walker, the prime mover of all the machinery, had, by his *canting* letters to the good and unsuspecting people of Norton, Springfield and Sussex, judged and condemned him before the day of trial. For the very men who had given Mr. Syme a call a short time before that, had been induced by the Dr's. letters, to revoke their call, in as much, as by his advice, they empowered the Presbytery while met, to take the necessary steps to procure another Minister, from Scotland for them. "Oh for a forty Parson power, to chaunt they praise hypocrisy."

Thus hath Mr. Syme been sacrificed, for such proceedings would no more be allowed even in any one of our inferior civil courts of law, where pounds, shillings and pence cases are decided, than a Judge would be permitted to *Lynch*, or condemn a prisoner to the gallows before he knew the nature of his crime! What! would English law allow a man to be BURKED, or would an English community suffer such outrageous proceedings to escape uncensured, and that too, while we boast of the just and impartial laws which so harmoniously flow from the British Constitution, and which at all times secure, to the meanest of its subjects, their just rights; aye and that too, as completely and certainly, as they punish and protect, as the case may be, the nobles of the land—and while Presbyterians trust to the equity of their ecclesiastic laws, as they have been carefully compiled by the great and truly good men of our Church—can any person but view with disgust and contempt, the cruel, illegal and unjust proceeding so unceremoniously hurled against the Rev. David Syme?

In order to shew the predisposition, on the part of some of the members of Presbytery, Mr. Wilson declared to myself, after the Suspension, that, "as Mr. Syme was so daring and bold, and dealt his blows about him so unmercifully, some of his Brethren were anxious for, and glad of an opportunity to lay their hands on him, to put him down." After one of that Rev. and Honorable Body making such a confession, we need not wonder at the whole train of such extraordinary proceedings as they have followed up against Mr. Syme.

In answer to a *Penitential* letter addressed to the Moderator, he was most graciously pleased to return the following mild and consoling answer; for it will be seen by his letter, that, that gentleman's future conduct in the case, was solely to be influenced "by the expected information from home," (Scotland,) and Mr. Syme's own conduct here—and therefore, the continuance of the Suspension, must depend on the information which they have received from home—or from his conduct during his present probation—or perhaps, which is more likely, by the undue in-

fluence of certain members of their own sacred court and Kirk session together. As Mr. Syme brought with him a very large number of the most respectable testimonials of his moral character &c., from Clergymen of the highest standing in Scotland, it is needless for the Presbytery to expect any information from that quarter, to justify their proceedings; and as to his own good conduct here, I am truly glad to say, that all who had an opportunity of judging for themselves, would willingly, give their most sacred and unreserved testimony in his favor. Where then are the just grounds for continuing the act of Suspension?—Let that Rev. Body answer the question to the satisfaction of the Presbyterian and religious world at large. For, even if he had been tried and condemned legally, we had a right, according to the Moderator's letter, to expect the removal of the Suspension at their last meeting, or a just reason for its continuance.

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FREDERICTON, April 11, 1836.

Rev. Sir—Your letter of the 5th inst., came to hand only this morning. As to your request respecting a removal of the Act of Suspension, I have simply to state, that nothing in my humble opinion, has yet transpired which could warrant the Presbytery to adopt such a measure. And as to your other request relative to the Clerk's being ordered by me to furnish you with a copy of the evidence emitted in the recent most painful investigation, you will allow me to say, that I cannot bring myself to incur the responsibility of issuing any such order. When a meeting of Presbytery, however, takes place, something may be done in the way of complying with both of your requests, provided that the expected intelligence from home, in regard to your case, is of such a favorable complexion as will justify the Presbytery in extending to you its continuance; or provided that your own conduct here, after due probation, fully demonstrates your sincere and heart felt penitence.

With best wishes for your future happiness and prosperity,

I am, Rev. Sir,

Your Obedient, Humble Servant,

J. BIRKMYRE.

REV. DAVID SYME.

Such then is the nature of the Moderator's letter, and positive refusal to furnish Mr Syme with a copy of the evidence recorded against him, and on which he was condemned—and, it may be asked if his crime has been of such a dark die, as is indicated by the severity of his sentence? Let the following correspondence explain the opinion of two of his accusers and judges, as

to the trilling nature of the offence for which he suffered, and yet suffers, aye, and must suffer for twelve months to come, until the meeting of Synod.

ST. JOHN, N. B. April, 5, 1836.

Dear Sir—We have waited upon the Rev. Mr. Wilson and the Rev. Mr. McLean, and, after explaining your reasons for asking it, requested the favor of their signature to the enclosed certificate. They at first expressed their readiness to sign it, but afterwards declined doing so, stating as their reason, that they did not know of any use that such an instrument as this certificate would be to you, as no charge of criminality, or even suspicion of it, was proved against you in the late investigation before the Presbytery.

We are Dear Sir,
respectfully Yours,
P. DUNN,
JAMES DUNN

To the Rev. DAVID SYME.

(COPY.)

ST. JOHN, N. B. 5th April, 1836.

We the undersigned Members of the Presbytery of Saint John do absolve the Rev. David Syme from the imputation of any Criminal Charge in the Case for which he was suspended.

In confirmation of the above, I beg, in justice to these Rev. Gentlemen, to add my own testimony, in favor of the open and frank manner in which they absolved Mr. Syme from the imputation of any criminal charge being alleged or proved against him during the trial—for they have, repeatedly, in my hearing also, made this declaration. As he stands clear of any criminal charge, by their own confession, how does it happen that the Suspension is still continued? unless it be merely to justify their foul and illegal proceedings; and as one of that Body remarked, "*it was continued that they might not altogether make perfect fools of themselves!*"—or, it may be to shew, that even, if they have erred, they will not be influenced by public opinion, to confess their fault, and to do justice to their unfortunate and injured victim. It must be self evident to every unbiassed mind, that the whole proceedings from first to last have been grossly personal; in place of being instituted for the purpose of maintaining the dignity and purity of the Church; for every step has been ille-

gal, and consequently resulted in triumph to *the brave conquerors*, who seem to glory in the fall of a young and talented Minister of their own Church!

If they had been but half as anxious to clear, as they were to condemn him, he never would have been suspended; for if they had tried him by the Standard of the law, and the real nature of his supposed offence, truth and justice would have compelled them to acquit him—but alas! that would not have answered the end of the prime mover of the whole machinery of accusation—For farther particulars on this part of the subject, see Mr. Syme's letter to Dr. Thomas Walker, Appendix No 4, which amply explains, in what relation that gentleman stands to Mr. Syme, and to the whole proceedings carried on against him. It must be evident to all, that laws can be of no use whatever, unless they are justly and impartially administered by those who hold the reins of government—for they are intended as fixed principles, to promote the ends of justice, and to ensure the affairs of men and of nations, being both regularly and certainly carried on: and therefore, if any body of men, profess to be governed by any particular set of laws, and yet, to answer their own private ends, boldly, and determinedly, set them completely aside. What do such men deserve at the hands of an honest and intelligent world; particularly, when the setting aside of such laws results in the ruin of a young Clergyman, who had all his life been brought up in the lap of plenty, and emigrated from his native country, and taken up his abode among strangers in a strange land?

The hand of retributive justice may for a time seem slow to execute its mission, but nevertheless, sooner or later, it will, in one way or another, inflict its unerring blow.

If the members of Presbytery were not conscious of having tried and condemned Mr. Syme according to the laws of their own hearts, in place of the wise, just, and Christian laws of the enlightened Church of Scotland, by which they ought to have been guided, they would neither have been afraid to conduct the trial in public; nor to have given Mr. Syme or his friends, a copy of the evidence on which he was condemned—and more, the Rev. Robert Wilson would not have *refused to lend me his copy of the laws of the Kirk of Scotland!!!* Such conduct certainly indicates, that "Suspicion haunts the guilty mind," or why refuse a copy of the evidence which he was justly entitled to, in order to enable him to refute the silly *hearsay stuff* they greedily recorded against him, and afterwards altered to suit their own purpose.? Evidence too, nearly the whole of which, was taken down by a certain person, who was not sworn to do so correctly,

until almost the close of the trial—and whose name has of late been before the public, but not in the most envious situation—see the St John Courier of the third of September. Mr. Syme has appealed to the Synod, and certainly ought to have been furnished with a copy of, *even the spurious evidence* on which they have condemned him, in order that he may be prepared for defending himself before that Rev. and Honorable Body. As to the result of their decision, after a fair investigation of the matter, I have little hesitation in stating my conviction *a priori*, that the Synod will find ample grounds, as to the legality of the proceedings of the Presbytery, to justify their immediately restoring the Rev. David Syme to his office—and *ensuring them* in the most energetic language, for the manner they have treated, and, in the mean time, ruined their unfortunate victim.

The Presbytery has erred, and therefore, their conduct will answer as a beacon to the Synod, to enable them to avoid the shoals and quick sands which now surround the question, in consequence of party feeling and party spirit. The whole proceedings must ultimately be laid before THE GENERAL ASSEMBLY OF SCOTLAND, and therefore, for their own sakes, the disinterested members of the Synod, will discharge their duties honestly, impartially, and in strict accordance with the true principles of Christianity, and the just Laws of their own Church. I doubt not, but that they will be solely actuated by a most sincere desire to promote the ends of justice between man and man; and to sustain, untarnished, the character of our simple, pure and unshackled religion; in order that, the Presbyterian cause in this Province, may unobtrusively flourish like the rose, and defuse its genial and captivating influence over the minds of all who have once drank at the pure stream of everlasting truth, as it flows from the lips of many of those truly good and great men of our Church, who preach the GOSPEL OF CHRIST for the advancement of His Kingdom, and for righteousness sake!

It is not by exercising, in religious matters, authority in a bold and despotic manner, that the cause can be promoted, and the affections of people secured, but by the soft, silken, and winning influence of the truly pious, forgiving, and religious conduct of Ministers: for unless their general demeanour is in strict accordance with the Spirit of Christianity, it is impossible, that those who depend upon them for example, can properly respect them to profit by their ministrations; and therefore, it is to be feared, that the cause has suffered much, by the harsh and unrelenting proceedings of the Presbytery against Mr. Syme—the law prescribes a very different course, to that which they have so rigidly enforced, against one too, who was so generally beloved

by all, wherever he officiated in his sacred calling. His kind and affable deportment endeared him to many of his voluntarily expatriated countrymen, who are settled in the depth of the forests of this Province, and were anxiously longing for an opportunity of refreshing their thirsty souls, under the divine influence of the preaching of that religion, for which, many of our FOREFATHERS suffered a cruel and ignominious death. If the Rev. Presbytery had been led to discharge their duties according to the true and sacred spirit of their calling, I would not now have to review their conduct in its present light, for they would have displayed ample forgiveness and Christian charity towards an erring Brother, whose only fault, at most, "was but an error of the head, and not a vicious propensity of the heart." What could have induced the Rev. Robert Wilson to refuse a perusal of *the law*, when he knew, that my services were wholly rendered in the cause of suffering humanity, and in which he also ought to have embarked fervently as a Christian, and a Minister of that Gospel which enjoins us to love our neighbours as ourselves; but alas! in place of which, or of aiding me to discover truth as he ought to have done, he not only refused me his personal assistance, but indignantly denied me the volume of the law on the subject; he certainly had a right to refuse the book as it was his own; but, as a Christian Minister, ought he either to have refused it, or allowed the natural man to overcome the character of the Clergyman, in accompanying his denial with a spirit of violent rage.

"Nemo mortalium omnibus horis sapit."

Such petty conduct, on the part of Mr. Wilson, speaks volumes in favor of Mr. Syme—for if their proceedings had been carried on in a proper spirit, they need not have been ashamed to expose them to the gaze of the world—neither as honest men and Christians, would they have been ashamed to acknowledge any error they might have unwittingly committed, and therefore, at once afford every means in their power of repairing any injury they have occasioned the unfortunate Mr. Syme. It is for you gentle reader, after perusing these facts, to say whether or not the members of Presbytery have acted a proper part: and whether, Mr. Syme has suffered unjustly at their hands, or not. While they apply the soothing balm of consolation to their own consciences, and flatter themselves that they have acted properly, it is for you to judge of the whole matter; for it is at your bar—the bar of common sense and disinterestedness, that I appeal for a verdict of acquittal for Mr. Syme. I have nothing to gain in the matter, whatever may be the issue, except

the gratification, if successful in my appeal, of having done my duty effectually, to an unfortunate fellow Countryman, in the day and hour of his actual suffering and need: and in compliance with the excellent recommendation of a celebrated ancient Poet, from whom I quote the following lines.

" Ut penitus notum, si tentent crimina, servès,
Tuterisque tuo fidentem præsidio ; qui
Dente Theonino cum circumroditur, ecquid
Ad te post paulo ventura pericula sentis ?
Nam tua res agitur, paries cum proximus ardet :
Et neglecta solent incendia sumere vires."

The Translation is—Protect one, whom you entirely know, and with confidence guard him with your patronage, if false accusations attack him ; who, when he is bit with the tooth of calumny, do you not perceive that the same danger is hanging over your own head ? For it becomes your own affair, when the adjoining wall is on fire ; and flames neglected are wont to get a-head.

It is upon this fixed principle, that I have acted in the present instance, and upon which, I hope all will judge ; and therefore, kind reader, before pronouncing sentence, I trust you will calmly survey the whole case from first to last, and at the same time reflect for a moment on the awful misery and suffering to which they have doomed him by the uncalled for severity of their Sentence—think of his usefulness ruined—his hopes blasted, and deprived of the means of subsistence in a strange land, where he might not have found a friend to take him by the hand, either to aid, sooth, or comfort him, except the partner of all his woes and sufferings—the wife of his bosom !—think of the humiliating effects the blow will have, or rather must have had, upon his Parents and Friends in a distant country—think of the bright prospects that surrounded his happy path, when but a few months ago he landed in this Province, and, contrast his present depressed and melancholy situation, and say, if you can withhold your warmest sympathies from him and his faithful partner—human nature is too generous to refuse her aid, to pour the balm of consolation into such a severe and deadly wound as Mr. Syme's professional character has received, and that too, at the hands of professing Christians. All that I ask of you, is to judge candidly and impartially, and to say in your own consciences, as if at the Bar of the Omnipotent, whether or not, Justice has been done in the matter now before you.

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APPENDIX.

No. 1.

It will easily be seen by the following letter, that Dr. Walker played a deep game with the good people of Sussex, Springfield and Norton, by impressing them with the belief, that every thing he did in the case was with a view to promote their interests, and the prosperity of the Presbyterian cause in general; and therefore, whatever he recommended them to do was immediately done, so great was their faith in the ESCULAPIAN ORACLE! Little did they suspect for a time, that his real object was completely to ruin Mr. Syme, regardless of every other consequence.

It must be obvious to every one, after carefully perusing Mr. McArthur's honest, unbiassed, and faithful history of the case, that Dr. Walker's over anxiety in the matter, must have arisen more from *vindictive motives*, than from a spirit of real Christianity; or, why should he have thought it necessary to "address a circular to the inhabitants of the three Parishes, along with a memorial for them to sign, authorising the Presbytery to procure another Minister," and that too, before Mr. Syme had either been tried or condemned!!

In accomplishing his unchristian like persecution, he was nobly aided by the man Henderson who rode post haste through the Parishes with a copy of Mr. McLean's letter to the Colonial Society, in order, the more effectually to impress peoples' minds with the *dark side* of the case, as it has been so *illegally and unjustly recorded by the Presbytery*—but let the letter speak for itself.

SUSSEX VALE, March, 1836.

Dear and Rev. Sir—Amid the turmoil and confusion which the late transaction in which you are principally concerned, has excited in this quarter, I trust improper motives will not be imputed to me in addressing you upon the occasion, my only object in so doing, is to give you the history of the proceedings, and to shew you that the majority of the People in this parish are actuated by a different spirit from that which (in your letter to Mr. Foshay) I think you rather unjustly impute to them.

You are aware of the active part which Dr. Walker has ever shewn in favor, and in promotion of the Presbyterian cause in this Province, and the consequent approbation with which his proceedings are generally viewed, and as we had no right to suspect, that he was impelled by improper motives, you cannot be surprised at the effect of a *circular*

addressed by him to the inhabitants of Sussex, Springfield and Norton, in which he pathetically mourns over "the deplorable conduct of the Rev. David Syne," and expresses his fears "that in him we find a living evidence of that holy religion we profess—"that the heart of man is deceitful and above all things desperately wicked,"—*this document was accompanied by a memorial to procure a Minister to fill your place*, and we doubted not, from the information we received, (corroborated as it seemingly was by Dr. Walker's evidence referred to) that you would be entirely expelled—*After the meeting of the Presbytery we ascertained that false impressions had been received concerning you.—Dr. Walker was represented as having been actuated by private resentment and vindictive feelings, we were told that every effort was used by him to vilify your character; and instead of endeavoring to remove a stigma from the cause of Presbyterianism his great motive was to injure your reputation; we were also told, that the most frivolous hearsay stories were taken as evidence, and that the whole affair was carried on in a most arbitrary manner—*These reports, if they were not very plausible, were sufficient, without confiding in them to the full extent, to create a reaction in your favor, and connected as they were *with the facts, "that a bond had been entered into, for procuring another Minister, without entirely separating you,"* the people felt that they could, without subjecting themselves to the charge of "fickleness and inconstancy," *sign a remonstrance on your behalf*—it was under these circumstances that Mr. Stark rode through to Springfield, and obtained twenty signatures to a petition, the main object of which was, praying the Presbytery to assemble at an early day and either *condemn or acquit you*; it was under these circumstances, that one of a similar nature was started at Sussex Vale, and had already received the signatures of three staunch old Presbyterians, when—Lo!—Captain Henderson!!! appeared with a copy of the letter sent by Mr. McLean to the Colonial Society, containing a concise account of the evidence by which you were suspended; which you too well know for me to advert to its substance. What were we now to do? were we to throw aside the evidence therein contained? were we to disbelieve the statements of four Clergymen and three Laymen? or could we suppose that they would immediately undo what they assented they had such good grounds and pure motives for doing? and could we with any propriety (believing the statements therein to be correct) forward the petition referred to? In making these statements, I have endeavored to shew the matter in its proper light, without affixing either praise or censure to the conduct of any person, and to shew you, that no other feeling than a sense of duty impelled us, in what we have done—far, very far, from entertaining animosity toward you, I believe there are few, who regard your situation with other feelings than those of commiseration and sympathy, If you are as guilty as Mr. McLean's letter would lead us to infer, if you are guilty enough to justify the conduct of the Presbytery, "the cause in which you have embarked has suffered much," if they have done you injustice, and were actuated by motives different from those which should influence the guardians of our holy religion, the cause has suffered infinitely more, at any event, you have my most hearty wishes for your welfare, in whatever station it may please PROVIDENCE to cast your lot; and that the whole may ultimately tend to your advantage is the prayer of your sincere friend,

WILLIAM T. McARTHUR.

P. S. If leisure and inclination will permit you to answer these remarks, you will not I trust, address me as an enemy.

REV. DAVID SYNE, St. John N. B.

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No. 2.

It will be seen by the following letter from Mr. Syme to the Rev. Robert Wilson of St. John, whether or not, he had just grounds of complaint against that Rev. Gentleman.

SAINT JOHN, April 7, 1836.

Rev. Sir—The more I reflect upon the proceedings and sentence of my Brethren respecting my unfortunate situation, I feel more fully convinced, of the severity, and illegality of their decision, which has visited a temporary dereliction from the path of duty, with the chastisement due to deliberate vice. Peculiar circumstances threw me off my guard, and induced me, to interpose equivocation, between the exposure of an affectionate girl and that rigid discipline which ought to characterise the disciples of Jesus. To shield her, I was willing to incur reproof. By your united voices, I am free from any imputation of criminality, and yet I am exposed by the decision of my judges to public odium; and to wander, a stranger in a strange land, deprived of the means of subsistence. I repeat sir, that I have been severely and unjustly treated—that my error was an error of the head, and not a vicious propensity of the heart—that my enemies have been rancorous, and that you sir, from whom I hoped better things, have been a ready instrument, under the influence of others, to effect my ruin. I am willing to believe that, you did not designedly co-operate with others to place me in my present condition, but I am strongly impressed with the idea, that there has been design in the whole of this transaction, and that you have been playing the puppet in the hands of others. I am sorry that I am under the disagreeable necessity of thus writing; and, you will doubtless, feel indignant at me for attempting to open your eyes to a fact which is evident to every person but yourself.

"Pol me occidistis, amici, non servastis, ait; cui sic extorta voluptas, et demptus per vim mentis gratissimus error!"

Whatever opinion you or others may form of me, I know not, but certain I am, that, if the letters which I had written to others, and those which were directed to me, had been forwarded *unopened* to their place of destination, I would have appeared in the eyes of the world in a very different light from what I now do—and, would at this moment have been employed in discharging my duties as a Minister of the Gospel of Christ. And now Sir, let me ask you, by what means did you obtain information which reflects neither dishonesty nor dishonor upon Mrs. Syme or myself? Did you not obtain it from a letter confided to your *sacred care*, sent under cover to you, *sealed with two seals*, and *opened* by Mrs. Wilson or yourself, prior to my receiving it from your hands? Did you not with unparalleled effrontery, *confess that, Mrs. Wilson and yourself had read my letter?* Did you not boast of your Margaret's prudence, assuring me that she would never disclose the contents of my letter, *opened and read by yourselves without my knowledge—or permission?* although part of the contents of that letter, was communicated by one or other of you, three weeks, or at least a fortnight prior to the meeting of Presbytery. I wish Sir, I could absolve Mrs. Wilson and yourself from the imputation of acting in this respect so dishonorable a part. What must every virtuous and honorable man think of the individual who could read a letter intrusted to his care, and then with unblushing effrontery confess such baseness?—and who, after he had seen from its contents that, it was never intended for the perusal of any one, but the person to whom it was addressed, submitted it to the inquisitive

gaze of one whose curiosity in this respect, he ought to have checked, instead of gratifying : and who in addition to all this, could state in the coolest manner possible, that no advantage would be taken of the information thus surreptitiously obtained.

You may deny the act of breaking the seals, and perhaps you did not—but the letter was sent under cover to yourself—it was sealed with double seals—and the seals were opened when you handed it to me, and you confessed that you had read the contents. The world will draw a just conclusion, if you compel me to disclose such dishonorable conduct. But, let me remind you of another part you acted in this drama—what was your advice to me when I made you my confidant? Did you not advise me to abandon the young Lady to her fate? Did you not say you could procure her a passage in the Ship Margaret, then about sailing for Liverpool? Did you not state that, I could obtain the hand of a more influential and wealthy Lady! Did you not say that the Presbyterian cause had already suffered by a mean marriage on the part of the Rev. —. —. —. ? and did you not state, that he labored under the imputation of a *fama*, which you believed at that time, had not been sufficiently explained? Now, sir, did you suppose, that worldly honors had any thing to do with religion—and that pomp and splendor were essential to the Cross of Christ—and that the Church was based, not on the soundness of her doctrine, and the purity of her faith—but on external splendor? What was the character of the Apostles—were they the great or the mighty, or the noble of the land?—or what has been the character of the true followers of Jesus in every age? Is it wealth, or is it virtue that enobles the character? Is it not the boast of that Church to which you profess to belong, that though founded on the rock of poverty—she is at the same time founded on the rock of Purity?—is it your opinion, that the rich in faith, are generally rich also in this world's goods?—Now, sir, if, as you stated publicly, that I stood absolved from any charge of criminality, will the conduct of the Rev. Robert Wilson absolve him from such an imputation? If I am suspended from my office, and deprived of the means of support, when there is no criminal charge against me, what condemnation does he merit, who can violate the *Sanctuary of private Correspondence, and open and read a letter to gratify the cravings of a mean, and to say the least of it, unmanly Curiosity?*—To conclude, I must now unequivocally assure you that, I must deal plainly with you. I am unwilling to wound our most holy religion by any further exposure of the failings of its professors. But in justice to myself—in justice to those friends and acquaintances, whose fervent wishes for my welfare have followed me across the bosom of the Atlantic—and in justice to those, who in this Province, have honored me with their friendship—I must publish the foregoing circumstances, unless I am speedily restored to my office. I refrained from exposing you during the investigation, because I was willing to suffer individually, thinking that my punishment would not have exceeded a reproof from the Moderator of the Presbytery. But since I feel that my enemies have drained the very dregs of their animosities—and that you, instead of serving as a conductor to carry off the lightning, were the presiding genius of the storm that has burst upon me: not content with inflicting such an injury upon my character and name, you still persist in agitating the public mind to my discredit—I shall feel obliged to act on the offensive. I have therefore to assure you, that unless I am speedily restored to my former situation, I shall proceed in a full disclosure of every transaction connected with this affair; and, I need not remind you, of the unenviable notoriety you will acquire by the exposure of the above mentioned statement.

I have written to all the members of the Presbytery, stating that, I was led, from the peculiar circumstances in which I was placed, to act a part I deeply regret; and that I am sorry for what has occurred; but, as I mentioned this to you in conversatio: deem it unnecessary to write you on the subject.

I am, Rev. Sir,
Your's Respectfully;

DAVID SYME.

To the Rev. ROBERT WILSON, St. John.

Mr. Wilson has been greatly offended by the above letter, and has been kindly sympathised with by some of his Brethren—but pray, did Mr. Wilson's own conduct to Mr. Syme, not justify every sentence in it, for he alone is the injured man? If Mr Syme had remained silent on the subject, after receiving such treatment at his hand, he would have been guilty of a neglect of that duty which every man owes to his own character. If Mr. Wilson has suffered in his mind by the exposure of the above facts, what must Mr. Syme have suffered, and still suffers in consequence of being cruelly, unjustly, and illegally suspended from his office, and deprived of the means of support—and that too in a strange land?

No. 3.

The following serio—comico—ludicrous letter was sent by Dr. Walker, while Mr. Syme was suffering both in body and mind, in consequence of the uncalled for severity of the sentence of the Presbytery. As the *worthy* Dr. considered it a real master piece of English composition, and overwhelming logical reasoning, he *prudently* took great care—least it might be lost to the literary world—to send a number of copies to different parts of the Province; and, also ran about this City for days together, reading it to every one he could get to listen to him!

For the information of those who have not the honor of a personal knowledge of his character, I beg most respectfully to inform them, that he is an old grey-headed *gentleman* practising medicine in this City, and a *worthy Elder* of the SCOTCH KIRK, who, in *his own way*, is said to do "muckle baith for the glory o' God an' the guid o' Kirk!"—but, let "the old Soldier" speak for himself.

THURSDAY MORNING, 7th April, 1836.

Sir—A most extraordinary report reached my ears some time ago, that you told a *person* in the City, certain things of a highly criminal nature, about my friend——, (with whom I have long been in habits of confidential intercourse,) and that I was the author of this abominable trash. When I first heard this strange story, I considered what it was worth, and then gave it the go by—for such conduct, the *cause* is obvious—However, yesterday I learned the report had been most industriously circulated—that it had hurt——feelings and as it might have the *grand effect* intended, I considered it my duty to wait personally on——. Now I think I had better repeat what I wrote Mr. Wilson on a former occasion. "I can bear personal abuse to a great extent, but if Mr. Syme in my presence makes disrespectful allusions about Mrs. Walker, he may depend upon it, he will rouse the old Soldier—how thankful I am, my hands were withheld, had I gone with you yesterday, at your earnest and repeated solicitations, to examine Mr. Syme a second time, one word from him might have been the cause of

his blood, or mine, being shed in your house." Long experience has convinced me that, I have every reason to believe — as a husband is exemplary—and, I would just as soon believe the contrary of myself.

In conclusion, I entreat you will consider what I now write—We are all erring children of our mother Eve—Who deceived her?—think of what is said in the New Testament of Deceivers and Hypocrites—those who think one thing, and would wish others to believe the opposite—We find the woman taken in adultery pardoned—but a woe pronounced against Deceivers—and the awful doom that awaits the great Deceiver, (who deceived the nations)and his children, ought to make you and me tremble—you know also what is said of Hypocrites or Deceivers in Zion.

Depend upon it, honesty is the best policy—truth courts the light—falsehood shuns it—David informs us that, the good man as he thinketh in his heart, so doth he truth express—but James says—a double minded man—or a deceiver is unstable in all his ways—with me a plain simple tale needs no evidence—because it bears truth on its face—I am too old a Soldier to be deceived to the extent I see some are—neither do I think one who has faced the French in the cause of his king and country, will be afraid to do his duty.

In the presence of the Presbytery, you heard me say that, I would rejoice to find you could clear yourself of all blame—that I would then be the first to take you by the hand—in the name of wonder what object could I have to injure a young man, whom I was most anxious to see beloved and respected.

I have found the people of this place generous and kind hearted, if you would but do well for yourself, you would entertain an equally friendly opinion—"If thou dost well for thyself, men will praise thee."—But the Rev. Mr. Willison Forgandemy when he gave me counsel—said—Shew me a man's companions, and I will tell you what that man is—I am anxious to see you happy, and with my best wishes for your health and happiness

I am,
Your Sincere well wisher,

THOMAS WALKER.

To the Rev. DAVID SYME, Saint John.

No. 4.

Some time afterwards Mr. Syme returned the following letter to Dr. Walker, but as yet he has not managed to answer it, and therefore, it is but fair to presume, that all the charges are just and unanswerable: for it is but natural to suppose that, if the brave "*old Soldier, who has so nobly faced the French,*" did not feel conscious of the correctness of the charges brought against him, his *heroic propensities* would have undoubtedly induced him to *fight* himself clear of such imputations.

The letter may be considered severe, but, it ought to be remembered that, the whole charges are merely the *reflection, or echo* of Dr. Walker's own conduct towards the injured Mr. Syme.

SAINT JOHN, April, 1836.

To Dr. THOMAS WALKER.

Sir—From the extraordinary part you have taken in those events connected with my suspension, I have been induced to write to you, that you may have a full opportunity of giving a satisfactory explanation of your conduct. I have purposely delayed writing you until now, in order that, any hasty impressions received against you, might be pro-

perly sifted at the bar of judgement, when the excitement, which it was natural for one in my situation to feel, had subsided. I am well satisfied that no honorable man would subject himself to the imputation of wounding the character and feelings of another; and would scorn to publish slanders against any of his fellow men—and that more especially when they had no opportunity of vindicating themselves. Such a line of conduct is dictated by a sense of honor, as well as by the Spirit of Truth—I therefore now give you a fair opportunity of explaining your conduct, and I trust—for your own sake, for the sake of your family, and for the honor of human nature, that your explanation will be satisfactory. We both profess the same creed—we believe in God the Father! our only hope of salvation is through the atonement of Christ Jesus His Son; the benefits of whose death we also believe are imparted to us through the influence of the Holy Ghost. Let us then manifest a proper spirit in this matter. The best of men may differ, and by their differences injure the cause of Religion. We may do well to be angry, but let us be angry and Sin not—and remember that the wrath of man worketh not the righteousness of God. Let us do all things decently and in order; and beware least we suffer the Sun to go down upon our wrath. And now sir, let me remind you of a conversation that took place between us, in the presence of Mr. D. Leavitt, and Mr. Wilson. The purport of that conversation you have often detailed, and when you on that occasion so unfeelingly advised me to abandon, and that too in a strange land, a female whose only fault was excessive attachment to me; I, was induced to ask a question of you respecting Mrs. Walker following you to the West Indies—I did not ask you the question for the purpose of wounding your feelings, but in the hope that, you would be able to give me some pertinent advice in the dilemma in which I was placed; and as I considered you a person experienced in the ways of the world, I fondly anticipated that your advice would have served as a polar star by which I might direct my course—But alas! instead of you giving me your advice, you evinced ungovernable rage; and from your abrupt manner, and the incoherent sentences you uttered, I began to fear lest reason had laid aside her sceptre, and that the democracy of jarring passions had, in the struggle for preeminence, destroyed the just balance of power in your mental system. But, as I had produced such an effect on you so unintentionally, I was desirous of ascertaining the cause, and for that purpose, called at your house, in the course of the afternoon; however, you were not at home; but having an opportunity of meeting you in the house of a friend, and not being aware of having given you any serious ground of offence; I addressed you as usual—and you know the contemptible and childish part you then acted. “He that is soon angry dealeth foolishly, and a man of wicked devices is hated.” And, “He that is slow to anger is greater than the mighty.” I had to leave Saint John soon afterwards, and had no opportunity of conversing with you. On returniug, what was my astonishment on learning that you, who made such professions of Godliness, had circulated a report regarding me, which was *false* and calumnious? you stated that I had thrown unjust reflections upon the character of Mrs. Walker, in as much as I had said that, she followed you to the West Indies in a *particular* situation. Now, the gentlemen then present, declare upon their honor, as men and Christians, that I never uttered any such expression—What then could induce you to say so?—was it to give a coloring to your proceedings against me, in the eyes of the public; and to lead men to believe that in persecuting me you were only acting on the defensive, being compelled to do so for the vindication of the reputation of Mrs. Walker? If sir, that was your motive in circulating this foul statement, what pun-

ishment does such conduct deserve?—What word in the whole vocabulary of the English language would best express the character of a man who would thus slander a Stranger, a Countryman, and a Minister of the Church to which he professed to belong. As you show an aptitude in quoting Scripture, can this verse have escaped your memory?—"Who-soever is angry with his brother without a cause, shall be in danger of the judgment." Now, I am willing to believe, that you had mistaken me, and in the excitement of the moment, really believed that I had used the expression referred to; but what degree of credit is due to a man who could positively assert, that in a certain place, at a certain time, and in a certain company, such expressions had been uttered, when at that time, in that place, and in that company not so much as the slightest allusion had been made to the subject? Would an impartial jury, sitting in judgment upon that man, say he was in perfect possession of his faculties? If in an unguarded moment he had shed the blood of his neighbor, as you confess you might have done mine at a second interview with me, would not his friends have fixed upon this very circumstance as a proof of mental aberration? Do you think that the evidence of such a person would be admitted in a court of justice, especially in a case where he himself was concerned? I do not wish to wound your feelings, nor to recall to your mind those dark and cloudy days, when you wandered the object of pity, and it might be, in some cases, the object of wanton merriment through this very City, heedless wheresoever you went; but I feel compelled, by the situation in which I am placed, to speak thus plainly upon the subject. It would ill become me as a professing Christian, it would say little for me as a man, to taunt my fellow creatures with their misfortunes, but of all men, your afflictions seem to have had the least effect upon you, when you could inflict, in so cool a spirit, so many merciless blows upon another. Did you never think for a moment of the situation in which I was placed, principally through your instrumentality? Did you never think of blighted hopes and ruined prospects; and of the anxiety of mind inseparable from one in my situation? Did you never think that I had Parents at home, who felt as keenly for my reputation, as you could do for the honor of the wife of your bosom; and on whom by your conduct you have inflicted so deep—I had almost said, so incurable a wound? Little did they think when I left them, with the prospect of returning in a few years to share in their happiness, that my name and character were to be so blackened, and that too, by one whose early days were spent in that part of the country to which they belong. It was well for you, sir, that my trial was so rapidly hurried over, or you must have known that, in the event of the ordinary time allotted for exculpatory evidence, you could never have been brought forward as a witness. That your friends well knew, and under the pretence of "zeal for the glory of God and the good of the Church," you hastily summoned the members of the Presbytery from their different stations, without allowing me the sufficient time to prepare for my defence; and here I may quote part of a letter you sent to the Rev. Mr. Wilson, which you have extracted for my perusal—"I can bear personal abuse to a great extent, but if Mr. Syme makes disrespectful allusions about Mrs. Walker, he may depend upon it he will rouse the old Soldier; how thankful am I my hands were withheld, had I gone with you yesterday at your earnest and repeated solicitations to examine Mr. Syme, one word from him might have been the cause of his blood or mine being shed in your house!"

The man, sir, who professes Christianity and writes thus, cannot be in his sound mind. Rouse the old soldier! How Christian like the expression with the coupled threat. How becoming the language for a

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professed follower of Him, who said to one of his Disciples, "Put up thy sword into its sheath, for all who take the sword shall perish by the sword." No, no—such language ill becomes the Christian, and says little for the wisdom of the hoary head! Perhaps the threat may raise you in the estimation of your female friends, whom you have enlisted for the purpose of disseminating your opinions; but rest assured, it will not produce a favorable impression of you on the minds of the great and good. What grounds of thankfulness have I that I did not come into personal contact with you, the hero of an hundred fights, who had faced the French in the cause of his king and country! Happy king who could boast of such a soldier! Happy country that could boast of such a hero! When you wrote such a sentence, you had certainly forgotten that the weapons of a Christian warfare are not carnal, and that we are commanded to live peaceably with all men, to seek peace and ensue it. Our Saviour says, "Resist not evil, but whosoever shall amite thee on the right cheek, turn to him the other also."

In your note of the 7th April, you state "that you are my sincere well-wisher," and "that you wish me health and happiness." Poor unhappy man—what a degraded instance of hypocrisy and self-deceit!—"The tree is known by its fruit; men do not gather grapes from thorns, nor figs from thistles. Your conduct reminds me of the course usually pursued by the judges of the court of the Inquisition in Spain, when they deliver over their victim to the hands of the cruel magistrate; with solemn admonition they recommend him to mercy, when they know that the mercy to which they recommend him is neither more nor less than the infliction of every sort of torture which malice could invent or enge-nuity devise. Do you never reflect upon the strange mode of proceeding in the Presbytery?—you appeal to me if I did not hear you say that you would be glad if I could clear myself of all blame, I certainly did, but at the same time I witnessed you acting a part which every honest man would have been ashamed of. You swore in the presence of Almighty God, that you would tell the truth, the whole truth and nothing but the truth! and on cross examining you, you stated that you were not an eye witness of these facts, but that they had been told you by a lady!—I then asked you to give up her name, when you said you were bound in honor not to do so. Now, sir, you must have known that in every court of justice the accuser and the accused are confronted; and that hearsay evidence is rejected. But you probably thought that the matter would not have been enquired into, and of course your statement would have been taken down as facts, and my character would have suffered accordingly. In the Presbytery also you stated, that I had abused my horse, at the same time repeating these words—"A righteous man regardeth the life of his beast, but the tender mercies of the wicked are cruel!"—and you positively stated, that the animal was not worth more than five shillings, or ten at the most. Yet, a day or two after he was valued by two judges at ten pounds—men too of your own choosing—and fifteen pounds were offered for him before you sent him to the country. "He that speaketh truth sheweth forth righteousness, but a false witness deceit."—In the Presbytery too, a respectable woman declared upon oath, that she could not tell who summoned her before the court, and all that she knew regarding the matter was, *two women came in the twilight and asked her to attend; one of whom was a tall woman who kept back, while the other told the message!*—You admitted that you sent the women, but declared that you did not know these women!—what sir, did you trust two perfect strangers in such a case?—did you speak truth when you declared they were unknown to you?—ask Mrs. Walker if she knew them—Now, sir, what must the world think of such an extraor-

dinary mode of proceeding on your part?—Is it not evident, that you had in your own mind prejudged and condemned me? Does not the following fact prove it?—Some days previous to my trial, you wrote to a person belonging to one of those three Parishes from which I had received a call, to draw out a new bond for another Minister—was this not prejudging me—Did you not circulate a report that I had gone to the States to avoid the meeting of Presbytery?—Did you not say that my horse and sleigh had been taken from me, when I left him in St. John, because he was ill of a disease then prevalent in the country, and which I could no more prevent him from taking than I could guess the thoughts that pass through the mind of a maniac! All these things being considered, you were obliged in honor to your own character to make out a case against me, or submit yourself to the base imputation of acting from improper motives. Let me farther ask you, did any *Lady* ever shew you letters of mine and of which you took a copy, or at least short extracts?

In conclusion, I beg to thank you for the advice you gave me regarding the company I should keep—Pity that I did not get it sooner—I shall ever regret the day I first saw you or yours'; for my acquaintance with you has given me much sorrow. But, what sort of company do you keep yourself?—are you any time to be found in the company of those who make the character of their neighbors the subject of their conversation?—Is your time employed in doing good to your fellow men, or in listening to profane and old wives' fables?—Are you acting a manly part when you show every line you wrote to every old wife in the City, and, when you wander from house to house gathering tales of your neighbors?—Are you acting wisely when you make my situation the subject of your mirth, and when you use your endeavors still to keep me down, and produce unfavorable impressions on the public mind against me?—But, do your utmost—circulate whatever slanders you please—you can inflict no farther injury upon me—I pity your feeble efforts to hurt my peace.

You complain of your feelings being much injured by my allusion to Mrs. Walker, and you threaten my life at a second interview—What then must be the feelings of my friends and of myself in regard to the treatment we have received at your hands?—You profess Christianity, but I fear it is not the Christianity of the Bible—for you afford a melancholy proof, “that the heart is deceitful above all things, and desperately wicked.” You may flatter yourself, that you have deceived your fellow men in this matter, but, remember that God will *not* be mocked. In regard to what you say respecting Dr. ———, I beg simply to state, that I never circulated any report either about you or that gentleman but what I am willing to substantiate. God forbid that I should ever intentionally hurt the feelings of any one: I would rather be placed in my situation, painful as it is, than be in the situation of you and your family; and now, I wish you both health of body and soundness of mind—may no earthly calamity ever lead you to forget your God; or so depress you as to render you unfit for the ordinary business of life. We perhaps may never meet in this vale of tears, but I sincerely desire to meet you in the morning of the resurrection of the just.

I am, Sir, Yours &c.,

(Signed)

DAVID SYME.

No. 5.

To the Rev. The Presbytery of St. John, now convened.

Gentlemen—We, the undersigned, Friends of the Rev. David Syme, beg most respectfully to remind your honorable Court, that that Gentleman still remains under your Suspension, and consequently has many

privations to contend with in procuring an honest and respectable livelihood; and therefore, as you have the *sole* power of reinstating him in his sacred office, we most fervently solicit you to remove the Suspension during your present meeting, in order that he may again resume the important duties of his calling where ever he may have an opportunity of doing so with honor and profit to himself, and the advancement of the sacred cause in which he has embarked.

Trusting that you may give his case that early, prompt, and serious attention which its importance merits, we beg to subscribe ourselves,

Yours', Gentlemen,
Most Respectfully,
(Signed)

ROBERT KELTIE,
JAMES DUNN,
WILLIAM LIVINGSTONE.

Saint John, 5th Oct., 1836.

The above letter was duly laid before the Presbytery, and a deputation from that Body afterwards waited upon Mr. Keltie, and informed him "that as Mr. Syme had appealed to the Synod, they could not do anything farther in the matter;" and therefore, as that Rev. Body does not meet until Oct., 1837, *Mr. Syme's case must remain over twelve months longer, regardless of his present situation and sufferings.*

Strange to say, that in place of the above letter being received in the same humane spirit which dictated it, at least one, who was present when it was opened and read, endeavored to turn it into ridicule, and has since wandered about this City, making it and Mr. Syme's case, the butt of his hoary headed and abortive wit!

Although Mr. Wilson had a PETITION put into his hands, some considerable time ago, for him to present to the Presbytery, from seventy or eighty, who had formerly given Mr. Syme a call, praying that the Suspension might be removed, yet he did not think it necessary to bring it forward at the meeting—Immediately after the Presbytery rose, another Petition arrived from one of the districts, signed by upwards of thirty highly respectable people, which was all, or nearly so, in that place, praying also, that the Suspension might be removed—and, if it had been deemed necessary for Mr. Syme's friends to have tested public opinion in Saint John by a Petition on the subject, it would have been signed to my certain knowledge, both very numerous, and by the most respectable part of the community. So much for public opinion, and clerical stubbornness!!!

FINIS.

