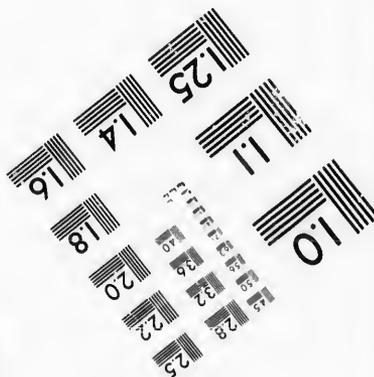
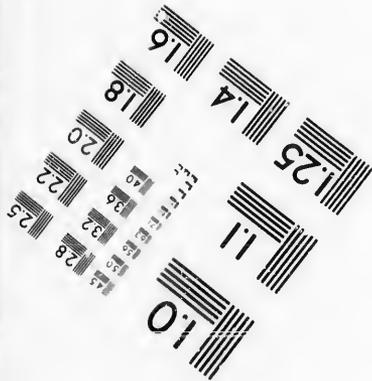
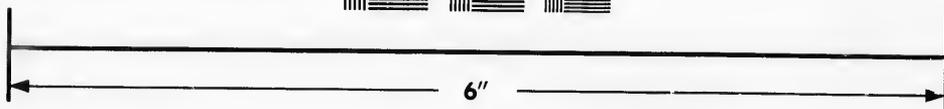
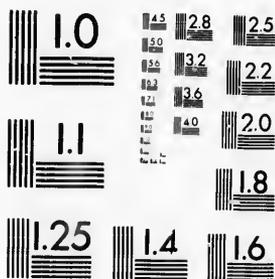


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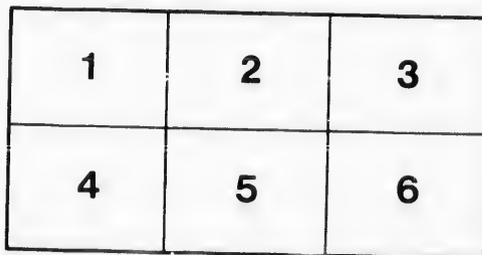
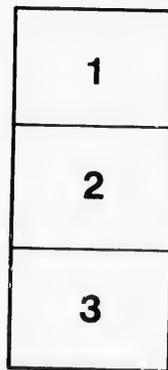
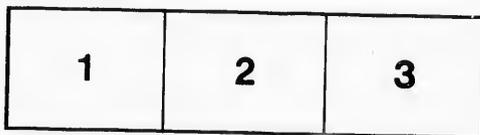
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No. 4.

HAMILTON, 24TH AUGUST, 1860.

*To the Congregation of
The Macnab Street Presbyterian Church, Hamilton.*

Finding, on my return from my tour for the benefit of my health, that very gross falsehoods had been most industriously, in my absence, circulated amongst you, in respect of the proceedings of the Session held immediately before I left, I am driven thereby to publish to you the truth.

The Rev. D. Inglis, and his few pretended friends and supporters, being determined to prevent the action I am bringing against them, to test whether the trusts in the deed of our church have been grossly violated or not, being proceeded with, and caring little how foul the means might be whereby to accomplish their object, evidently for that purpose colluded, and concocted the scheme to expel my sister from the Sabbath school, (as I have already explained in my last letter to you,) and thereafter from the church; and as evidently, David Inghs and Plummer Dewar—one of your elders—arranged that he (Dewar) should, as a friend, advise me to have the matter brought before the Session, so as to save them from going on with their filthy work, and thereby in the event of their failure in their designs, save them some exposure. (He, Dewar, knew prior to the meeting at which my sister was expelled, what was to be done thereat, as he was consulted in the taking of these measures.) This he did, and I indignantly and as often as he urged it, refused, upon the broad and just ground; that the Session as a body were base: this failing, Robert Hopkin and Alexander McKenzie then laid—and not till then—before the Session, complaints against my sister, in the prosecution of their designs for the purpose aforesaid: and my sister was served with a citation from the session, of which the following is a true copy, namely:

“EXTRACT MINUTE OF SESSION.”

“Robert Hopkin stated that he brought the following charges against Isabella Reid, a member of the congregation, viz:

“That Isabella Reid did, by her own confession, in the committee room of Macnab street Presbyterian church, and in presence and

hearing of several of the Sabbath school teachers, state, that she had told Mr. McLellan, in his shop, that Mr. Hopkin said to her, if the Tracts for the Sabbath school could be got in any other shop in town, he would assist her to select them, but he would not enter Mr. McLellan's shop; thus maliciously trying to excite distrust, and even ill-feeling between the late superintendant of the Sabbath school and himself; and besides the said Isabella Reid, repeatedly declared on the said occasion, that her own ears heard Mr. Hopkins say things, that if told, would shut up his mouth, and make him appear very black indeed.

"A. J. McKenzie also brought the following charges against the said Isabella Reid, viz: That Isabella Reid, did, on the evening of the first day of May, instant, within the committee room of the McNab Street Presbyterian Church, and in the presence and hearing of several of the sabbath-school teachers, repeatedly assert that she, Isabella Reid, would not believe a word McKenzie would say; and further, the said Isabella Reid, on the same occasion, asserted, that A. J. McKenzie was guilty of perjury in the matter of his ordination vows as an elder."

"The other members of Session who were present at the teachers' meeting, at which these statements against Messrs. Hopkin and McKenzie were made, having testified to the facts in reference to the expressions used by Isabella Reid on that occasion,—

"*It was agreed*, That the said Isabella Reid be cited to appear before the Session, at their next meeting, on the eighth of June, at half-past eight o'clock, evening, in the Session room of McNab Street church, and that she be required to answer to the charges brought against her.

"Extracted from Records of Session of McNab Street Church, twenty eighth day of May, 1860.

(Signed)

MAITLAND YOUNG, SEN'R.

Session Clerk.

"In accordance with the above, I now cite you to appear before Kirk Session of McNab Street Church, in the Session room on Friday evening, the eight day of June, eighteen hundred and sixty, at half-past eight o'clock."

(Signed)

"MAITLAND YOUNG, SEN'R.

"To MISS ISABELLA REID."

"Session Clerk."

At the time appointed, I went with my sister to the Session house, and my sister informed the Session, that she was ready to go on with the matter. The elders, with Inglis at their head, looked black and furious at me, but durst not put me out. The citation was then read by the clerk, and Inglis asked my sister what she had to say thereto, to which she handed to Inglis her answer in writing, signed by her, of which the following is a true copy, viz:

"The answer of me, Isabella Reid, to the charges preferred against

me by Robert Hopkin and Alexander McKenzie, to the Session of the Macnab street Presbyterian church, mentioned in their citation to me,

"I admit, that I said on the occasion referred to, that Robert Hopkin would not go to Donald McLellan's shop to buy the Tracts for the Sabbath school. I still say so. Robert Hopkin refused in his own shop to go. There was not any other person present. He dare not swear that he did not refuse to go. But whether he so swears or not, I am ready to state upon oath, that what I have so said is true: and I hereby offer to take my oath to the truth of what I have so said, and how the conversation arose, in purgation of myself; there not having been any one present during said conversation, by whom I can prove the truth thereof.

"I deny being guilty of the other charges Robert Hopkin has brought against me, and set forth in the citation of the Session to me. I never made any such statements as he alleges against him, to the best of my recollection and belief, notwithstanding the very unjust manner I was treated on the occasion referred to.

I deny most strongly being actuated by malice in any way to Robert Hopkin.

"I admit, that on the occasion referred to, I did say, or words to that effect, that I would not believe Alexander McKenzie's word, and I still say so, and I say so truthfully, that I cannot believe his word. I did not say the same maliciously, (I have not any malice to him,) but solely in self-defence, in consequence of the false charges brought against me, by him, on the occasion referred to: amongst which were, that I had spoken ill of the Rev. D. Inglis, and also that I had endeavored to turn the minds of the parents of my Sabbath school children against Mr. Inglis, and some of the teachers; which charges were not proved, as same could not be.

"I deny being guilty of the other language imputed to me, or charge preferred against me, by Alexander McKenzie. I did not charge him with perjury, such a charge never entered into my mind.

"On the occasion referred to, I simply defended myself against unjust attacks and charges made against me, and which were wholly unknown to me prior thereto; and I was not actuated by malice in any observation I made, but stated in my defence, what I believed and do still believe to be the truth.

"Under these circumstances, there are not any grounds for any action of the Session against me."

(Signed.)

"ISABELLA REID."

"Dated 8th June, 1860."

Upon the answer being read by the clerk, Inglis tried to get my sister into verbal explanations of same, evidently so as to entangle her if possible, and without giving her the benefit thereof under oath, as she offered in her answer, and as she was justly and strictly entitled

to, but under my advice she refused to answer his questions, saying, that unless sworn, her answer in writing was quite sufficient, and she had nothing to explain or to add to it. Inglis finding that he could make nothing in this way, took up Hopkin's case, and after a good deal was said by him—Inglis—and McLellan, as to what my sister said to McLellan about Hopkin, and the time of it, I insisted that Hopkin should be sworn to the truth of his charges. Hopkin then rose, and said, that he *now* recollected that he did tell my sister what she had said to Mr. McLellan, as to him refusing to go to McLellan's shop, to buy the Tracts, and just as my sister had set forth in her answer, but he thought my sister had charged him with saying it at another time; that he wished, however, now to explain, that he did not refuse from any ill-feeling to McLellan, but because he thought he had had more than his share of trouble with the school, and now he was quite satisfied, and desired to clear my sister of all blame, and that the matter now be ended. This was Hopkin's language, as nearly verbatim, as it can be given.

It is a well-recognized principle in all Jurisprudence, both Legal and Equitable, that the moment the party aggrieved declares himself satisfied, the matter ends, and being so in the Courts of the State, how much more should such a just principle govern Church Courts, whose avowed object is peace and the healing of dissensions. Here Hopkin's complaint was, that my sister had told falsehoods about him, and hurt his character, which he now admitted to be a false charge, and that my sister told the truth about him, and that fairly and properly, and now declared himself satisfied; therefore, the only person who had any cause to be dissatisfied, was my sister, for that Hopkin had wilfully and knowingly made a false charge against her, she therefore was the aggrieved party, and entitled to protection from the session, and simply justice demanded that Inglis should at once have rebuked Hopkin for this his bad conduct, and asked my sister if she was content to let the matter rest, or if she wished to proceed against Hopkin for such his bad conduct. But instead of doing this plain and simple act of justice to my sister, as it was his duty as her Minister and Moderator of the Session, and in fulfilment of his ordination oath, he now seeing and knowing that there was no hope of my sister being expelled from the church, by these proceedings, and thereby the "Action" stopped, and therefore determined if possible to get some charge against her, with a hellish malignity (I cannot with a due regard to truth, and sufficient expressiveness, use other language,) visible in his eye and countenance, said, "But *we* are not done with it. I for one, wish to know the exact time that Miss Reid spoke to Mr. McLellan, as we must get at the animus or spirit in which Miss Reid acted in the matter." And, thereupon he again began to question my sister, fully as well as a *Father Inquisitor* could have done. I here interposed, and told my sister to beware of the character she had to deal with, and not to answer

him, that her written answer was enough. Upon which Inglis coarsely ordered me to hold my peace. I told him I came to protect my sister from being imposed upon, and I would do so. I was speaking to her, and I had a right to do so. He then had recourse to McLellan, but finding after every effort he could make, that he could not make anything against my sister, but the reverse, notwithstanding McLellan's great and apparent willingness, and dishonest desire, to assist him, he abandoned this course, but not, however, before Hopkin, (fearing no doubt that if the matter was persisted in, that he would be made worse,) had repeatedly declared, that he was quite satisfied, and that he cleared my sister from all blame. And thus ended the examination into Hopkin's charges, and my sister's rights—as the clearly and admitted injured party—were thoroughly trampled upon and set at defiance.

Mackenzie's case was then taken up, and Inglis again tried to get my sister to give explanations, but again failed, as she replied to his questions, "you have my answer in writing." Inglis then asked her, if she based her opinion of McKenzie, solely upon his conduct at the meeting of the sabbath-school teachers, at which she was expelled, to which she answered, under my advice, that she considered his conduct on that occasion, to be amply sufficient to justify her, in her opinion of him. This answer evidently much relieved Inglis and McKenzie; for what reason, they know best; whether the John Judd matter loomed up in their minds, I know not. Inglis then said, that McKenzie had not of *of his own knowledge* charged my sister with being guilty of the conduct with which she was charged, in the resolution prepared and moved by him, at the sabbath school meeting, *but merely from hearsay, and it was so expressed in the resolution, that he could not prove the charges to be true, and it was not to be expected he could.* And said much more in justification and excuse of McKenzie's conduct. When he was done, (and bear in mind that Mackenzie had not yet spoken,) I said to him, "You are telling falsehoods, McKenzie did charge my sister of his own knowledge in the resolution prepared and moved by him." To which in his haste to shield McKenzie, he answered, "You are mistaken, Mr. McKenzie merely made the charges from hearsay, and the same is so stated in the resolution." At this stage, McKenzie rose and said, that he knew nothing of the charges he made against my sister, but by hearsay, and therefore that he could not prove same, and so he would withdraw the same. I then replied, "that is false. Your resolution, which you refused to give my sister a copy of, will prove that you did make the charges of your own knowledge." McKenzie then denied that he had refused to allow Mr. David Gillies, the Secretary, to give my sister a copy of it. I answered, that is another gross falsehood. You went to Mr. Gillies early in the morning following the meeting in question, and said to him, "Miss Reid will be wanting a copy of that resolution but do not give it to her." And when I

applied to Mr. Gillies for it, on behalf of my sister, and he went to you in consequence of such your caution to him, and also to Hopkin, and asked you and him to allow him to give my sister a copy of it, both you and Hopkins refused, saying do not give it to her. Mr. Gillies is a young man of probity of character and worthy of belief, you are not so. Inglis then slurred this matter over, by insisting, that my sister should prove the charges made against her by McKenzie to be false; saying, he "thought it was the duty of my sister to do so." This monstrously unjust proposal I at once condemned, as being most iniquitous; and insisted, that as McKenzie had made charges he should prove the same to be true, or else admit the same to be false; and that he should not be allowed simply to withdraw same, as my sister was expelled upon these charges from the Sabbath School. To this most just proposal, Inglis again brutally ordered me to sit down and keep quiet, that I had no right to speak; and he again insisted that my sister should disprove McKenzie's charges against her. I again rose to my feet, highly indignant at such shameless iniquity, and said, adjourn the court, and I will bring up every parent of every scholar my sister had, to prove McKenzie's charges false; such conduct is most atrocious; but I can bring them, and will do it, adjourn the court; and he finding that their conduct thereby would only be silence; and he finding that their conduct thereby would only be seen to be the baser, made a long harangue as to its being mere hearsay evidence upon which McKenzie's charges were made, that he so admitted it, and had withdrawn the charges, and he thought it enough, as hearsay evidence could not always be got. I then said, why make a charge upon it? to which he turning to my sister said, "I have been told you have said many unkind things about me, which I could not prove, and therefore I think enough has been said on this point; we will therefore pass on to the next, which is the charge of perjury," and he did so; thus again most grossly trampling upon my sister's rights.

Inglis then made another long speech in justification of his own Millenarian heresy, "which is what my esteemed brother Mr. McKenzie holds, and what I suppose Miss Reid calls perjury in us." He then asked her to explain what she meant by the word perjury, (imagine such a question put to my sister in the face of her written denial that she ever used such language. Inglis occupied the position of a judge, and he sat as a judge; he had no evidence that my sister used that language; why then as a judge accuse her of falsehood? as that question clearly does; I again ask, why ask her to explain language which she denied having used, and of which there was no proof she had used? how base!) which she repelled, by referring to her written answer, and again denying that she used such language. Here, a strong effort was made by Inglis and Adam Cook, to get my sister to say, that "if she did use such language she was sorry for it;" which they thought would be satisfactory." My sister

again refused, saying, "How can I say that I am sorry for that of which I am not guilty." At this stage, Plummer Dewar evidently felt so keenly the utter baseness of such an abominable attempt to get my sister to do a wrong act, that he rose and said, "I think that Miss Reid's statement is quite sufficient and satisfactory, and I deem it disgraceful to put words in her mouth, which she clearly, both in her written answer, and personally before us denies having used, and asked her to say, *if* she had said so, she was sorry for it; such conduct, I must say, I consider very wrongful." Inglis little expecting such a just opinion from Dewar, was horribly taken aback, and in the most violent manner attempted to snub Dewar, by saying to him, "You are too hasty in your judgment, sir, I am not now asking you for your opinion, you must reserve your judgment until you are asked for it; we are only examining into the case, the using of such language by Miss Reid is not to be taken as an admission by her, that she was wrong." To which Dewar at once very warmly and properly replied, "I may be somewhat hasty in expressing my opinion; but my opinion is right; and I still say so." Inglis did not deign to reply to this, as he well knew he could not, but again repeated to my sister, "If you will just say so, it will end the matter, and it will not be taken as an admission on your part, that you used the language." My sister here shook her head in thorough opposition to it, she being too much overcome by such inhuman treatment of her, to be able to speak. I then rose and said to Inglis, "If not to be any admission of wrong by my sister, will you ask her?" to which I received the brutal answer, "Sit down, you have no business to speak." But that ended this most empty.

After a few minutes pause, and various glances exchanged between these beings, McKenzie saw as he was concerned he had no wish to push the matter out his *veracity* was at stake, and to establish it, he would like with the consent of the Session, to give evidence, that my sister did charge him with perjury, and use that word; to which Inglis at once consented. McKenzie then called on Hopkin, as a witness, but Hopkin said, "you all know I have a bad memory, I really do not know what was said that night." McKenzie then called on Donald McLellan, who rose and made a long speech commending "his very good memory;" after which he began, "As it is now admitted on all hands that Miss Reid did use the said language." I at once stopped him, and told him not to tell such a gross lie in my presence, that he knew my sister denied it. Inglis here again interfered, ordering me to sit down; and told McLellan to proceed; who, after a long harangue in which he told many lies, uttered the following falsehood, namely: that he well recollected that Miss Reid used the very language charged, namely: perjury, he could swear to it, as she repeated the word more than once. I did not cross examine such a base fellow, feeling it too degrading to me to do so.

McKenzie then called on John Brown—another elder—and he at once said, that my sister did not use such language, that he heard all she said, as he paid particular attention, and that she did not use the language which Mr. Mezellan said she did. This was a sad damper to Inglis, he however rallied himself after a short pause, and taking the examination out of McKenzie's hands—a very improper interference—asked Brown, if he was quite sure. "Quite sure," says Brown. Here another short pause, when Inglis said to Brown, "But if she did not use that exact language, did she use language equivalent to it?" to which Brown shook his head. I said, ask him what my sister did say, that is the proper course. Inglis however paid no attention to this, but again put a question similar to his last one, to Brown, whose face by this time was getting pretty red, and as he, Brown, was hesitating and stammering, Inglis the third time, said to him, "did you not think the language amounted to it," and Brown with a face of bright scarlet, but yet in a doubting tone said, "I think it did." An honest man would at once have told the truth, he would not have required to be urged thereto, but he evidently felt that he was not urged by Inglis to tell the truth. A falsehood, for when I asked him, "what language did my sister use which makes you now think amounts to perjury," he could not tell, and no wonder he could not tell that which never existed. And thus ended the evidence.

Inglis then asked my sister to leave the Session room, this I declined doing unless Hopkin and McKenzie—the accusers—would also leave. Inglis replied, "they are entitled to remain, they are members of session." I declared that it was most infamous that accusers should sit as judges in their own case; and that if they remained, I would also. And I sat down. Inglis then tried to get rid of his infamous position, by saying, "they will not sit as judges." He then turning to these two persons said to them, "You are not obliged to leave the room," and again ordered my sister and myself out. I said we will not go, we will appeal to the Presbytery, and if justice is not got, go to the Synod against such infamous work. Hopkin then seeing that iniquity was rather too much abounding, and fearing no doubt the worse result thereof to himself, rose and said, that he would leave the room. McKenzie then said, that he would leave also. Inglis again replied, "you need not do so unless you see fit, you are members of the Court." Hopkins and McKenzie then left the room, and my sister and myself followed, leaving the Session sitting with closed doors, who dared not like honest men, discuss the matters in presence of my sister and myself. If Inglis did not want Hopkin and McKenzie to remain for an improper purpose; why should he have so determinedly endeavoured to keep them?

After we had left the room, Inglis came out of it, into the passage, where we were, and said to my sister, that as the Session might be sometime in coming to a decision, and as it was late in the night,

she had better go home, and their decision would be sent to her in the morning. This seemingly courteous but really base proposal, I at once rejected, as I saw clearly the base object of it, I say base, as Inglis well knew that if he could get the Session to decide against my sister, and if my sister was not present when their decision was given, as she could not be, it she went home, that she lost the right to appeal against it, to the Presbytery; and hence the decision of the Session would be final; therefore his great desire to get her to go home, as he pressed it a second time upon her. This very cunning scheme also failed.

Sometime thereafter we were called in, and Inglis standing with the Citation in one hand, and my sister's written answer in the other, said to my sister, "The Session upon this citation, this your answer thereto, and the admissions of Mr. Hopkin and Mr. McKenzie, entirely acquit you from their charges against you. You understand me, do you? that you are fully absolved and acquitted from the charges laid against you."

Hopkin then rose and said, "I am glad it is over, I have, on account of Miss Reid, having been put out of the Sabbath school, lost the confidence of two or three of the teachers, and of a number of the congregation; and I am now glad the matter is settled.

This ended these proceedings of these parties, the whole iniquity of which I have not told; and upon which I comment not; gross nefariousness, iniquity, infamy, being so broadly and so forcibly stamped upon the same, as to render comment unnecessary. But I ask, why all this persecution of my sister?—if Inglis felt he was right in his Millenarian heresy.

There are some other matters which I have to notice at a more convenient season. In the mean time, allow me to say to you, seriously reflect upon, and take heed to, the clear and forcible exemplification in the conduct of Inglis, and of Hopkins and his other pretended supporters, of the truth of that most solemn and emphatic declaration of scripture.

"Be sure your sin will find you out."

I am,

Yours faithfully,

COLIN D. REID.

P.S.—On reflection, in order to prove the truth of my remark to Inglis, that he was telling falsehoods, when he was excusing McKenzie's conduct in preparing and moving the resolution against my sister, I here copy the preamble of that resolution, that being enough, the resolution being a very long one and which I obtained from Mr. Gillies after the said meeting of session, as McKenzie and Hopkin dared no longer refuse it, but who, on Mr. Gillies calling on them, to ask them if he would be allowed to give to my sister a copy of it, upon this her second application therefor, declared to Mr. Gillies, that they had

never refused it to him ; thereby telling another falsehood, and endeavouring to make Mr. Gillies a liar ; as he is prepared to prove.

The following is a true copy of the preamble above referred to, namely :

“That whereas for a considerable period, our President and others connected with the Sabbath School have been systematically and unwarrantably reflected upon through pamphlets and otherwise ; the cause of religion thereby being affected injuriously. And whereas Mrs Reid, one of our teachers is universally believed, and to a certain extent known to be a party to these injurious reflections and slanders, and officiously to circulate them throughout the congregation.”

McKenzie in that preamble plainly says, that Inglis (whom he styles “our President”) has been “unwarrantably reflected upon through pamphlets and otherwise ;” and that my sister “is *universally* believed, and to a certain extent *known* to be a party to these injurious reflections and slanders, and *officiously* to circulate them throughout the congregation.” These are clear, direct, and positive charges of McKenzie’s *own knowledge* : he does not say, it is reported or use words to shew a charge upon *hearsay* ; but it is ; language cannot be clearer or more positive, “*universally believed*,” that is, believed by every body ; but that is not enough, “*known to be a party to these slanders*,” not only does every body believe it, but every body “*knows*” that she has to a certain extent “been a party to these slanders ;” that yet is not enough, “*officiously to circulate them throughout the congregation* ;” that is, not only very busily engaged, but without any good reason for it. And yet Inglis dared say that these were mere hearsay charges, which in consequence of being hearsay, could not be proved. *He swears* that I had not a copy of the resolution wherewith to confront him in this his filthy falsehood ; and he no doubt also well knew that McKenzie made and fabricated these foul and false charges ; and hence could not prove the same. Surely if my sister had been guilty as charged ; if every body not only *believed* but *know* her to be guilty ; and if she *officiously* circulated pamphlets and slanders through the congregation, there could not have been the slightest difficulty in proving the same. Yet not even one person could be got to prove the same, and Inglis had to tell the aforesaid foul lie, to shield for the moment, a dirty liar of an Elder, and if possible—by preventing justice being done, blacken the character of my sister, a woman. I ask you, what think you now of Inglis as a preacher of *truth* ?

