

SIR,

In the Pamphlet lately published by J. D. Lang, D. D. which I only had an opportunity of seeing two days since, the author has represented me in a manner perfectly inconsistent with truth. I beg therefore the favour of your allowing me the opportunity of contradicting the writer's statement.

In the narrative of the settlement of the Scots Church, page 103, the author says thus: "It is singular indeed, that every degree of opprobrium which the author has met with in this Colony, in reference to the Scots Church, should have had its origin in the Commissary's family. He will adduce only one other instance of the fact. About a year after the author's return to the Colony, a meeting of the Bible Society was held in Sydney. One of the Episcopal Chaplains was in the chair, and another happened to read the report. The author followed, and addressed the meeting at considerable length; he was succeeded by Mr. L. E. Threlkeld, a Missionary to the Aborigines, under the auspices of the London Missionary Society; to whom the author stood well affected, but whom he had never met with and never seen before. This Gentleman, however, had been invited to reside at the Commissary's, and had received such accounts of the author, and the Scots Church, as Mr. W. was in the habit of giving, to those who were likely to make the requisite return, along with the salt of his hospitality.

To the author's utter astonishment, therefore, Mr. T. prefaced his observations, by informing the meeting, "that there were ministers of religion in this Colony, who were in the habit of giving eloquent addresses at the Meetings of Religious Societies, but whose conduct in other respects was altogether inconsistent with their professions." As the author was the only minister who had addressed the Meeting before Mr. T. and as his observations had evidently been well received, the allusion was too direct, and its object too palpable to be misunderstood. But as it was the first attempt which he had ever witnessed in this Colony, to sow discord in a religious society, and as he did not feel it requisite to disturb the harmony of the Meeting, by vindicating any part of his conduct from the inuendo of Mr. Threlkeld, he allowed this remark to pass unnoticed." Now, the whole of this passage contains a deliberate untruth. The Meeting to which this alludes was some two years since, and when I addressed the Meeting, I knew not that the speaker who preceded me was J. D. Lang, D. D. nor did the Doctor enter into my mind, nor did I make any allusions to him, or utter any inuendos in any way whatever. It is a pity that a young minister, so very apt at Scripture did not act on the precept, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone," rather than suffer a supposed offence to rankle in his mind whilst nearly two years have gone down upon his wrath. So far from this slanderous insinuation respecting Mr. Wemyss being correct, it was not for months afterwards that I saw a copy of the letter written by Dr. Lang, full of the most gross insults to Mr. and Mrs. W., which letter was addressed to the Deputy Commissary General, at Hobart Town, in which the Doctor most unfeelingly attributes the death of Mrs. Wemyss' infant to a just retribution from God, as a mark of his displeasure against that Lady, respecting the Scots Church!! The Doctor has forgotten to notice this part of his letter in his publication. And the precept, "Be ye kind, tender hearted, full of compassion," was equally forgotten whilst the author was exulting in a mother's woe!

In page 104 the writer states, "It was a second unprovoked interference with the author on the part of this Missionary, that led, through a train of circumstances, with which it is unnecessary to acquaint the reader, to the publication of this narrative at the present moment. Mr. T. had published a series of letters on Popery in the *Sydney Gazette*, one of which had called forth a reply from one of the Roman Catholic Priests, in which the Rev. Gentleman had the hardihood to hold up Luther and Calvin as licentious men, who had left the Romish Communion, because its unsullied purity would not tolerate their profligate manners. So very slanderous

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L. E. THRELKELD.

Lako Macquarie, Sept. 8, 1828.