TO THE EDITOR OF THE SYDNEY GAZETTE.

Sir,—A 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 in New South Wales, the writer is singular indeed, that every degree of approbation which the author has met with in this Colony, in reference to the Scots Church, should have had its origin in the Commisary's family:—he will adduce only one other instance of the fact. About a year after the settlement was made, the Auxiliary Missionary Society was held in Sydney. One of the Episcopal Chaplains was in the chair, and another opened to read the report. The author followed, and addressed the meeting at considerable length: he was succeeded by Mr. L. E. Threlkeld, a Missionary 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 Commisary's, and had received such accounts of the zeal of the Scots in 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. prefixed his observations, by informing the meeting that he was an old friend of Mr. Lang, and a resident of 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. Lang, the writer, in the exercise of his office, which he had 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 Assembly, rather than take occasion from the inflaming retort 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 allusion was some two years since, and when I had the pleasure of addressing the meeting of the Missionary 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, "Be ye kind, tender hearted, full of compassion," was equally forgotten whilst the author was the subject 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 the subject 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 the subject of his displeasure against that Lady, respecting the Scots Church! The Doctor has forgotten to notice this part of his letter in his publication.

In this letter, 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 the present pamphlet." 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 models of the true Church, and of the Missionary, because it was unsullied purity would not tolerate their proliferate manners. So very slenderous
publication. And the precepts of ye year hearted, full of compassion," was equally forgotten whilst the author was exulting in a mother's wo.

In page 104 the writer states, "It was a second uncovered inhumanity with the author on the part of this poor, injured man..." the author had, 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 was the original of a reply from one of the Roman Catholic Priests, in which he asserts that the Gentile man had the hardihood to hold up Luther and Calvin as licentious men, who had left the Roman Communion, because its unsullied purity would not tolerate their profligate manners. So very slanderous an insinuation as this author could not pass unnoticed, in a young Colony like this; and he therefore wrote a few remarks on the Priests's letter, in the course of which he not only vindicated the character of these great Reformers, but produced Euripides and Aristophanes to illustrate the character of the Roman Catholic Church, immediately prior to the Reformation. And as Mr. Threlkeld had gone very much out of his way, to hold up the author, with his academical degrees and "Geneva cloak," in contradiction to himself as a person who possessed an exclusive title to the Christian name, he took the liberty to add, that Mr. Threlkeld was a Missionary to the Aborigines, who had expended upwards of £2000 in forming a petty settlement at Reid's Mistake, and who, after this vast expenditure of time and money, had had the audacity to write on the Catholic question, because he had not received the £200 a year, "the salary allowed him by the London Society insufficient for his maintenance as a Missionary to the blacks." It is really painful to be obliged to say that this extract is also replete with falsehood, and what is more, with absurdity. The author could not notice, nor did I know, that the Doctor possessed a "Geneva cloak," nor did I think even as the author affirms I did, had not the Doctor's common sense been blinded by prejudice, and almost suffocated by jealousy of his neighbour, he would have perceived that the writer of these letters was only narrowing the question betwixt Catholics and Protestants, by rejecting every designation but that of "Christian," and not making personal allusions to any individual in the world. But it is surely not always wise." Nor does it now create wonder that the Doctor should make ill-natured remarks respecting the concern of the Mission, when he was labouring under such a strong delusion, or that he should publish, when "exceeding mad," hail destroying the honour of his opponents. "Justice demands that a copy of such insinuations, so well known to the Directors, should be sent to me, for I have no reason to believe that the Doctor's common sense will ever be sufficient to rectify such a false impression. The author could say much on the very injudicious manner in which the affairs of the Mission are managed, but I will only subscribe the name of S. Threlkeld,--but he forbears." Now, I wish for no forbearance in this matter. It is the duty of Dr. Lang, as an honest man, not to be a partaker of crime by concealment. The Directors of the Society are the fit persons to be made acquainted with the nature of the charge against them. Mr. Lang demands that a copy of such statement should be sent to me, to prepare a defence against specific charges, by the same conveyance which may convey both at once to England, or a more speedily one, by being delivered by the Rev. Samuel Marshen, who is a Director and Agent to the Society, all that the Doctor knows on the subject. It is very lamentable to perceive so much bitterness, and wrath, and anger, and ill will and absurdity, without the taking some measures to check the growing evil. If Doctor Lang does not take one or other of these legitimate steps now pointed out, to establish the truth of his innuendoes, some other means must be resorted to, for the purpose of staying his column.