

attack on Methodism and "orthodoxy"; and yet not render himself personally liable to be convicted of heterodoxy! He vainly thought he was "so cunning of fence," that he could shoot from under cover of worthy names, and yet escape being convicted of the deed. But the Methodist committee, having no proper appreciation of jesuitical tactics, decided that it was just as criminal to shoot from under cover as openly. *Hinc ille lachrymæ.*

Mr. Roy's own course has not been so clearly marked by a nice sense of honor and fidelity, as to warrant him in becoming the assailant of the ministry of the Methodist Church. If it be reprehensible for a Romish Ritualist, in the English Church, to use his position as a minister of that Church, to lead the people towards Rome, how could it be right for Mr. Roy to use his position, as a Methodist minister, to inoculate his congregation with Socinian heresies, and alienate them from the Church of which he was the pledged defender? It may be claimed that he was sincere in taking the course which he adopted; but his sincerity does not make it right. The wildest fanatic is also sincere; but that does not make his egoistic fancies a right rule of action. Mr. Roy will have to invent a new code of morals, as well as a new Church, before he can make out disloyal treachery to a sacred trust to be a Christian virtue. The cry of intolerance and persecution is evidently his main hope of securing sympathy. This is the cant cry of "Liberalism." The apostles of "free thought" never fail to raise the cry of intolerance and persecution, against those who dare to unmask and condemn their false teaching. Other ministers have changed their views, and left the Methodist Church, without finding any reason to complain of persecution. Their opinions have been treated with forbearance, and their persons with courtesy. It is Mr. Roy's betrayal of his ministerial trust that has called forth the condemnation of all loyal Methodists. But