

those who do not walk with them. They undervalue their labours, attempt to lessen the evidences of their success, and to diminish their influence. True likeness to the Saviour would lead us to rejoice in all the good accomplished, by whomsoever it may be done, and to rejoice that the kingdom of Christ is advanced, whether by a Presbyterian, an Episcopalian, a Baptist, or a Methodist." Sentiments like these, I am sure, your calmer judgment must approve, however ardent may be your desire to see all who

now stand aloof from the Church of England, worshipping within her walls.

It was my intention, when I commenced this letter, to repel the charges of schism, and of the usurpation of ministerial authority, in which you so freely indulge; but the subject is copious, and it is time to come to a close. On these topics, perhaps, I may hereafter address you.

I am, Sir, your humble servant,

MATTHEW RICHEY,

Wesleyan Minister.

LETTER II.

To the Editor of "The Church."

Toronto, April 18, 1843.

SIR :

When I ventured, in a previous letter, to enter my solemn protest against the course of intolerance and insult—without a parallel, I believe, in the ecclesiastical annals of this Province—which confers upon you so unenviable a species of pre-eminence as the editor of a religious newspaper, I was not prompted by a love of controversy; much less by hostility to the Church of England; least of all by a wish to gratify any feeling of personal resentment. A strong conviction of duty to the cause of truth and of religious liberty was my sole motive. And no impartial judge, it is apprehended, will accuse me of having expressed myself in terms too strongly condemnatory of the spirit displayed in the phillipic by which my remarks were called forth.

But I should do very inadequate justice to my own convictions of duty, and not less so to the important cause of which I have undertaken the defence, were I merely to animadvert upon the unhallowed virulence of your spirit. If you only "verily thought

with yourself" that opposing Methodism and dissent in all their forms, is "doing God service," it would be a matter of comparatively trivial consequence. But when you are so violent and untiring in your efforts to imbue public opinion with the essential acid of your own spirit, and by the fiery exhalations of your intemperate zeal to kindle the whole Episcopal Church in this Province into a flame of bigotry and intolerance, it becomes an office and an obligation of charity itself, boldly to assert the rights of conscience in the face of such persecuting and unblushing arrogance, and to expose the utter fallacy of those principles, or rather absurd pretensions, on which you attempt to base a vindication of your Ishmaelitic procedure. You stigmatize us as "Schismatics"—"men whom Scripture bids" you "mark and avoid, as causing divisions and rending the seamless garment of the Redeemer," men, by "con-sorting in religious fellowship" with whom a Churchman "compromises the plainest principles of Christian unity," while those whom we esteem as messengers of the Church, and the glory of Christ, you unhesitatingly anathematize as "unauthorised ministers whom the Church" (*your Church*

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