

Your charge against the Rev. MATTHEW CRANSWICK (Preface p. 9.) is not only *gratuitous* but unfounded. Mr Cranswick had too much respect for himself ever to say what you have charitably ascribed to him. On enquiry, I am informed by a most respectable authority—an authority on which I feel confident you yourself would rely—that the facts of the case have not been truly represented. A gentleman who was present when Mr C. preached at Manchester, from "Grieve not the Holy Spirit of God," whereby ye are sealed unto the day of redemption," (Eph. iv. 30.) says, that in the course of his sermon, Mr C. took occasion to warn the pious part of his congregation against *backsliding from God*, pointing out to them what in this case would be the deplorable consequences, and though he does not distinctly recollect the application of the words, in all probability stating, that to them, in a *backsliding state*, would apply the *true proverb*, "*The dog is turned*" &c. (2 Peter 2. 12.) He utterly denies that Mr C. said that "thirty persons had, at one time, united themselves to the Methodist communion, but had now deserted it," and had "returned to the Church of England," and therefore "*were like the dog returning to his vomit, and the sow to her wallowing in the mire.*" The fact is, it is out of your power to show that in Manchester thirty persons have left our Communion and joined the Church. If you believe to the contrary, I call upon you to produce their names; and if the names be not forthcoming, what will the world think? Furthermore,—after the sermon in question, some of the church party declared to this very gentleman, that they did not like the discourse. He asked the reason. They replied, *who* does Mr C. mean by *backsliders*? We do not know except he mean all who *leave the Methodist Society*—so well had they been instructed into the meaning of scriptural backsliding by the *successors of the Apostles!* Here then is the "comment," supplied by episcopalians themselves, on which your unfounded charge against Mr C. has been built. You have been duped by ignorant men. Both your notes of admiration and your *sneer* might have been well spared. They only show how readily and joyfully you catch at tales and slander against Methodist ministers. The people at Manchester know too well how to appreciate Mr Cranswick's character, piety, zeal, labours, and success in converting souls, to be influenced by the scandal to which you, in your great zeal to affix a stigma on the Wesleysans, have given currency. *Quid multis?*

You give me credit for more than I really deserve, when you say you "think it more than probable, that if these thirty persons had not returned to the Church of their early affections &c. you should not have been favoured with a series of letters." As it regards myself this is all *pure flourish*. I never heard of this circumstance, before, and therefore it could not have influenced me in writing to you. I did

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