

side of the aggressor and transgressor in this unhappy affair, and that you labor under a grievous mistake in supposing that you have prudently abstained from all expression of opinion. Rebuke and censure are dealt out to me with liberal hand, while nothing reflecting upon Mr. Macfie in the least degree can be found, on the most microscopic search. Nay, you intimate that were you here, your "judgment" might exactly coincide with his. You sustain and reaffirm the prominent positions taken in Mr. M's published letter. Indeed, the resolutions are little more than the echo of Mr. M's attempted justification of his meditated course. Doing justly to the colored man, is not you think, embraced in the work which you "*as a Society* have to do." You make an invidious distinction unknown to our laws, between "colored people and colonists," a distinction the very mention of which is a gratuitous insult to the colored colonist, especially if he be, as is the case with several here, a British born subject. You go far beyond any thing said, done, or attempted by Mr. Macfie and his adherents, in your excessive zeal to prop up his unrighteous cause. He and his supporters only desired to restrict the colored people to a certain part of the religious assembly. They could make their own selection *where* they would sit, if they would only consent to be herded and huddled *together*. But you contemplate without disapproval, much less *burning indignation*, the absolute exclusion of colored people from "our places of worship," and find apology for even so outrageous a wrong, in the reflection that they would not thus be deprived of the means of grace, as they have a colored preacher! Overlooking the point of my reply in your eagerness to detect some weak place in my argument, you say, I "seem to have given up the principle,"—clear proof at least of this, that *you* are not prepared to contend for it. You declare that Mr. Macfie ought to have been allowed to pursue his discourteous, schismatic, and unfeeling career, "without blame or opposition" from me, the plainest intimation possible, that he could do so "without blame or opposition" from you! Finally, you "must depend on" my "stopping as far as possible the distribution of" my "circular!"

All this you have done, and yet strange to say, you expect me to "perceive" that you have "expressed no opinion in the matter in dispute!" Truly I do not know how you could have "expressed opinion" more emphatically! No formal statements can add anything to all this! How can I help feeling that a verdict is given against me where I had abundant reason to expect vindication and justification?

An attentive examination of the resolutions has forced upon me the conviction, that it is very seldom a body of enlightened, not to say *Christian* men, have placed themselves in a more inconsistent, vulnerable, self-contradictory and unscriptural position, than you have done, after "carefully and most anxiously" considering the whole matter."

Resolution No. 1, if it mean anything, is designed to affirm that there are classes of persons to whom you wish preference to be given by your missionaries in their evangelical labors. It endorses Mr. Macfie's special pleading about "overtaking the colonists as understood in the mother country," and reveals an estimate of the colored man, totally at variance with the facts, with the tenor of the apostolic commission, and with the inspired declaration that "God hath made of one blood all nations." Respectfully but firmly I must tell you, that I cannot conscientiously, and therefore *will not* recognize the distinction you attempt to draw. Preach where I may, the invitation to *hear*, as to accept the gospel shall always be to "*whosoever will*." If you take the liberty to alter the great commission, I must take the liberty of disobeying you.

It would be easy to show, were it essential to the discussion, that none are more truly "colonists" than many of those whose religious rights you are so ready to ignore. The colored people are estimated to own, nearly if not quite, one-third of Victoria. Several of them are British-born, while the remainder are chiefly, not fugitives from American slavery, but free-born citizens of the United States, if they had their rights,—intelligent, respectable, and estimable people. In all that constitutes a true manhood, the colored people who have attended my ministry will bear comparison with Mr. Macfie's adherents, while from their ownership of real estate and exercise of political rights, they are far better enti-