

different from what was expected of him, is sure to arrest attention.

We need not therefore wonder that the Rev. James Roy's pamphlet on "Catholicity and Methodism" has made some sensation. Not because it contained anything new to those at all familiar with the skeptical Rationalism of the day, but it was a surprise to those not acquainted with Mr. Roy, to learn that a Methodist minister had published views on important doctrinal questions in harmony with Broad Church Rationalism, or still more closely identical with the Socinianism of modern Unitarians.

As Mr. Roy has appealed through the press to the judgment of the public, and complains that he was unjustly and severely dealt with by the committee that tried him—as he has disloyally used the influence of the position, which the Methodist Church had given him, to alienate the minds of the people of his charge from the Church of which he was a minister, and violently traduced Methodist ministers, who deserve more honorable treatment at his hands, there is no unfairness for one who believes his teaching to be misleading and unscriptural, his method of reasoning disingenuous and illogical, and his tactics ungenerous and treacherous, to use the press in self-defence, and claim the right to unmask the real character and tendency of his speculations, and the weakness and sophistry of the special pleading by which he explains and defends his statements. The fact that Mr. Roy and his friends in Montreal are laboring to make the impression that he is a wronged and ill-used man,—that he has been misrepresented and unjustly censured,—of itself lays an obligation on those who believe that this is not true, to show that there is something to be said upon the other side. The questions raised respecting Mr. Roy and his teaching cannot be settled by appeals to the partial sympathy of his personal friends. Indeed, that