

I have taken my pen to converse with you; and in so doing, you will find me as free, easy, and open in communicating as though we enjoyed a long and familiar acquaintance.

Ever since I learned a portion of your history, and especially that portion of it connected with your severance from the Wesleyan Conference, I have taken a lively interest in your religious labours and welfare. The perusal of several of your letters in the "Examiner" led me, many months since, to a decision to communicate with you in writing: but a variety of calls and duties prevented it for a time, and the resolution was well nigh buried beneath a mass of business, till reminded of it by an incidental interview with a friend who had lately seen you. Since then it has come to pass that we have exchanged epistles; and in the reception of yours I desire to reciprocate your acknowledgments of mine.

One of the greatest evils in what is called the "religious world," in my judgment, is, the want of free and untrammelled intercourse among those professing obedience to the one Lord. This, with me, is one of the cardinal sins of christendom. It has a bad origin—party pride; and it bears as bad fruit—pious exclusiveness and religious selfishness! True, indeed, it is the love of party systems that puts a veto upon intercourse; but again it is the non-intercourse that keeps up both the systems and the love of them. The "rulers of the people" practically understand this philosophy, and hence the spiritual care and pastoral guardianship, not to say absolute authority, they exercise over the minds, consciences, souls, and even bodies of their respective "flocks." We have this demonstrated daily. "Talk not with him"—"go not to his meeting"—"do not hear his views"—"keep aloof from his heresy"—are the common warnings of denominational priestified prejudice when the least apprehension is entertained that a fellow member is disposed to inquire into another's faith. The old and rusty bigotry of—"why do your disciples eat with publicans and sinners," seems to be as well patronized and as dearly loved in these days of religious dissension, as in the days that witnessed the familiarity of the lowly Jesus divinely contrasted with the haughty, overbearing, and supercilious dignity of a popular and godless priesthood who gloried in lording it over the heritage of God. How soon would all those dividing "walls" of which you speak tumble into ruins and sink into everlasting forgetfulness were all to imitate the heavenly social intercourse so prominently exemplified in the life and labours of God's beloved Son!

When you speak of the "freedom of the truth from the thralldom of