

representations. The Churches they had helped to build with their own scanty means were locked in their faces, and where Wesleyan influence could exercise any control over the trustees of a school section, they were denied the privilege of worshiping even in the log school-houses. The writer of these pages has had personal experience in all this :

“What we have felt and seen
With confidence we tell.”

These facts are known to thousands outside of our own denomination, and many an M. E. minister on reading these lines will recognize a portraiture on which they have often looked with humiliation and pain.

We had fondly hoped that these days of narrowness, bigotry and strife had passed away forever, and we certainly would have been the last to “revive old issues” and make war upon our neighbors. These were the “days of unleavened bread,” and no genuine Christian can desire to precipitate their return. We regret, for his own sake, that Dr. Carroll has allowed himself to interrupt the growing friendship of the past ten years between these two religious bodies by issuing this waspish pamphlet, in which he not only “revives old issues,” but sounds the clarion of war. Are hostilities to be renewed between these two sections of Canadian Methodism? God forbid. Dr. C. may desire such a state of things, but in this we are bound to believe he will not succeed to any great extent. If such a conflict, however, is thrust upon us, we shall defend ourselves with vigor, especially when our character is assailed.

But, perhaps the most baseless and the most cruel charge that has ever been uttered against our Church is that of disloyalty. This, we know, has been a very favorite cry with