

PRELIMINARY NOTICE.

As the causes which occasioned the publication of the following Letters in the *Toronto Herald*, may probably continue to operate, it has been deemed expedient to present them to the public in the present form. The last *Church* is spiced with another gratuitous attack on the Wesleyans; but, *O pudor! O pietas!* it is fraught with inuendoes so mean, and marked by such assassin-like cowardice, as we really did not think even *he* was capable of. One topic of consolation remains: much *lower* he *cannot* descend. Soon, therefore, he must either rest—if indeed his turbulent spirit is susceptible of quiescence—or begin to move in an upward direction.

If the Wesleyans, as a body, have erred at all in reference to an unfeigned desire to cultivate friendly relations with the Church of England, it has been in permitting the impulses of that desire, in some instances, to carry them, perhaps, too far. In the day of her trial, little more than ten years since, when, arraigned before the tribunal of public opinion, she stood trembling on the jutting precipice of destruction, and was forsaken of *all others*; METHODISM, faithful to her professions of attachment, came to her rescue. The public press, in the interests of the Church, was not at that time, slow to acknowledge the obligation: it caused the empire to ring from end to end with eulogies of the disinterested friendship of 'the Wesleyans' to the Church of their venerated Founder. And we have yet to learn, that there is any thing dishonourable in wishing to have credit for the same feeling and the same principle still. But, if that reputation in the eyes of *high* churchmen is to be purchased only by our "*selling the truth*;" then, be it known to all men by these presents, we cannot entertain the condition of its enjoyment: No, not for a moment. God being our helper, we are determined, at all hazards, "to keep the mystery of the faith in a *pure* conscience."

Amicus Plato, amicus Socrates, sed magis amica veritas.

That no ground may be afforded to the charge of unfairness, we give below the Editorial article entire, by which the subsequent Letters were called forth.

(From the Church, April 7.)

Although it must certainly and cheerfully be confessed that Churchmen begin to exhibit a clearer understanding of their duties as such, still it is lamentable to behold those, whose station and opportunities of reading warrant us in looking for better things at their hands, compromising the plainest principles of Christian unity, and consorting, in religious fellowship, with men whom scripture bids us to mark and avoid, as causing divisions, and rending the seamless garment of the Redeemer. Instances have of late occurred, in which

gentlemen who call themselves Churchmen and who are supposed to pray every Sunday for deliverance "from all false doctrine, heresy and schism," have presided at the Anniversary meetings of schismatical bodies, or enacted the part of Master of the Revels, at one of those absurd and childish serio-comic money-raising festivities, commonly known by some such name as METHODIST MISSIONARY TEA-PARTIES.

It is just possible that these gentlemen may have suffered their good-nature to overcome their scruples, and that their inclination to oblige a certain number of