

Mr. Seeker—But do you not see, Mr. Brown, that if the Methodists and other dissenters brought the same amount of piety, zeal, and funds to the aid of the Church, which they now employ in their sectarian efforts, that then the Church would be able to accomplish all that they, the Methodists, and other Dissenters, are now doing, in addition to her own present Missionary engagements; and thus the same amount of good would be effected, but without those sad evils being connected therewith which, in the nature of things, must, in a greater or less degree, be inseparable from schismatical division? In fact is it not evident that, as Christ designed his Church to be one, every effort to advance even the interests of his kingdom should be made in connection with that Church, and in subjection to those who are its divinely appointed rulers? O! what a pity is it that a zeal so fervent as that of Methodism, should be exerted in a manner, which, taking the simple oracles of truth for our guide, we must believe, mixes so much of evil with its good. Surely God's work should be done in God's way; and though whole nations should be evangelized by those who, in in opposition to the teaching of the Bible, are rending the Church, the visible body of Christ, we shall, one day, see that they have done evil, in that they have not done it in the way appointed by Christ.

Mr. Brown—All this is very true; but surely our missions are conducted in God's own way: the pure Gospel is preached, and there, as I before observed, we are not opposing the Church of England; to them, at least, we are the primitive Church of Christ, and there, too, I think that the success which has attended the labours of our missionaries is a sufficient proof that God approves them.

Mr. Seeker—I think I have already proved that what divides this church is not "God's way;" and remember, what is wrong in England cannot be made right by carrying it to the West Indies or the South Sea Islands; if, therefore, the Methodists or Independents are not the primitive Church of Christian England, they cannot be so any where else; I see not but that the sin of schism must cleave to them everywhere. At present, in these newly-christianised places the evils of this division may be little seen; but when, in time to come, they shall learn that they have received a form of the Church of Christ which is schismatical in its origin, and, to say the very least, uncertain in the orders of its ministers, it is indeed melancholy to contemplate what may be their revulsion of feeling, and the consequent injury to the cause of true religion. Indeed, I have often thought that one of the most painful circumstances connected with modern dissent is, that their very zeal for the spread of Christianity is extending even to regions hitherto unvisited by the Gospel these very divisions, with

all their train of untold evils, against which Christ and his Apostles so energetically warn us.

Mr. Brown.—Why, Mr. Seeker, I do not know where this sort of reasoning will lead us; it is true that I do not see how it can be gained; but yet I should shudder at the thought of abandoning our Mission Stations, of shutting up our chapels here and in England, and seeing our preachers forsaking their sacred office, and turning to ordinary occupations; it would, indeed, seem like flying in the face of that Providence which has so singularly favoured us; and yet it appears to me that if your reasonings be correct, this is the termination to which they should lead, especially if, as I know you believe, we are not only in a state of schism, but our preachers also without lawful and scriptural ordination.

Mr. Seeker.—With respect to the argument which is drawn from the success of Methodism, I will give you my views upon that when I come to meet some of your objections. As to the alternative you mention, I could as little approve of it as you would; but, my dear Sir, the difficulties which surround the question as to what are the exact steps which the Methodist conference ought to take, supposing them sincerely desirous to return to Apostolic Order and the Scriptural Unity of the Church, do but afford another proof how much easier it is to wander from the right path than to return to it. But let them be once fully resolved thus to return, and as men deeply convinced of the scriptural necessity that is laid upon them, forgetful of self, seek only to do the will of Christ, and to advance the true interests of His Church, and I doubt not that Divine Providence will so open their way before them, that themselves shall be duly and scripturally ordained; and hence their Mission Stations, and chapels, and societies at home, still remain under their own charge, in subjection to the Episcopal and Scriptural authority of our primitive and Catholic Church, of which they would then form a part. And, really, when I contemplate the vast increase of strength, and consequently, of usefulness to our reformed and scriptural Church, which may reasonably be hoped to follow such return of Methodists to her communion, I do long to see the day, and pray for its approach.

And here, though I fear protracting our conversations till I weary you, permit me to state a view of Methodism which may be thought peculiar, which was not without its effect in leading me back to the Church of England.

Mr. Brown.—Excuse my interrupting you, but I do not exactly understand your speaking of being brought "back" to the Church; your excellent parents were Methodists before you, you were brought up as a Methodist, always attended the chapel, and at an early age, as I remember, became a member of Society: conse-