

the two proposals lately discussed. I have ventured also to suggest a course differing from both. To your candour and sound judgment I commend its further consideration, and I pray God so to rule the hearts and minds of us all, that the result of our future deliberations may tend to promote His glory, the good of His Church, and the salvation of mankind.

I am, My Lord, Reverend Brethren and Gentlemen,

Your very faithful Servant and Brother,
EDWARD H. DEWAR, M.A.,
Rector of Sandwich.

Sandwich Rectory, May 6, 1856.

Reasons for Returning to the Catholic Church of England;

IN A CONVERSATION BETWEEN MR. SECKER, A CHURCHMAN, AND MR. BROWN, A METHODIST.

DIALOGUE III.

MR. BROWN—Ah! Mr. Secker, I am happy to see you; I have been thinking over the matter of our last conversation till I am almost frightened, for I will honestly acknowledge that the sacred Scriptures, and even sound reason, appear to be on your side, but then on the other hand facts seem to be against you,—the blessing of God does, at least so far as we can see, rest upon those whom you call schismatics, and believe to be in dangerous error; and then the consequences of your views are really dreadful,—

MR. SECKER—Pardon my interrupting you, for I see you are opening a wide field for conversation, before entering upon which, I wish, with your permission, to advert to one or two other very serious evils connected with the schismatical state of the Methodists and other dissenters.

But indeed our conversations become more extensive than I had expected; we have not yet adverted to the second and very vital reason for my being conscientiously obliged to leave the Methodists; the fact that their ministers appear to be without scriptural and apostolic ordination, and consequently without lawful authority, either to administer the Sacraments or to govern the Church of Christ;—however, I am quite willing to defer this topic this evening, and, after the statements to which I have alluded, endeavour to meet your objections.

Another great evil then connected with the unscriptural state of schism in which I fear your different bodies of dissenters are found, is, that from the great efforts which many of them are now making to evangelize the world, the seeds of religious division are in danger of being carried to, and perpetuated in, every part of the earth; and this holds particularly with respect to Methodism, as no body of Christians are more energetic in their missionary efforts.

MR. BROWN—Surely, Mr. Secker, you do not

regret this; can you possibly contemplate the good which they have been the means of effecting in Southern Africa, in Ceylon, and especially in the West Indies, and not be thankful? That I have painfully felt the force of much of your reasoning I have already admitted, but surely our missionary field is free from most of your objections. There, at all events, we have not sowed the seeds of division; in many places our preachers are still the only Christian teachers, and in perhaps nearly all their stations they were at least the first to introduce the knowledge of Christ. Now surely in this they deserve your approbation; ought not even churchmen to rejoice that by means of Methodism the blessings of salvation have been carried to so many thousands where the name of the Church of England had never been heard?

MR. SECKER—I do most assuredly rejoice over the case of every individual that is brought to a saving knowledge of the truth; I cannot therefore but feel grateful to Almighty God for many of the effects which have followed from the labours of Methodist, Independent, and other sectarian missionaries. But mark, Mr. Brown, that while I do most sincerely rejoice in the individual benefits which have been most undoubtedly received by their means, I do at the same time most deeply deplore that that good should have been accomplished by means so very questionable, because so unauthorized by Scripture and the usages of the one primitive and catholic Church; for let it not be supposed that it was necessary that it should be done in this sectarian and schismatical manner, or not done at all; and yet it is in this way that dissenters usually put the question; but no, the question is not whether these missionary efforts should have been left undone, but whether they ought not to have been carried on in a different manner, even in union with and under the direction of our Apostolic and catholic Church!

MR. BROWN—Aye, but you know the truth is that the Church of England did not for long thus exert itself,* and that even now, when the Church is arousing from her lethargy, yet there is ample room for the Methodists to do all that they can also. The heathen world is a wide field.

*This remark comes with a very bad grace from Mr. Brown. The last century, with regard to religion, was, on the whole, a lukewarm and lethargic era. But if the Church was supine, Dissent was buried in the deepest sleep. Years and years before any sectarian society was organized, the two great associations of the Church had commenced their labours of love. The Society for Promoting Christian Knowledge was founded in 1698, and its offshoot, "the Society for the Propagation of the Gospel in Foreign Parts," in 1701. And it should ever be borne in mind that these venerable bodies, the nursing mothers of Christianity on this and other continents, were first called into existence by High Churchmen, such as a Beveridge, a Boyle, a Nelson, and a Bull.—*En. Cu.*