

plorable state of intoxication came running along the bank on the American shore, demanding admittance into Mr. Chance's boat, and showing by his language that he had somewhere or other learned English enough to *swear*. I was grieved to find that he was a young man who, having been baptized by myself, had been known to me as a nice quiet lad till his parents, led astray by the wonders they heard would be done to their children by their admission to Alnwick Industrial School, commenced attendance at the Methodist chapel, soon after which the boy was sent to the above-named school, from which he had just returned at the time that he appeared before us in his deplorably altered character.

Again, I was present this summer at a council held by Captain Anderson, Indian Superintendent, at Nawaush, Owon's Sound, when a young man was called out by the superintendent from the crowd of Indians present, and informed that for his incorrigible wickedness he was to be deprived of the chieftainship which he had inherited from his father; he too had been at Alnwick school, which is entirely in the hands of the Methodists. If your correspondent's principle be correct, I am more than warranted in arguing from these instances, that the tendency of Alnwick school is to produce drunkards, swearers, and incorrigibly bad characters.

"But again happening to be visiting some Indians of our church in the neighborhood of your mission at Saugeen, I was present at another council held in the Indian village there, at which the superintendent considered it to be his duty to reprove the person holding the situation of schoolmaster in connection with your mission there, for habitual drunkenness, and for being in a semi-intoxicated state while acting as writer to the Indians at the council; and soon after my return to this place a Roman Catholic Indian from Wegumekoong, the Jesuit settlement, came to me to beg that I would interpret for him a letter that he had just taken from the post-office. It was addressed to his wife and written in English; and what, sir, was the character of it? it was the letter of an adulterer to his paramour, and the writer was the same schoolmaster appointed by the Conference to teach reading, writing, religion and morality to the Indian children at Saugeen, and the most powerful motive that he made use of in that letter to entice the unfortunate woman from her injured husband was the comfortable salary that he enjoyed from the Missionary Society for teaching the children the above-mentioned branches of education! For the sake of our common Christianity, sir, I am deeply grieved to be forced to drag such circumstances to the light, but your correspondent has compelled me, for surely if the principle on which he comes to the conclusion that Episcopal missionary teaching tends to produce drunkenness and disorder, be correct, I am again far more than authorized

to conclude that the missionary system of Methodism tends to produce drunkenness and adultery. I need scarcely say that I draw no such conclusion from the above facts, but only use them to show the utter absurdity of your correspondent's reasoning on the fact of which he states that he was cognizant."

Reasons for Returning to the Catholic Church of England;]

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

DIALOGUE VII.

Mr. Brown—Since I last had the pleasure of seeing you, Mr. Secker, I have been looking over some notes I have made of our conversations, and I find that there is scarcely one objection to an entire and humble return to the bosom of our holy Church which you have not most satisfactorily answered; but yet do not think me captious if I advance a few arguments which Dissenters in general, and especially Methodists, are in the habit of adducing in defence of their conduct. For instance, the Methodists say that *they* do not break the unity of the Church, inasmuch as they are still willing, when opportunity serves, to worship in the Church, and even to receive the sacraments at the hands of its ministers; and that therefore it is the Church itself that breaks the unity, by refusing in return thus to associate with them in terms of Christian fellowship.

Mr. Secker—You are quite right, Mr. Brown, in seeking to be fully persuaded in your own mind. I know how to sympathize with you; I have myself felt all these doubts and anxieties in no little degree, and have not got clear of them without, I trust, sincere and careful examination; and if I have gone far from Methodism, it is not, as I fear some of my friends think, from any feeling of unkindness, but from a sorrowful conviction of its dangerous departures from Church unity and scriptural order. Indeed, I believe, I shall carry down to my grave sentiments of high esteem and deep affection for many persons and many things connected with British Methodism; nevertheless, personal excellence or collateral good can never justify our remaining in a communion, the distinctive fundamental principles of which are radically wrong.

I think that our second conversation, in which it was proved that *Methodism is schismatical*, gave a satisfactory answer to the Methodistic objection that Methodism does not break the unity of the Church; for what is schism but a "rending of the Church, the body of Christ?" That their schism is accompanied by remains of reverential regard for the Church, does not heal the breach which they have made; but, on the contrary, while it may excite in us lively hopes concerning their personal rectitude, it does but show more clearly, when viewed in its true light,