

hold, we give too in his own sized type: "NAY, GOD HIMSELF IS AS UNKNOWN IN THE MAJORITY OF THEM (i.e. U. S. Schools) AS HE WAS IN ATHENS WHEN PAUL VISITED MARS HILL!"

We all know that the United States Common School System has been the exulting boast of their citizens; most striking, therefore, is the conclusion to which the earnest minded, despite their national pride, are at length driven. Our author thus sums up, and again we give his own prominent type:

There is therefore but one alternative, *denominational schools*. LET EVERY DENOMINATION ORGANIZE ITS OWN SCHOOLS, EMPLOY TEACHERS OF ITS OWN FAITH, AND DAILY ADMIT ITS OWN CLERGYMEN TO SUPERINTEND AND ASSIST IN THE RELIGIOUS PART OF THE TRAINING. * * *

"Let all therefore rally and organize their schools on a Christian foundation. This is the issue to which all must come, sooner or later. Why not do it at once, before we see our land overrun by a horde of Goths and Vandals generated in the bosom of our boasted civilization; before we see our nation forfeiting the very name of Christian; before we behold our republican institutions,—the glorious heritage purchased by the blood of our fathers,—trodden to the dust by the turbulence of factions and unchristianized millions."

Our readers are doubtless aware that our Common School System is the same as that here denounced;—and let it be remembered that our neighbours have had, what we happily as yet have not, the experience of its damning effects upon a generation. If we therefore, as parents, Christians and Philanthropists do not arise in the power of God and His righteousness to overturn it, of whom on the Great Day will our children's blood be required, and at whose door will the ruin of our country lie?

Reasons for Returning to the Catholic Church of England;

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

DIALOGUE IV.

Concluded.

Mr. Brown.—But you know Mr. Wesley did not believe Episcopal Ordination to be necessary;—and, therefore believing that any regular Ministers had a right to ordain others to the ministry, I do not see that in doing so himself he was wrong.

Mr. Secker.—I am aware that he did not; but I hope to convince you that Episcopal Ordination is the only scriptural and primitive

method; and is it not very singular that Mr. Wesley thought so too, till he had gone so far with his separate societies that he was obliged either to retrace his steps, or adopt Presbyterian ordination? And surely error in such a matter and adopted under such circumstances was inexcusable in a man of his learning. Indeed, on his own principles, he is answerable for all the evil effects of his schismatical proceedings; for even if Presbyterian ordination were lawful, that would not excuse his dividing the Church of Christ. Mr. Wesley himself somewhere says (I think in his sermon upon the sin of schism) that the individual who divides the Church of Christ is answerable for all the evils which may ever after result from his schism, whether he foresaw those evils or not.

Mr. Brown.—I remember the passage, and it has before struck me that in so saying he almost condemned himself; for though he always wished to avoid a formal separation from the Church, yet he undoubtedly more than laid the foundation for it himself, for he himself laid out other, and those lay, preachers, built other places of worship, and even in his time permitted some of his own preachers to administer the sacraments: in these things I will confess that I have often thought that there was an inconsistency which ought to make us hesitate in taking Mr. Wesley for our infallible guide in opposition to the general teaching of the Church. And yet, as I observed a little while ago, he does seem to have followed the Divine direction.

Mr. Secker.—I think that, in his views on that matter, Mr. Wesley fell into an error common to men of ardent minds who have once departed from the plain path of human obedience; namely, that not being content simply to do the utmost good they can in their own providential sphere, they form plans of more extended exertion, and, leaning to their own understanding, they fondly imagine themselves to be so far under the immediate guidance of the Holy Spirit that they are freed from the ordinary trammels of authority; now, though Mr. Wesley was in many things far from being an enthusiast, yet into this error of enthusiasm I fear he did fall. When God has laid down certain laws, or given His high sanction to certain principles of action, it is then presumption in us to wish to act contrary to them even though the wish may arise from a desire to extend the kingdom of Christ, for does not the wish to follow our own plans prove that we prefer our own judgment before the Wisdom of God? And if even a good man does this it is to be supposed that his spiritual self-sufficiency will be permitted to lead him astray. Hence it appears to me that however useful Mr. Wesley might esteem the labours of Mr. Maxwell and others of his first lay-preachers, he should yet have felt that nothing could justify him in departing from that Unity of the Christian Church, and that subordination to