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that Methodism, when brought fairly into opera-
tional calculation, above all other ecclesiastical
organizations, to carry into effect the Commission
of Christ to his first Ministers, and his redeeming
purposes toward our fallen and guilty race, our
ardent desire is, that, for the sake of the Church
and the world, our system of means may be
worked—worked well, and faithfully, and to its
utmost capacity, and with unqualified reliance on
the promised blessing of heaven.

A TILT AGAINST THE TIDE.

A Correspondent of the *Church Times*, who
writes from Margaret's Bay, and signs himself
"J. S.," has given an affecting account of the
"parties in the Church" of England. To his
mind "there seems to be three principal parties
in that Church at this moment," which he thus
classes—1st. "The Sound Churchmen"—those,
who, according to his description, are high-church-
men, out and out apostolic-succession men. 2nd.
"The Romish party"—those who have run and
are running "headlong into the superstitions and
idolatries of the Papacy." 3rd. "The Dissenting
Churchmen, or dissenting party in the Church,"—
those, who, though "they may have been led to
appreciate the love of Christ in dying for sin-
ners," "would just as readily join the communion
of schismatics as that of the Church" of England.
Of this latter class, he says, "even clergymen
are sometimes found who think no more of the
Church of England than of any other sect!" Of the
"Romish party" he professes to say but
little, "because it must soon be known, and is
not strong and numerous." (?) "Nay it must
soon come to an end." (!) "The run towards
Dissent," he says, "is fashionable." "The tide
runs that way. It is so plausible a thing to be on
friendly terms with all kinds of men! It looks
so indecent to be otherwise!"

This writer pays no great compliment to his
Church. After all his boasting, it appears from
his own showing, that the possession of sound
doctrine in formularies, cannot of itself save,
and has not, in regard to the Church of England,
been able to preserve the *pulpit* from heresies,
and the *glories* from schism. False doctrines
abound among both Clergy and laity—and the
Church is split up into divisions. "The Romish
party" are strong and numerous—and it is not
by such foolishness as that which "J. S." prac-
tices, that this party will be put to an "end."

With his own admissions before him, it will be-
come him to talk of the Church of England's
"schismatical neighbours." Hear what he says:
"A spirit of dispute and of division has arisen
within our fair borders. Some have left their
first love! Some few hold 'the doctrine of Ba-
lamm,' or 'of the Nicolaitanes!' Some may even
be filled with the spirit of that false prophetess
Jezebel, to seduce God's servants to commit for-
nication with foreign gods. Some have the name
of living while they are dead. Some are neither
cold nor hot." Is there not practical, wide-
spread *schism* here—in the very heart of this
writer's own church? and yet he talks contemptu-
ously of "schismatical neighbours!" We fear
it is this person's dread of "dissent" which has
especially stirred his ire, or given birth to his
rhapsody. He has discovered, in some way or
another, that "dissent is fashionable"—that the
"tide runs that way"—that certain Churchmen
wish to be on friendly terms with other men—
that to be otherwise, to be haughty and exclu-
sive, to treat Dissenters, so called, as if they were
outcasts from the mercy of God and beyond the
pale of the Christian Church, is deemed "intol-
erant." Truly, if this be the case, "J. S." re-
quires to look well to his ways.

These things, in his view, are wrong. "Dis-
sent" is worse than the plague! Churchmen
mingle with Dissenters! They had better asso-
ciate with lepers! No treatment of those poor,
ignorant, despised, deluded Dissenters can pos-
sibly be intolerant! They deserve neither a name,
nor a place, among the people of God! Such is
the spirit of high-Churchism, wherever it is found.
But however such a spirit may be fostered and
manifested by certain self-constituted absorbents
of ministerial authority and church privileges,
the mass of the people of these Provinces are too
enlightened not to perceive its contrariety to the
spirit of Christianity; and too independent
either to be driven into its adoption, or to sup-
press their righteous indignation against those,
who, by word or deed, are attempting to extend
and perpetuate its baneful influence. "J. S."
may indulge his "strong impulse," and storm at

the running tide of dissent; but we remind him,
and our readers generally, that bigotry must
yield to christian charity, and high-Church claims
must bend or break—bend before the majesty,
or break beneath the power, of Bible-truth.

Parties in the Church of England.

The Church of England is a union on the prin-
ciple of compromise. In no two of her parishes
are you certain of hearing precisely the same
doctrines. You have men of all imaginable
schools which can be crowded by any ingenuity
upon the basis of non-popish orthodoxy. In this
parish is a minister who preaches an atonement for
all, a Holy Spirit attesting the believer's adop-
tion, a fulness of grace sufficient to save from all
sin, and holding forth the word of life in a strain
which no man could distinguish from that of
Wesley or Fletcher. In the next parish, you
find one who is proclaiming the eternal decrees,
some elected before all things, some reprobated
or overpassed in the intentions of redeeming love,
and leading you to imagine that Geneva had hold
of the pulpit. At your next call, you find a di-
vine who composesly preaches both these sys-
tems, neither harmonizing them, nor hiding them,
but telling you he finds both, and is bound to
preach both. His neighbour is a hot Protestant
who deals all manner of malediction upon Rome,
and makes every line of the prophetic pages
scintillate with promise of fiery indignation against
the scarlet lady. After him you light on a so-
lemn and formal gentleman, much in love with
the middle ages, impressing upon you the glorious
beauty and authority of the Catholic Church,
giving to the fathers a tender obedience, and hold-
ing tradition so high as to make it seem very near
the seat of authority. Presently you hear a ser-
mon in which men are earnestly warned against
the dangerous error of baptismal regeneration,
and of sacramental efficacy; and told right home
that with whatever water baptism, they must yet
in heart and life be born again; and from what-
ever hand they take the sacred bread and wine,
they must have a heart-acquaintance with Christ's
broken body and his shed blood, or their belong-
ing to the true church, and being favoured with
duly appointed ministers, and partaking of two
sacraments will only tend to heap upon their un-
sanctified hearts a more tremendous condemna-
tion. In, perhaps, the very next Church, you
are taught to believe that the tenet of baptismal
regeneration is the very touchstone of orthodoxy,
and the article of a standing or falling Church;
that the man who denies it falsifies all Catholic
truth, and nullifies all divine ordinances. Here
you have a man upholding bravely the duty and
the right of exercising private judgment; there
you have another placing it not exactly under
anathema, but under every assignable disadvan-
tage. Here you have a man high on the
hobby of the one true Church, which Church is
the Church of England, and the Romanists are
schismatics, and the Dissenters are schismatics,
and the sons of the true Church are very happy
indeed; but all the others, whether on this hand
or on that, are dwelling on the neutral ground
between hope and despair, which is presided over
by uncovenanted mercy. Again, you hear of
another who is full of brotherly charity, he lays
down plainly apostolical faith and apostolical life
as the basis of unity; all who have these he hail
as members of the one holy Catholic Church; all
who lack these, he tells them, are strangers and
aliens; albeit they speak his own shibboleth, and
eat at his own table. Then you meet with an-
other whose range is wider still; he is not precise,
he admires the Gospel greatly; indeed, he thinks
it altogether a very beautiful and very wonderful
thing; he does not say much as to what it teaches;
he little meddles with its effects upon the in-
ner man; he talks little about atonement, or con-
version, or saving faith, or a new life; but he
sees great advantages to society in the Gos-
pel, and he alludes to the miracles as if they
might be real, and he admires the sages of hea-
then Greece and Rome, not wholly forgetting
those of India; and he talks as if he had been
rather Germanward in his travels; and he leaves you
to wonder very much at what he believes, and
does not believe—what he means you to believe,
and not to believe; but he also leaves you with a
sort of secret assurance, that whether you hit up-
on one thing or upon another is not so very much
matter; for, after all, a great many opposite things
may each be tolerably right. Here, again, you
find a gentleman, with candles on his altar, gen-
tleness in his ritual, and much of ceremoni-
al that savoureth of Rome. Close by is one
who ably exposes the folly and the evil of every
individual practice for which the other is dis-
tinguished. So in this pulpit you hear an elo-
quent argument purporting that the true min-
ister of Christ alone can give the true sacraments
—that without the true sacraments none
can be saved; that, therefore, it does believe
all men specially to look to it that they attend
only on the true minister, and that this true min-
ister is to be ascertained not by such confined
and fallible tests as the fruits of his personal life,
but by the broad and unfailing certainty of suc-
cession from apostolic orders. Not far off, you
hear it proved that no man can be a minister of
Christ if he live the life of a worldling; that no
man can be a successor of the apostles, if he do
not follow them in doctrine and in holiness, and

that their true successor is not to be ascertained
by ecclesiastical lineage, but by his doctrines, his
life, and his fruits.—*Cor. of Ch. Advocate and
Journal.*

The Fete Dieu in Montreal.

Never, we suppose, since the days of Hilde-
brand, did Popery feel more intent on making a
demonstration than on Sabbath before last, in
this city; and although the rain poured in tor-
rents in the forenoon, and everything looked dark
and threatening in the afternoon, that system of
show and noise was not to be balked. Indeed,
the preparations were on such an unusual scale
of magnificence, that nothing but absolute impos-
sibility could be expected to hinder their public
display; and, therefore, after vespers, the pro-
cession sallied forth from the great French Church
with a zeal worthy of a better cause.

The women in the procession, we are inform-
ed, amounted probably to thousands, each with a
wax taper in one hand, and a book or string of
beads in the other, and all engaged as devoutly
in reading or praying as the exciting scene would
permit. The great attraction of the spectacle,
however, and, we believe, a new feature in this
procession, was about 200 boys, arranged accord-
ing to size, from perhaps seven to twelve years
of age, and dressed to represent angels, each
having a wreath or chaplet of flowers about his
head—flowing white muslin garments, ornamented
with spangles, and a pair of wings, made, we
believe, of gilt paper. There was also a large
number of boys and girls similarly dressed, but
without wings, but we did not learn whether they
were angels or not. Bands of music, drums,
singing, and bells kept up such a din as must
have proved very annoying to the quiet worship-
ers within the walls of Christ Church, whilst the
procession was dragging its mighty length along
the street before their door. But the most gorge-
ous object in this procession, was, as usual, the
Dais or Canopy, which cost, according to the
Monroe, \$500. Under this marched a priest,
carrying before his face a great artificial eye, set
in a golden disc, to represent the ALL-SEEING
EYE of the invisible and ETERNAL CREATOR!
and another priest carried the Sacrament, or, as
the French Canadians call it, the Good God in a
eiboire or box; and this is the object for which
the procession is got up. The whole celebration
is called the Fete Dieu or Feast of God, and the
wafer in this box is the God in honor of whom it
takes place, and before whom, at the ringing of a
bell, all kneel down in the dust or mud, as the
case may be, not even of course excepting the
angels in white muslin.

At or near the entrance of the Congregation
Nunnery, a little accident took place, which, we
understand, excited lively apprehension in the
minds of the priests that their God would be up-
set. The usual crowd in the streets being on this
occasion swelled by many strangers, all anxious
to see everything that was to be seen, a rush was
made when the Canopy was about to turn into
the entrance of the Congregation Nunnery,
which, notwithstanding the most strenuous exer-
tions of the constables, much crushing and a few
blows, came near overturning the Canopy and
all the objects of idolatry which it covered.—
Montreal Witness, June 30.

Liberia.

During the last few years, the progress of Li-
beria has been great. Her territory, at the pre-
sent time, extends along the coast from Sherbro
to San Pedro, a distance of 500 miles. The po-
pulation amounts to about 250,000, of whom be-
tween 6,000 and 7,000 are of American negro
origin, and now restored to the aboriginal abode
of their race; the rest consist of various African
tribes, who have incorporated themselves with the
Liberians. They have a considerable number of
vessels engaged in trading along the coast; and a
line of regular packets, manned by coloured
seamen, has been established between Liberia
and the United States, which greatly facilitates
emigration. European and American merchant-
men frequently consign large portions of their
cargoes to commission agents, and, in return,
receive the various products of the country.
According to official returns, the imports for a
single quarter exceeded 400,000 dollars, and the
exports were to about the same amount. Agri-
culture and commerce are so well established
that a retrograde movement is little to be ap-
prehended; and the onward advancement, it is be-
lieved, must be in a ratio of incalculable progres-
sion. The country possesses immense resources,
and only requires industry and perseverance to
develop them. For this purpose, machinery is
greatly needed, which, we trust, may shortly be
supplied. The soil is one of the finest in the
world. Peas and beans are fit for the table in
four weeks—fresh vegetables can be grown in
nine months of the year; and the produce of
half an acre of cotton trees will clothe a whole
family. The Liberians carry on a profitable trade
with the natives, whom they furnish with the va-
rious products of America and Europe, for which
they receive rice and other articles of food for
their own use, and a variety of other African
products for exportation. They desire to possess
the commodities supplied by the commerce of
civilized nations is much greater among the in-
habitants of Africa than among other barbarous

people. This desire has been produced by the
slave-trade, and is the principal obstacle to its
suppression. Having no fruits of agricultural
labour to offer for the articles they desire,
slave-hunts are made the means of procuring the
equivalent to be given in exchange. Such is the
strength of this desire for traffic with foreigners
and their unwillingness to be deprived of it, that,
in the late purchase of the Gallinas territory by
the government of Liberia, the chiefs, knowing
that the slave-trade must cease from that mo-
ment, expressly stipulated for the establishment
of commerce upon a permanent basis. When
Liberia is supplied with a sufficient number of
industrious, intelligent, and moral emigrants to
enable her to extend her settlements and laws
around the coast and into the interior, the na-
tives will experience an increase of their wants,
and a spirit of industry be awakened as far and
as rapidly as the colonization of the country shall
be accomplished. In short the prospect of Afri-
ca's civilization is daily brightening, and the pro-
bability of exciting its inhabitants to industry
becoming more certain.

The treaties which have been formed by the
Liberian government with different tribes, have
always been productive of beneficial results.
There seems to be an increasing conviction that
the restraints it exercises over them are for their
own good. They perceive that there are advan-
tages in Christian civilization, greatly superior to
anything they possess, accompanied with a power
which it is not wise to withstand. They see
that, under the protection of the Republic, they
may find peace and safety, and that beyond
her shadow are dangers, perils, and fears, which
seem more insupportable in contrast with the
peaceful security of the Liberians. There are,
moreover, many pleasing instances of the confi-
dence reposed by even distant tribes, who have
submitted their disputes to the arbitration of the
Liberian government. Viewing her past history,
and the present aspects of Providence regarding
her, it appears as if Liberia were destined to hold
the balance of power among the nations of Africa
—to become an extensive and powerful empire,
the means of shedding the blessings of religion,
civilization, and peace, over a vast portion of that
great continent, whose population is estimated at
160,000,000 of human beings.—*Watchman*.

Mr. King and Father Ignatius.

The Rev. Alexander King, of Dublin, a gen-
tleman whose name is quite familiar to American
Christians, has induced the Father Ignatius, a
monk the of order of Passionists, to enter upon a
public controversy in the Irish newspapers on the
respective merits of Protestantism and Roman-
ism. The controversy is to be conducted in a
friendly spirit, the two gentlemen having long
been in some what close intimacy in private life.
Two Dublin papers, the *Freeman's Journal* and
the *Warder*, have agreed to insert the respective
letters.—*N. Y. Observer*.

Esteem for the Bible.

Three hundred families were found by a Bible
distributor in Cincinnati, who had never seen a
Bible; most of them foreigners. They received
him as an angel of light; they would hold him
by the hand, while the tears streamed down their
faces, and pour forth the expressions of their
gratitude. They have often said, that "they had
heard that America is a fine country, and has a
good people; but they never expected to see
such things." He has never known a foreigner,
newly arrived, to refuse a Bible.

Eclipses to Come.

According to the tables of the Observatory,
we shall have twenty-three eclipses of the sun in
the course of second half of the nineteenth cen-
tury, as follows:—1851, on the 28th July; 1858,
on the 15th March; 1860, on the 18th July;
1861, on the 31st December; 1863, on the 17th
May; 1865, on the 19th October; 1866, on the
6th March; 1867, on the 8th October; 1868, on
the 23d February; 1870, on the 22d December;
1873, on the 26th May; 1874, on the 16th Octo-
ber; 1875, on the 29th December; 1879, on the
19th July; 1880, on the 30th December; 1882,
on the 17th May; 1887, on the 19th August;
1899, on the 17th June; 1891, on the 6th June;
1895, on the 26th March; 1895, on the 9th Au-
gust; 1899, on the 8th June; 1900, on the 28th
May.—*La Sentinelle*.

Judge Campbell and Lord Bacon.

At the dinner of the New Jersey Historical
Society, at Newark, last week, Judge Campbell,
of this city, in compliment to Mr. Bancroft, the
historian, gave the following sentiment: "The
true Province of History. In the language of
Lord Bacon—*State super vias antiquas, et videte
quemam sit via bona, et recta, et ambulata in
ea.*" It was scarcely necessary to give Lord
Bacon credit for this sentiment. Several years
before he wrote, Jeremiah had said (vide chap.
vi, 16.) "Stand in the ways and see, and ask for
the old paths, and walk therein."—*N. Y. Obs.*

The colored folk intend to have a Pic Nic
on August 1st, the day on which slavery was
abolished in the British Dominions.