

that Methodism, when brought fairly into operation, calculated, 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-churchmen, out and out apostolic-succession men. 2nd. "The Romish party"—those who have run and are running "headlong into the superstitious and idolatrous 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 sinners," "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 flock 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 fossilizing as that which "J. S." practices, that this party will be put to an end.

With his own admissions before him, it will become 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 Balaam, or of the Nicolaitanes! Some may even be filled with the spirit of that false prophetess Jezebel, to seduce God's servants to commit fornication with foreign gods. Some have the name of living while they are dead. Some are neither cold nor hot." Is there not practical, widespread schism here—in the very heart of this writer's own church? and yet he talks contemptuously 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 exclusive, 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 "intolerant." Truly, if this be the case, "J. S." requires to look well to his ways.

These things, in his view, are wrong. "Dissent" is worse than the plague! Churchmen mingle with Dissenters! They had better associate with lepers! No treatment of those poor, ignorant, despised, deluded Dissenters can possibly 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 suppress 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 principle 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 adoption, 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 divine who compositely preaches both these systems, 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 solemn 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 holding tradition so high as to make it seem very near the seat of authority. Presently you hear a sermon 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 baptised, they must yet in heart and life be born again; and from whatever 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 belonging to the true church, and being favoured with duly appointed ministers, and partaking of two sacraments will only tend to heap upon their unsanctified hearts a more tremendous condemnation. 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 disadvantage. 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 unmerciful 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 hails 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 another 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 inner man; he talks little about atonement, or conversion, or saving faith, or a new life; but he sees great advantages to society in the Gospel, and he alludes to the miracles as if they might be real, and he admires the sages of heathen 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 upon 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, genuflexions in his ritual, and much of ceremonial 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 distinguished. So in this pulpit you hear an elaborate argument purporting that the true minister of Christ alone can give the true sacraments—that without the true sacraments none can be saved; that, therefore, it does behoove all men specially to look to it that they attend only on the true minister, and that this true minister 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 succession 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 Hildebrand, did Popery feel more intent on making a demonstration than on Sabbath before last, in this city; and although the rain poured in torrents 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 impossibility could be expected to hinder their public display; and, therefore, after vespers, the procession sallied forth from the great French Church with a zeal worthy of a better cause.

The women in the procession, we are informed, 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 according 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 worshippers within the walls of Christ Church, whilst the procession was dragging its mighty length along the street before their door. But the most gorgeous object in this procession, was, as usual, the Dais or Canopy, which cost, according to the *Miner*, £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 *coibore* 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 upset. 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 exertions 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 Liberia has been great. Her territory, at the present time, extends along the coast from Sherburne to San Pedro, a distance of 500 miles. The population amounts to about 250,000, of whom between 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 merchantmen 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. Agriculture and commerce are so well established that a retrograde movement is little to be apprehended; and the onward advancement, it is believed, must be in a ratio of incalculable progression. 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 various 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 in much greater amount than the inhabitants 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 moment, 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 natives 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 Africa's civilization is daily brightening, and the probability 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 advantages 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 confidence 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 gentleman whose name is quite familiar to American Christians, has induced the Father Ignatius, a monk of the order of Passionists, to enter upon a public controversy in the Irish newspapers on the respective merits of Protestantism and Romanism. 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 century, 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 October; 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; 1890, on the 17th June; 1891, on the 6th June; 1895, on the 26th March; 1895, on the 9th August; 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 quemnam 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.