

Wesleyan Office and Book Room.

125 GRANVILLE ST., HALIFAX. Provincial Wesleyan \$2.00 in advance.

ALL THE LATEST PUBLICATIONS and all kinds of Methodist Books, constantly on sale at the Book Room.

Provincial Wesleyan.

MONDAY, APRIL 6, 1874.

THE SACRAMENTAL AGITATION.

We are not disposed to controvert. There are two things, however, for which our attention this week, and they may as well be met in the spirit of candour and definite expression.

Mr. Lathern read, by request of the Evangelical Alliance of this city, a paper on Caristian communion. To all denunciations, except the Baptists, the Essay gave considerable satisfaction. The Messenger took it up and treated upon it editorially at great length.

The Messenger emphasizes the phrase "sacred sacrament." It seems to consider the expression as suggestive of ritualistic teaching. Is the objection valid? The name of the military oath in which the Roman soldier pledged his fidelity, was applied by the early Christian Church to the Lord's Supper. They regarded that ordinance not only as a spiritual feast, in which by faith they should feed upon Christ, as a memorial, in remembrance of his passion, but as a service of solemn obligation in which they pledged love and loyalty to Christ; and by faithful testimony showed forth his death. The classical meaning of the word Sacrament is substantially the same as that of "covenant." The use of this word and the sacredness which it expresses, are fully in harmony, surely, with the Saviour's solemn declaration, "This is the blood of the New Testament."

We leave Mr. Lathern, however, to meet his opponents, which we presume he will be willing to do, in undisputed address, when he may think the interests of truth demand the use of his pen. For ourselves at present there remains a more painful duty.

A letter in another place sets forth the existence of an agitation which, it would seem, is not confined to the pages of the Messenger. Several letters have reached us recently from districts in which revival blessings have been graciously operating in our congregations, complaining that the intrusion of the subject of immersion has been producing incalculable evil. Some of these letters were from persons not members of our church, but looking on and sympathizing with our ministers and people. In many instances the indignation of the writers was such as to tinge their sentences with an unpleasant coloring. While we refrained from publishing their missives, it was too evident that their grievance was oppressive. Our own early ministry was frequently saddened by the persistent vigilance with which our movements were followed, and the invariable introduction of the baptismal controversy as soon as converts began to join the church. We are not conscious that a single word of reflection was ever permitted to drop from our pen, though we lost converts in numbers. The same forbearance we are greatly pleased to find characterizing our ministers to-day. But we had hoped this most pitiable kind of warfare had long ago ceased. In the name of all that is Christian let us have peace. If Baptists must agitate, let them at least permit seasons of grace to remain quiet to their termination. As to proselytizing, it is a species of theft, cunning, and chicanery altogether unworthy the followers of the Lord Jesus.

THE REASON WHY.—The following conversation occurred in this city a few days ago:—

Lady.—Why do you not Wesleyans return to the Church of England?
Lad.—There is no room for us. We are the larger body. Why do not you join us?
Lady.—O yes, there is abundance of room. The Church of England is the largest ecclesiastical house in the world. It contains Pusey, Colenso, the Bishop of Lincoln and the Archbishop of Canterbury. In short, it takes in all ranges of creed.
Lad.—Well, it is known to everybody that no house is big enough for two families; and if it were, a house divided against itself cannot stand. Good morning.

NEW YORK TREASURY.

[The following Report of Rev. Mr. Lathern's Lecture in Temperance Hall, was too late for last week.]

In these days, of piques at the Pyramids and of excursions around the globe, New York was not a great distance to travel; but visits to that city, at the General Conference in Brooklyn, and especially at the great Protestant (Ecumenical) Council last fall, were pleasantly remembered. They afforded opportunity of making the acquaintance of men distinguished on either side of the Atlantic. They were threaded with reminiscences of hospitalities that were simply magnificent, of banquets such as those of the Mayor and Corporation of the city of Brooklyn, and of the closing Washington banquet in which were the guest of Governor Shepley. There were visits to the schools, to parks and to public institutions, to asylums and to reformatories of New York, in which provision was made for ten thousand inmates, and in the Water Street and Bowery there was a glimpse of a darker side of New York life.

One day was spent in Wall Street, the Stock Exchange, a few of the principal Banks, and the Sub-Treasury. Their party at the Treasury was small, but their reception was courteous, and every facility was afforded for acquiring information and of gratifying curiosity. It was said at the time in bags of half millions of dollars, was a reserve of eighty million dollars. A package of bank-notes containing one million dollars was handed to one of the party for the purpose, it was understood, of paying car-fare during the meetings of the Evangelical Alliance. They could have

taken a seat in the cars a thousand times, and have paid a thousand dollars for each fare before that bundle of notes would have been exhausted. They were disposed to regard the remark of the Treasury official as not altogether a mark of American humour. Dr. Soughter had told them in one of their great meetings that American humour had a character distinctively its own: not grave as the English, not racy as the Irish, not sparkling like the French; it was colossal. Dr. S. had been a member of the American Convention of the United States, bounded East and West by the two great oceans, Atlantic and Pacific, and on the North by the Aurora Borealis and on the South by the Day of Judgment. It was a mistake to regard that tall talk as vulgar boasting or Yankee exaggeration. It was only American humour. It was colossal. The payment of car-fare was a rich specimen of American humour. As they say nothing more in the proposal they quietly handed back the bills.

The Treasury visit was made the standpoint for a discussion of facts and principles, economical, commercial and utilitarian. We had from that point of view the mania and the melancholy; and also the magnet and the main-spring of modern life and civilization.

The lecturer had visited the Stock Exchange. On one occasion he had seen the excitement in financial circles, it was not a crisis in a panic, but only an eddy in the fierce current of speculation. There was not perhaps on the whole globe, that day, a scene which so fully typified and represented the eager, restless, despotic spirit of Mammon, as did that Wall St. arena when, under the pressure of uncertain and unsteady prices, gold and costly stocks were brought and sold.

The most unprincipled and most disastrous operation ever kindled upon the Continent, was the speculation in gold, by the Eric Clipse, represented principally by Jay Gould and James Fiske Junr. culminating in the well remembered Black Friday, was the result of vicious and daring speculation. There were always a number of operators who were always ready to be bought and sold; and who consequently contracted for the delivery of gold, at a given date, which they hoped in the interval to purchase at a lower figure and thus save a margin of profit. These men were the bears of Wall St.

In the Fall of 1867, in consequence of general prosperity, an unusual number of speculators were operating on the bear principle. The conspirators plotted a monopoly. They attempted to buy all the gold in the market. Contracts could only be filled up at ruinous rates. There was general disruption and dislocations in business. The general panic of Friday, with its widespread and commercial wreck. The sweeping away of fortunes at such a time was not the saddest thought. There were wrecked lives. Gifted men, with brain on fire and aching heart, in great numbers were compelled to succumb. They disappeared in silence and darkness. Henry Ward Beecher, during a ministry of twenty-five years, claimed to have buried four generations of Wall St. men.

The financial panic of last Fall was freshly remembered. When the delegates to the Evangelical Alliance reached New York they found that the market had been closed. That commercial convulsion would be known in the annals of Wall St., as the financial panic. Some of the worst results were unquestionably due to paralyzing fear, but there were contributing causes that could be partially understood. These were the enormous extravagance and excessive expenditure of the upper classes of American Society; the dread and distrust produced by several cases of dishonesty and defalcation—especially in the management of banking institutions—which spread through the land and culminated in that crisis; the management of public works for which capitalists had undertaken to float bonds. The panic itself had been most disastrous. The failure of Jay, Cooke & Co., had been felt through the commercial world. Twenty influential firms had suspended in a single day. Solid stocks shrank in value to the amount of two hundred millions of dollars. Fancy stocks had been swept away altogether. Wall St. had been shaken to its very foundations. That financial panic had its salutary lessons. It was possible not only for "individuals," but for "communities" to live too fast.

The effect of that great commercial disaster had been felt in the business of this city. But, as far as the lecturer could ascertain, the worst failures had been the result of the endorsing system—unfortunately so prevalent. One could wish that a system so vicious and fraught with so much evil—which struck so deeply at the foundations of legitimate credit—which tempted inexperienced men to an expansion of business beyond their ability, and which emboldened unprincipled men beginning without any capital, to fall in a few years for fifty or a hundred thousand dollars—were banished from the domain of honorable commerce. It was in harmony with the lecturer's purpose, to remind us that the position and reputation of a country were largely in the keeping of business men. The utterance of Dr. Chalmers, that the greatness of the British nation was due, not so much to the splendour of her policy or the prowess of her arms, as to the faith and integrity of British merchants, was not without warrant. Commercially and politically, as well as religiously, righteousness exalted a nation. Only when the political and commercial life of this new maritime power reflected the untarnished lustre of high and honorable dealing, could we proudly boast:—

"Canadian blood has dyed Canadian soil; For British honours that we deemed our own; Which links us to the distant sea-girt isle, Our fathers loved so well, and taught their sons to love."

It was glad also that opportunity of inculcating the principles of national loyalty—the love of home, of country—which had always been a proud ancestral distinction. There was danger from our peculiar situation, separated from the British people by the wide Atlantic Ocean, having a very close commercial and commercial relations to the United States, that we might lose the pure healthy glow of kindred and nationality. He read to us a stirring patriotic song, composed and set to music by Ex-Governor Wilnot of New Brunswick, "Our Dominion for ever." The song is good to Queen and Throne, and the grand old banners and its ringing strain will doubtless soon become familiar as household words. It was received by the audience with enthusiastic applause.

In the closing part of the lecture, alluding to deeds of beneficence and kindness, of good as a philanthropy, of the purity and fidelity, "as more golden than gold, the chords of sympathy were successfully touched.

ON OUR FIRST PAGE Mr. Currie's sermon will attract attention. That plaintive, poetical, touching "meditation" will also be read by many with sympathy and Christian helpfulness. Alas! how many hearts are thus stricken-sought on this year. This heart's cry will be echoed in other desolate homes. May God the Father comfort the inmates.

Correspondence.

LETTER FROM MONTREAL.

DEAR MR. EDITOR.—A welcome quiet has succeeded the excitement attending the late general election, and the members of the House of Commons. Some of the districts in the city were warmly contested. But the ballot, the number of the polling places, and the shortness of the time of the election, happily effectively prevented such disturbances as an sanguinary conflict, as usually occurs about the time of my first coming to Montreal.

The election of Alderman and Mayor immediately followed that of representatives to the Dominion Parliament. In this too there were lively and earnest contests. In due course Dr. Bernard, who had been acting Mayor since the death of his predecessor, was chosen by an overwhelming majority. His Worship is an energetic, intelligent, accessible man. He belongs to the congregation of the Dorchester street Wesleyan Methodist church.

A good work was in progress at that church a few weeks ago. The extra labour which it devolved on the minister, Rev. Mr. Ross, greatly impaired his health. He has been compelled to resign for a time from public services. In order that his resignation may be complete, and consequently brief, as well as for Hydropathic treatment he has gone to a sanitarium in the state of Delaware. The withdrawal of so able a preacher in the present crisis of our charge is a great loss to the Ministry at best, but "earthly-vessels." If one is made of inferior mould he is very likely to break soon by the strain of continuous toil. May the Master, who is the "Prince of peace" comfort this his servant, and all others, who like him have been covered into what appears, premature retirement, and silence.

Montreal has been favoured with a galaxy of lecturing stars, during the winter. These have been brought here at a great cost from Britain and the United States. Among them may be mentioned Bell, Wilkie, Collins, South, Wardell Phillips and Canon Kingsley. Their auditors have been numerous. The readings of some have not escaped disapproving criticism. It may be that a chief benefit of lecturing visits of such distinguished men is as examples of great intellectual powers, and models of finished elocution. As such they are of much bodily strength, and sensitiveness. Their large mind has been polished and enriched by the highest culture for long years. Hence in their chosen sphere they shine with no secondary brightness. They cannot but be a delight to the young who are yet pursuing their studies; they will be contemplated with laudable emulation. It admits however of question whether the famous lecturers above named, are either more instructive or more safely edifying than others who reside in our midst. Some of the latter are zealous, zealous pastors, and others are professors in the University of McGill College.

Public lectures for two seasons have generally been delivered in the Queen's Hall, St. Catherine street. It was a well finished comfortable place which seated 731 persons. On Friday, the 12th inst. this hall shared the sad fate of a former St. Patrick's hall, in being utterly consumed by fire. The loss is said to be about \$50,000. The hall will be rebuilt during the coming summer, and must from its location again become the resort of that well-informed and cultivated audience, who patronize the first-class caferies to their intellectual entertainment.

The state of education in any country is the deep depression caused by almost universal arithmetic could enumerate. To this conclusion every one will be led who weigh Mr. McDougall's testimony, and he has made it a point of view with a discerning eye for many years. He says:—"Now the grand fact which I wish to convey to your mind is, that through all the extent of the country from the Peace to the St. Mary rivers, there is scarcely an acre of land which a garden could not be made. South of the Red River is a country larger than Quebec and Ontario, where snow is seldom seen, except on the mountain peaks; and where the farmers' cattle can feed themselves the year round requiring neither shelter nor fodder.

Such is the country, and such its capabilities, into which the Methodist Church is sending her pioneer evangelists. Let the noble men of this class be followed by others of like spirit, "and the wilderness and the solitary place shall be glad for them." As conversions increase among the scattered group, that is better understood, perhaps, by others who take a modest view of his capabilities and chances—providing always that he shall be available.—Editor.

LETTER FROM CHARLOTTETOWN.

TO THE EDITOR OF THE WESLEYAN:—MY DEAR SIR.—Will you grant me space in your noble paper to say a few words on the greatest work ever witnessed on this Island, or perhaps in these Lower Provinces, the Revival now in progress in Charlottetown. It is now over two months since Mr. Currie began the services, which have been so signally blessed. From the first, a deep interest was manifested in the meetings. The able and telling addresses of the Rev. D. D. Currie, and the chaste and eloquent appeals of the Rev. F. Smallwood naturally attracted large numbers to the spacious Lecture-room of the Wesleyan Church, and like skillful generals, these watchmen upon the towers of Jerusalem went forth to take advantage of the enemy. They manfully grappled their armor, marshalled their forces for the conflict, and went forth to do battle for the great Captain of their salvation. Soon their well-directed efforts began to tell, and the wounded and sin-sick sinners began to fall down in penitence before God. Proclamations of pardon went forth, and hundreds forsook the army of Satan, raised the standard of the cross, and are now valiant in attacking the strongholds of error and darkness.

In a short time the room was found too small to accommodate the crowds that thronged thither. From twenty-five to forty persons nightly rushed forward to the penitent benches, and the place became so uncomfortably packed, that Mr. Currie was under the necessity of asking ministers of other denominations to visit the city to begin special services in their churches. They readily complied with his request, and soon the work began in nearly every Protestant congregation. The number who profess to have "washed their robes in the blood of the Lamb" in connection with the Wesleyan Church, amounts nearly 800! Of this number, probably one-fourth were Presbyterians. Some of these have connected themselves with us, while others have gone back to their old places of worship. Mr. Currie is a very liberal man in matters of this kind, and he has not hesitated to place "perhaps a little too much" on the altar of his sacred ministrations. "Come," said Mr. Currie, "right after night," and get the blessing here while it may be had, and then you are at liberty to stay with us, or go back to your own churches—just as you please." And many one belonging to other denominations have gone back to them, whilst others have remained where they found the blessing.

PREMIUMS.

OUR PROVINCIAL WESLEYAN has had an existence now of something over a quarter of a century, and at no period in its history has it been a paper more for the people than it is to-day. Its general news columns, its race, forceful, and lucid editorials, together with its judicious and varied selections, and its list of excellent contributors, compel the attention of the reading masses; but the work of our Churchly organ has not begun. It is really no more than just entering upon its vast mission of moral and religious usefulness.

One very pleasing and encouraging fact is apparent, viz. that our people throughout our Conference bounds never had a stronger or more practical faith in this department of the Church's work than they have at this present time. This is clearly seen in the fact that the list of paying subscribers is larger now than ever. It is a gratifying circumstance that the number of intelligent and appreciative readers of our paper is on the increase. It is also a pleasing fact, and speaks well for the loyalty of the readers of the WESLEYAN, that as we go from place to place, we find a goodly number of our readers who are ready to be paying for the paper ever since its first issue, without one broken link. These have stood by our denominational organ thro' thick and thin; in days when political partrianships alienated some, and doctrinal controversies caused others to withhold their monetary support. Shall we not make honorable mention of these workers? Shall these have no niche in the memorial Hall which the Church will build up for its true

and faithful sons? We do not mean that these shall be canonized; and yet they are just as worthy as some that have been thus raised to Saintshood. Some may be ready to say—they have had their penny's worth. This is a mercenary reply, and altogether unworthy of this philanthropic age.

We are living in days of Chromos, and oil paintings, and steel engravings—in fact, in an age of esthetic taste, and the beautiful art of being rapidly developed throughout the civilized world. This is one of the most beautiful and encouraging signs of this century. It is really a sequence of Christ's Kingdom among men, and this leads us to ask, What impresses the mind or the heart more favorably than pure and beautiful works of art? It matters but little whether the brush or the chisel is used, so long as the right effect is produced. But without pursuing this train of thought farther, a practical question forces itself upon our attention, viz. Why should not the yearly subscribers to our

PROVINCIAL WESLEYAN

be presented with a really good and beautiful PREMIUM? What shall it be? Is another question which should have a suitable reply. The answer is not far away. Conference is rapidly approaching. Perhaps we could make arrangements for a premium that would be more acceptable to the numerous subscribers to our paper than a well executed and beautiful picture of our

MISSORS. Might not this matter be attended to at the approaching Conference? By the close of the year, or just in time for the Fall campaign canvass, the picture could be engraved and the agents would be able to offer this magnificent gift to every old, eye, and every new subscriber for 1875.

No doubt this is a feasible work and worth trying. And if you yourself, dear Editor, can fully induce it, you may be allowed to carry it out to a successful conclusion. Some may say—A Conference is now being held, and the work will be object of the simple reason that there are several who are not good enough looking to appear so conspicuously before the world. You will perceive by this remark that the writer does not expect to be among the blessed. The interest in the city is nearly as intense as ever. The meetings in the Y. M. C. Association building on Sunday evenings are largely attended. Prayer-meetings are held every day at ten o'clock and at 4 p. m. and applications are continually being read for prayer on behalf of seeking sinners. A great work is expected to come from this religious awakening, and I have not the least doubt but the expectations will be realized. I am sir, yours as ever,

ISLANDER. Charlottetown, March 23rd 1874.

UGLY LITERATURE.

MR. EDITOR.—The Messenger is upon my table,—that number I mean which contains a letter from "Dykeman," and strictures upon Dykeman's discoveries. This dweller by the sea—separated from his Jordan only by a dyke—is not content with cherishing his own convictions. What Baptist is there who now we are in the midst of an agitation in many of our Churches from this very spirit of interference. A most blessed revival has been experienced, say; the good minister has gone home joyous in the fruits of hard labour in some destitute settlement. But he has scarcely sung his first doxology when a messenger speeds to him with the rasping intelligence—"The Philistines"—no "the Baptists are upon thee! Three have been dipped, two others are upon the point of yielding, and—in short your cheeks, to use the phrase of one shortly afflicted, are all turning in the palm tree. In five or six Churches I could count, the minister dare not leave the place for a week; till he is sure the young converts are all fortified against the Baptist invasion. How do you account for this?

The philosophy of this singular phenomenon in Christian communities—this desperate anxiety on the part of one class of believers to rescue other classes, who are quite as good Christians as themselves, from a condition which not even Baptists will admit is unsafe in view of eternity—the explanation of this anomalous conduct, I say, would also be sufficient to account for the Messenger's action. No one ever knew a paper to originate an idea, to attract public attention to any appreciable extent; but when anything is said or written, having the remotest relation to Baptism, its feathers are up at once! Mr. Lathern is blamed for his "sacred sacrament" (perhaps you will ask him to explain, Mr. Editor, for I do not quite perceive his meaning, though I can understand his spirit and intention) but really, though he were an ultra-ritualist, he could not attach half as much importance to the one sacrament of the Lord's Supper as the other of Baptism. "We contend for principle," this is the common apology for intruding upon the peace of Christendom or opposing any liberal measure for bringing Christians more closely together. "From the first," say Baptists have contended for this faith, and silence now would be treason." Really, though, this is assuming too much. Either our Baptist friends should be consistent, and acknowledge that they regard us as all heretics, perverse unbelievers, and so cast us off altogether, or allow us to think for ourselves, and meet us in the true spirit of fellowship.

But all this will cure itself, by and bye, Mr. Editor. Already, close communion is breaking up. Strong bands are being formed among Baptists on both sides of the ocean, to bind the members of that church to their brethren in other denominations. And their protest,—strong and determined—is against the exclusiveness of communion. We shall yet see the day when at all great religious gatherings the large majority shall no longer be hindered from obeying their Lord's invitation and coming to "eat this bread" and "drink this cup," for fear of incurring the indignation of a few, who, in the depths of their own hearts would long hesitate to regard themselves as so much better than their neighbors.

Yours truly, ANTONY DYKEMAN.

ANNAPOLIS ROYAL.

The great goal on the 25th August last, which caused a great loss of life, shipping and property, will long be remembered; the Wesleyan paragon here, which has braved the storm for nearly a century, is about to be razed to the ground, and our worthy Pastor, together with his amiable lady and six children, suffered therefrom. A few Wesleyans met at the paragon, viewed the condition it was in, concluded it was not safe and would engage the health of the family, especially as a severe winter was approaching. A subscription was there entered into and about \$400 were secured, the ladies (all ways foremost in every good work) decided on getting up a Bazaar and Tea Meeting. At a very short notice they accomplished this. It was held on 23rd October and realized \$180. Mr. Currie went to Halifax and St. John and raised in subscriptions \$200. A place will be provided at once for the minister and his

family to remove into, as it was resolved to sell the old house to be rebuilt within two weeks from the site where the new house had to be erected. Our minister with his family had to put up with the expense, trouble and inconvenience of two removals before the final one from the circuit, 465 King Street, to the new house, 163 King Street, which was kindly let by his benevolent Pastor, at a large one, rents being high and no houses to be had. The old house was sold in September at auction and brought \$103. The frame of the new house was raised on the 14th October. On the 26th December came a severe storm, which did not do any harm to the new house, but the old one was blown down. The new house has four rooms on the lower flat; and four rooms on the second floor, with a large hall below and above, a spacious cellar, a first floor cellar, a large room over the kitchen; there is also a good well of water and a barn on the premises. The lot is one of the most pleasant in the town of Annapolis Royal; the lot of ground measures on St. George's Street 144 feet, and on the street leading to Digby and Yarmouth 125 feet. It takes on one side one beautiful court house, and in front across the street the Wesleyan Presbyterian Church and the Annapolis Academy, on the south side of the lot. The effect of the work is wide spread and deep. A dancing assembly, organized for a winter's campaign, had to succumb, as its members were drawn off one by one, until the room was almost deserted. Business in our Police Court has declined, and the streets are more quiet. The week before last, there was but one case, and that of a deaf mute—before the Mayor. The corresponding week of last year, there were forty-two cases! Bar rooms are almost deserted, and many think that if the Temperance Movement now in progress among the Catholics will still continue, in a short time will witness a saving in off half the taverns in our city. God grant it as they are the curse of our society in P. E. Island.

Meetings are now held nightly in the Kirk, the Presbyterian and the English Churches, and sinners are being awakened and converted in each. The Kirk services are especially blessed. The interest in the city is nearly as intense as ever. The meetings in the Y. M. C. Association building on Sunday evenings are largely attended. Prayer-meetings are held every day at ten o'clock and at 4 p. m. and applications are continually being read for prayer on behalf of seeking sinners. A great work is expected to come from this religious awakening, and I have not the least doubt but the expectations will be realized. I am sir, yours as ever,

ISLANDER. Charlottetown, March 23rd 1874.

UGLY LITERATURE.

MR. EDITOR.—The Messenger is upon my table,—that number I mean which contains a letter from "Dykeman," and strictures upon Dykeman's discoveries. This dweller by the sea—separated from his Jordan only by a dyke—is not content with cherishing his own convictions. What Baptist is there who now we are in the midst of an agitation in many of our Churches from this very spirit of interference. A most blessed revival has been experienced, say; the good minister has gone home joyous in the fruits of hard labour in some destitute settlement. But he has scarcely sung his first doxology when a messenger speeds to him with the rasping intelligence—"The Philistines"—no "the Baptists are upon thee! Three have been dipped, two others are upon the point of yielding, and—in short your cheeks, to use the phrase of one shortly afflicted, are all turning in the palm tree. In five or six Churches I could count, the minister dare not leave the place for a week; till he is sure the young converts are all fortified against the Baptist invasion. How do you account for this?

The philosophy of this singular phenomenon in Christian communities—this desperate anxiety on the part of one class of believers to rescue other classes, who are quite as good Christians as themselves, from a condition which not even Baptists will admit is unsafe in view of eternity—the explanation of this anomalous conduct, I say, would also be sufficient to account for the Messenger's action. No one ever knew a paper to originate an idea, to attract public attention to any appreciable extent; but when anything is said or written, having the remotest relation to Baptism, its feathers are up at once! Mr. Lathern is blamed for his "sacred sacrament" (perhaps you will ask him to explain, Mr. Editor, for I do not quite perceive his meaning, though I can understand his spirit and intention) but really, though he were an ultra-ritualist, he could not attach half as much importance to the one sacrament of the Lord's Supper as the other of Baptism. "We contend for principle," this is the common apology for intruding upon the peace of Christendom or opposing any liberal measure for bringing Christians more closely together. "From the first," say Baptists have contended for this faith, and silence now would be treason." Really, though, this is assuming too much. Either our Baptist friends should be consistent, and acknowledge that they regard us as all heretics, perverse unbelievers, and so cast us off altogether, or allow us to think for ourselves, and meet us in the true spirit of fellowship.

But all this will cure itself, by and bye, Mr. Editor. Already, close communion is breaking up. Strong bands are being formed among Baptists on both sides of the ocean, to bind the members of that church to their brethren in other denominations. And their protest,—strong and determined—is against the exclusiveness of communion. We shall yet see the day when at all great religious gatherings the large majority shall no longer be hindered from obeying their Lord's invitation and coming to "eat this bread" and "drink this cup," for fear of incurring the indignation of a few, who, in the depths of their own hearts would long hesitate to regard themselves as so much better than their neighbors.

Yours truly, ANTONY DYKEMAN.

ANNAPOLIS ROYAL.

The great goal on the 25th August last, which caused a great loss of life, shipping and property, will long be remembered; the Wesleyan paragon here, which has braved the storm for nearly a century, is about to be razed to the ground, and our worthy Pastor, together with his amiable lady and six children, suffered therefrom. A few Wesleyans met at the paragon, viewed the condition it was in, concluded it was not safe and would engage the health of the family, especially as a severe winter was approaching. A subscription was there entered into and about \$400 were secured, the ladies (all ways foremost in every good work) decided on getting up a Bazaar and Tea Meeting. At a very short notice they accomplished this. It was held on 23rd October and realized \$180. Mr. Currie went to Halifax and St. John and raised in subscriptions \$200. A place will be provided at once for the minister and his

family to remove into, as it was resolved to sell the old house to be rebuilt within two weeks from the site where the new house had to be erected. Our minister with his family had to put up with the expense, trouble and inconvenience of two removals before the final one from the circuit, 465 King Street, to the new house, 163 King Street, which was kindly let by his benevolent Pastor, at a large one, rents being high and no houses to be had. The old house was sold in September at auction and brought \$103. The frame of the new house was raised on the 14th October. On the 26th December came a severe storm, which did not do any harm to the new house, but the old one was blown down. The new house has four rooms on the lower flat; and four rooms on the second floor, with a large hall below and above, a spacious cellar, a first floor cellar, a large room over the kitchen; there is also a good well of water and a barn on the premises. The lot is one of the most pleasant in the town of Annapolis Royal; the lot of ground measures on St. George's Street 144 feet, and on the street leading to Digby and Yarmouth 125 feet. It takes on one side one beautiful court house, and in front across the street the Wesleyan Presbyterian Church and the Annapolis Academy, on the south side of the lot. The effect of the work is wide spread and deep. A dancing assembly, organized for a winter's campaign, had to succumb, as its members were drawn off one by one, until the room was almost deserted. Business in our Police Court has declined, and the streets are more quiet. The week before last, there was but one case, and that of a deaf mute—before the Mayor. The corresponding week of last year, there were forty-two cases! Bar rooms are almost deserted, and many think that if the Temperance Movement now in progress among the Catholics will still continue, in a short time will witness a saving in off half the taverns in our city. God grant it as they are the curse of our society in P. E. Island.

Meetings are now held nightly in the Kirk, the Presbyterian and the English Churches, and sinners are being awakened and converted in each. The Kirk services are especially blessed. The interest in the city is nearly as intense as ever. The meetings in the Y. M. C. Association building on Sunday evenings are largely attended. Prayer-meetings are held every day at ten o'clock and at 4 p. m. and applications are continually being read for prayer on behalf of seeking sinners. A great work is expected to come from this religious awakening, and I have not the least doubt but the expectations will be realized. I am sir, yours as ever,

ISLANDER. Charlottetown, March 23rd 1874.

UGLY LITERATURE.

MR. EDITOR.—The Messenger is upon my table,—that number I mean which contains a letter from "Dykeman," and strictures upon Dykeman's discoveries. This dweller by the sea—separated from his Jordan only by a dyke—is not content with cherishing his own convictions. What Baptist is there who now we are in the midst of an agitation in many of our Churches from this very spirit of interference. A most blessed revival has been experienced, say; the good minister has gone home joyous in the fruits of hard labour in some destitute settlement. But he has scarcely sung his first doxology when a messenger speeds to him with the rasping intelligence—"The Philistines"—no "the Baptists are upon thee! Three have been dipped, two others are upon the point of yielding, and—in short your cheeks, to use the phrase of one shortly afflicted, are all turning in the palm tree. In five or six Churches I could count, the minister dare not leave the place for a week; till he is sure the young converts are all fortified against the Baptist invasion. How do you account for this?

The philosophy of this singular phenomenon in Christian communities—this desperate anxiety on the part of one class of believers to rescue other classes, who are quite as good Christians as themselves, from a condition which not even Baptists will admit is unsafe in view of eternity—the explanation of this anomalous conduct, I say, would also be sufficient to account for the Messenger's action. No one ever knew a paper to originate an idea, to attract public attention to any appreciable extent; but when anything is said or written, having the remotest relation to Baptism, its feathers are up at once! Mr. Lathern is blamed for his "sacred sacrament" (perhaps you will ask him to explain, Mr. Editor, for I do not quite perceive his meaning, though I can understand his spirit and intention) but really, though he were an ultra-ritualist, he could not attach half as much importance to the one sacrament of the Lord's Supper as the other of Baptism. "We contend for principle," this is the common apology for intruding upon the peace of Christendom or opposing any liberal measure for bringing Christians more closely together. "From the first," say Baptists have contended for this faith, and silence now would be treason." Really, though, this is assuming too much. Either our Baptist friends should be consistent, and acknowledge that they regard us as all heretics, perverse unbelievers, and so cast us off altogether, or allow us to think for ourselves, and meet us in the true spirit of fellowship.

But all this will cure itself, by and bye, Mr. Editor. Already, close communion is breaking up. Strong bands are being formed among Baptists on both sides of the ocean, to bind the members of that church to their brethren in other denominations. And their protest,—strong and determined—is against the exclusiveness of communion. We shall yet see the day when at all great religious gatherings the large majority shall no longer be hindered from obeying their Lord's invitation and coming to "eat this bread" and "drink this cup," for fear of incurring the indignation of a few, who, in the depths of their own hearts would long hesitate to regard themselves as so much better than their neighbors.

Yours truly, ANTONY DYKEMAN.

family to remove into, as it was resolved to sell the old house to be rebuilt within two weeks from the site where the new house had to be erected. Our minister with his family had to put up with the expense, trouble and inconvenience of two removals before the final one from the circuit, 465 King Street, to the new house, 163 King Street, which was kindly let by his benevolent Pastor, at a large one, rents being high and no houses to be had. The old house was sold in September at auction and brought \$103. The frame of the new house was raised on the 14th October. On the 26th December came a severe storm, which did not do any harm to the new house, but the old one was blown down. The new house has four rooms on the lower flat; and four rooms on the second floor, with a large hall below and above, a spacious cellar, a first floor cellar, a large room over the kitchen; there is also a good well of water and a barn on the premises. The lot is one of the most pleasant in the town of Annapolis Royal; the lot of ground measures on St. George's Street 144 feet, and on the street leading to Digby and Yarmouth 125 feet. It takes on one side one beautiful court house, and in front across the street the Wesleyan Presbyterian Church and the Annapolis Academy, on the south side of the lot. The effect of the work is wide spread and deep. A dancing assembly, organized for a winter's campaign, had to succumb, as its members were drawn off one by one, until the room was almost deserted. Business in our Police Court has declined, and the streets are more quiet. The week before last, there was but one case, and that of a deaf mute—before the Mayor. The corresponding week of last year, there were forty-two cases! Bar rooms are almost deserted, and many think that if the Temperance Movement now in progress among the Catholics will still continue, in a short time will witness a saving in off half the taverns in our city. God grant it as they are the curse of our society in P. E. Island.

Meetings are now held nightly in the Kirk, the Presbyterian and the English Churches, and sinners are being awakened and converted in each. The Kirk services are especially blessed. The interest in the city is nearly as intense as ever. The meetings in the Y. M. C. Association building on Sunday evenings are largely attended. Prayer-meetings are held every day at ten o'clock and at 4 p. m. and applications are continually being read for prayer on behalf of seeking sinners. A great work is expected to come from this religious awakening, and I have not the least doubt but the expectations will be realized. I am sir, yours as ever,

ISLANDER. Charlottetown, March 23rd 1874.

UGLY LITERATURE.

MR. EDITOR.—The Messenger is upon my table,—that number I mean which contains a letter from "Dykeman," and strictures upon Dykeman's discoveries. This dweller by the sea—separated from his Jordan only by a dyke—is not content with cherishing his own convictions. What Baptist is there who now we are in the midst of an agitation in many of our Churches from this very spirit of interference. A most blessed revival has been experienced, say; the good minister has gone home joyous in the fruits of hard labour in some destitute settlement. But he has scarcely sung his first doxology when a messenger speeds to him with the rasping intelligence—"The Philistines"—no "the Baptists are upon thee! Three have been dipped, two others are upon the point of yielding, and—in short your cheeks, to use the phrase of one shortly afflicted, are all turning in the palm tree. In five or six Churches I could count, the minister dare not leave the place for a week; till he is sure the young converts are all fortified against the Baptist invasion. How do you account for this?

The philosophy