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CHURCH, CHURCHWAY,
EVENING, FEBRUARY 22, 1874.

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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 in 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 his 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. Soughton 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.

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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 heard with delight. By 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.

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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.

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could not go on his knees and ask of God to prosper and bless his trade. He feared there was not much ground for hope in this matter. Some are in the habit of saying, "The Canadian people, the fathers, and mothers in the country ought to rise up to the great resolve that Canada must and shall be a sober nation. He enforced his appeal by declaring that there were not many families in the place but had a child in the hands of the devil. He was illustrated by terrible facts of a sort, too familiar alas! to need to be recorded here, to certain to require confirmation, and yet their repetition may be feared in any household that may presumptuously despise this warning. The sermon was deemed very bold. It was unopposed in that Church. Canon Baldwin still in position. He admitted he might be called "chimerical," but he was resolved to keep his skirts clear, and if necessary to throw himself into the gap, and follow the Lord Jesus Christ. He said "the power of drink could not be without the power of God resolutions only, but through the power of Him who says, 'Come unto Me all ye that are heavy laden and I will give you rest.'"

The Methodist morning Sabbath-school was held at the Wesleyan Methodist Church in St. James street, has with a similar view taken for its motto "Saskatchewan." The superintendent wrote on behalf of the school to the Wesleyan Missionary of the Saskatchewan district, about a year ago. An answer had been sent to the effect: "A few letters from Rev. Mr. McDougall's letter shall bring this of mine to a close.

The reason why the answer to the superintendent's letter was so long in coming was 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.

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ON OUR FIRST PAGE Mr. Currie's sermon will attract attention. That plaintive, poetical, touching "mediation" will also be read by many with sympathy and Christian hospitalities. 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.

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 Saintship. 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 a day of esthetic taste. The taste for the beautiful is 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? The answer is—The power of drink could not be without the power of God resolutions only, but through the power of Him who says, 'Come unto Me all ye that are heavy laden and I will give you rest.'"

The Methodist morning Sabbath-school was held at the Wesleyan Methodist Church in St. James street, has with a similar view taken for its motto "Saskatchewan." The superintendent wrote on behalf of the school to the Wesleyan Missionary of the Saskatchewan district, about a year ago. An answer had been sent to the effect: "A few letters from Rev. Mr. McDougall's letter shall bring this of mine to a close.

The reason why the answer to the superintendent's letter was so long in coming was 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 heard with delight. By 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 cultured, and intelligent, and intellectual class of our city.

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.

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