

Acknowledgements will be given in full next week. The returns are not by any means what ought to be in, nor what the office really requires in its pressing necessities. We must urge brethren to remit as promptly as they possibly can.

Rev. H. P. Doane has written to the papers on the sanitary aspects of disease, especially diphtheria. We are glad to see our ministers taking part in matters of social and scientific moment. They should be guardians of humanity in every relation of life.

In re the McCarthy case. Two Osbornes—the father and daughter—were liberated unconditionally; Harry and his mother gave bail and went free; and now Annie Parker is under arrest, at the instance of the Osbornes, for perjury. This, we suppose, will admit of all the Osbornes giving evidence, which was denied to them at their own trial. Who knows what new light may be thrown upon this darkly mysterious affair by the method now to be tried?

The past week has been one of great trial to some of our ministerial brethren and their families. Rev. George Tuttle lost a daughter aged sixteen, from consumption, precipitated by diphtheria. Rev. John Howie buried his only son, a victim to the latter disease. Diphtheria is now more than an epidemic; it is almost a pestilence. Rev. Jabez Rogers, of Truro, as also several members of his family, have been prostrated with the same disease, but are recovering.

Many, no doubt, were cherishing hopes that Bishop Simpson, when he came to treat upon the preacher's power, would afford some intimation on the remarkable power which he and similar speakers exert over their audiences. But he does not. He gives the good old advice to preachers ambitious to excel and succeed. They are to pray and fast and study hard; but thousands who do quite as much of these as Bishop Simpson cannot hold a congregation under the magic of a simple eloquence, moving them to shouts and tears. Their are mysteries in Christian oratory that Christian orators cannot explain.

At a large meeting of St. John citizens, called to hear the report of the Committee on the condition of the poor, alluded to last week, after much discussion the following resolution was carried:

That a Committee consisting of the Chairmen (Capt. Prichard), T. W. Daniel and Dr. Bennet, be appointed to draw up a suitable appeal, in the name of this Alliance, setting forth the character and circumstances of the present distress; that said appeal be placed in the hands of Capt. Prichard, Dr. Botford, T. W. Daniel, Esq., Charles Kinnear, Esq., and of any committee that the Association may appoint in addition with a view of raising subscriptions to relieving said distress; and that the Y. M. C. A. be entrusted with the disposal of the proceeds of said subscriptions.

"Theologues" clinches pretty effectually that nail which we drove into the "Visitors'" "dominant" theory. The New York "World," we observe, in summing up the important events of 1878, says that a representative body in Scotland, holding an empire equal to one-third of the Presbyterianism of the world, has virtually renounced the ultra Calvinism of the standards. "Theologues" shows very definitely wherein their "modifications" consist. If the "Visitor" will accept this form of faith as Calvinism, and say so, there may be still life enough left in the few high Calvinists that remain among the Baptists to put its editor in the treadmill.

A beloved brother writes in another column on the subject of evangelistic labor. The thought, as he presents it, has occupied our mind for several years. Twelve years ago we strongly urged such a recommendation in a District Meeting. The times were not ripe for it. Since then others have demonstrated that we were right; but though compelled to work with such persons, our ministers have always felt anxious lest doctrinal errors might gain place among their people to their great injury. Our argument was then, and is still, that, apart from the fact that some men have special gifts for direct, hand to hand conflict with scepticism and religious indifference, God always owns a strange voice to awaken attention. There is an inspiration, too, in the associations of new work and aiming at direct results, which bring ordinary men up quite above the level of their ordinary labours. The question of expense need not affect this question. Successful evangelists always pay their way, or have it paid. We imagine if some suitable man or men could be found, a voluntary offering for a year would readily be accepted by any Annual Conference as an experiment.

THE JOST CITY MISSION.

Christ commended the poor. He did more than that, however. Theoretically his followers all do that. Yet, practically, there are very few that do. Christ went down among the poor, sat with them, conversed—even ate with them. When it came to that, respectable Pharisees condemned his ministry. Here is one of the formidable obstacles to city-mission work. It is so trying to flesh and blood, and it incurs no little prejudice among Pharisaic people. A solitary rich man or woman, here and there, may be traced through alleys and bye-ways by their benevolence; a few scores prefer that missionaries should be paid to do this unpleasant work for them; but ten thousand trouble themselves but little in respect to it.

Then, there are the impostures. Of all conceivable falsehoods, that is surely the basest which people tell of their own sorrows. Yet poverty and suffering are just the plea upon which a certain class make their principal trade. There is a type of imposture, too, which is enough of itself to freeze up the channels of Christian love and benevolence. Imagine a woman receiving money for the burial of her dead child, and using these sacred shillings to stupify herself with drink, till, days afterward, she is found still in beastly intoxication beside the body of her babe. Imagine, if you can, that she goes out a second time, representing that her child has been unburied from Thursday till Monday for want of means, and with the money thus obtained purchasing liquor for a second debauch, till the authorities are called in to carry away the dead. This was an actual circumstance, and in the city of Halifax, within a fortnight. Our missionary has traced shoes given by himself to his Sunday-school children down to the pawnbrokers, where they had been left by a mother as the price of a pint of whiskey, and was obliged to call in a policeman to awe the pawnbroker into submission. To find one's most amiable endeavors met by returns of abominable trickery and lying, is not encouraging. Alas, only in a different degree, this has been the history of us all in relation to our blessed Saviour, so that too much need not be said in respect to it. He has borne with it from us—why not we from others?

One notable instance of shameful imposture we ourselves heard in an afternoon's rounds with the shepherd of this mission district. An aged sister, a member of the Methodist Church for many years (so she declared), seemingly dying of asthma, was loud in her protestations of neglect and ill usage. A dish of soup would have been a luxury, but even that was denied to her. We felt disagreeably disturbed at the reflection of what this aged saint must have suffered from cold and hunger. The poor steward of one of our churches relieved us considerably of our commiseration by affirming that she had been that very day the recipient of a good supply of wood and coals,—that last spring, after filling the souls of her sympathizing friends with trouble on account of her destitute estate, nearly two tons of coal were found securely covered up in her premises after the rigours of winter were passed!

It is to the worthy poor especially that this mission comes for relief. To the vicious poor it comes mainly for rebuke and recovery to righteousness. Of worthy poor there are abundance, this winter especially. Take a few samples.—With Bro. Brunyate always in advance, we threaded our way one stormy afternoon through this wretched parish. Looking in upon the soup-kitchen, where a natty North-of-Ireland dame manufactures sixty gallons of soup daily, we were informed as to the process. A coloured woman sat at the table, with her back well turned against observation, eagerly drinking a dish of this nourishing provision—a specimen of the guilty, or at any rate, unfortunate hundreds who are saved from starvation by having a back door of benevolence open so that they can pass in and out without exposing their shame. Entering by a suspicious yard deeply

covered with snow, round two or three corners, and up an outside, rickety stairway, we found ourselves in an open hall. A space under the stairs was pointed out where an old man had spent the nights of last and parts of this winter on a few mats and covered with rags. The furniture remained, but the tenant had departed. In a small room, with a large grate, set in a wide, open chimney, sat an old couple, cold and dirty. Both rose as we entered. Their scanty living was eked out by making slippers—the uppers of platted edgings, bought or begged from the shops, the soles of inferior leather. A small fire, in which bad, damp coal struggled for life against all efforts to provoke it to a blaze, burned on a heap of ashes in the large grate. In a corner on the floor lay the bed, rolled up and hidden by a ragged coverlid. A single window, patched with shingles and paper, gave scanty light, while it admitted wind and particles of snow. A dreary, miserable place for human beings on such a day. As we went back to the street, another similar room was pointed out, with the significant sentence—"I will go there alone sometime; the woman is an incarnate fiend." Certain not very modest or complimentary sounds reached our ears. What they were, deponent saith not.

That old couple were deeply touched by a word of sympathy. They would have endured more rather than go out for help. And it is this class that must be sought, and deserve to be assisted.

Hundreds of such wretched rooms there are in this and in every city. One family we saw, the husband lame, the wife without work, five children in the household, who seemed capable of great eating, with not enough food to supply the coming day, and no prospect to earn the week's rent. What is to become of those children? One city missionary has, in two years, sent fifty of such boys and girls to the country. They are all comfortable, some of them giving promise of usefulness, a few even excelling already as scholars. This then calls to an indication of what may and can be done for the mission:—

Pray for this work. Send clothes to the city missionary, and books, and good papers. He has about twenty young men, the nucleus of a club, who have taken the pledge, meeting evenings in a comfortable room, and so brought under good influence. Help the mission by money. It is a good, safe, profitable investment. Open homes for the children, not merely for the help they may bring as servants, but for the blessings of preservation which shall come to them from the curses of vice, poverty and disgrace.

SHIFTING A VERY OLD LANDMARK.

SECOND ARTICLE.

It must be confessed that Methodist writers have contributed not a little to the current anxieties of the day upon the question of the future life. When Prof. Townsend goes so far as to assert, as one element in the Scriptural teaching of an intermediate state, that to the wicked there the gospel is offered, if it never has been before,—that, their condition being unalterable, they cannot accept an offer of mercy, but that the offer is necessary, notwithstanding, for the vindication of Divine justice—he approaches as near Fatalism as anything can without actually touching it. When our Fernley lecturer of last year—Mr. Oliver—maintains that human bodies, are, as a penalty, to be finally destroyed, and human souls are to be banished for their sins, so that they shall be eternally excluded from any companionship, not having even the fellowship of their own physical nature, which they possessed in life, he seems to be constructing a new "Inferno" instead of aiding to set the human mind at rest upon a great and awful question. No good can come of religious speculation which has not a sound basis in reason and revelation: much evil may come of the introduction of new theories where the chief complaint already is that difficulties abound.

Wesley, Clark and Watson believed in an intermediate state. If we may judge from the hymns they made and sang—those genuine expressions of a devout soul's real trust—that intermediate state is so identical with the Heaven of the old, almost universal, Christian faith, that we need not waste words in defining it. Where Christ dwells and conscious happiness exists, is heaven. Our early theologians gave no license to speculation by their distinctions of the preparatory and perfect states of the future. If speculation were followed by no serious consequences, this freedom of thought and discussion might be allowed to proceed unchallenged; but while all theorists admit that their notions do not affect the salvation of mankind, they ought to see that a multiplication of opinions is just a contribution to the prevailing unrest and solicitude.

Christian belief as to the future state of souls, was, until a few years ago, very brief and very simple. "Absent from the body, present with the Lord"—that expressed the Christian's hope; "he that believeth not shall be damned"—that expressed the sinner's doom. If it can be shown that this comprehensive faith—this tremendous conviction—lay at the foundation of much of the remarkable success which crowned the labours of our fathers, and the marked enthusiasm which distinguishes their history, our inference as to the loss which Christianity may suffer through a thoughtless shifting of the old land-mark, will appear reasonable enough.

From the day that John Knox gained an undisputed right to preach the doctrines of the Reformation in Scotland, the history of that country became one of perpetual advancement in religious conquest. Under the ministry of that reformed faith, multitudes were often seen spell-bound on the mountain's slope, or prostrate on their native heath, smitten by a sense of sin and dread of an awful future. All through the periods of that transformation, there was but a single belief underlying Christian motive—sinners are in danger of perishing, suffering eternally; they may be saved to everlasting happiness. Through the writings of the Wesleys, Whitfield and their associates in the revival of God's work through England, Ireland, Wales and America, there is one principal, tremendous thought ever uppermost—a thought which impelled them to activity, which forbade that they should hesitate—the sinner's doom—the Christian's privilege. There is no successful revivalist to-day whose energy and earnestness do not find stimulus in the same conviction.

To preachers, therefore, it is of great importance that clear, positive conclusions should be reached upon these doctrines. "Sinners," said Cecil, "are under the curse; Christ died for sinners; sinners may be saved eternally. These three ideas are sufficient; I want no fourth idea. Every fourth idea is contemptible."

As a deterring truth, no more useful dogma has ever been proclaimed than that of a conscious, inexpressible, eternal condition of punishment for the sinner. It becomes not Methodists, particularly, to rob that doctrine of its strength, unless they are prepared to prove it is false. Correspondingly, the conception of immediate, eternal, conscious happiness for the Christian, has been so glorious a stimulus and support in Christian experience, that men might well hesitate before detracting in any way from its grand symmetry and completeness. Our legacy of unequalled sacred song is full of it. Ten thousand class-meeting rooms have resounded for a hundred years with its aspiring sighs and triumphant shouts. A million death-beds have been illuminated by it. Their phenomena science could wonder at, perhaps sneer at, but could not explain. Is it nothing that our fathers lived for heaven in such a spirit as gave them possession of its bliss even before departing the present life? Our fear is that the new theories of the future state will seldom witness such scenes as those recorded of "the chamber where the good man meets his fate" quite on the verge of Heaven.

"THE DAY SHALL DECLARE IT."

The age we live in is intensely active, and, in a certain sense, sternly utilitarian. Like the winged angels, and the flying wheels of Ezekiel's vision, life now-a-days moves with lightning swiftness, and every man in the pursuit of his chosen object, goes "straight forward." How much human progress is indebted to this spirit of the times, one is not prepared to say. It is very possible that a wise philosophy might find in it the sign of a high development of life; just as Grecian art is said to claim supremacy over the highest style of Egyptian art, inasmuch as, while the predominating principle of the latter is that of repose, the predominating principle of the former is that of life and motion. But all this heat and haste, certainly has its attendant evils. Amidst the whirl of absorbing pursuits, the mind gets fevered with anxiety, like an axle that is hot from excessive friction, until there is little time and less inclination for deliberate thought. Under these circumstances a sound judgment of things, that is, a true estimate of their intrinsic worth, is almost impossible. The relative importance of things temporal, and things eternal, can only be ascertained after a careful balancing of their comparative value; and how can this result be reached, if they are to be viewed through a lens that distorts the object, or from a focus that confuses the vision, or while the mind is dazed as in a whirligig? Now, to guard one's self effectually against a false and fatal choice in matters of pursuit and practice, it is necessary to be strictly jealous of any illusion of the senses. And first, a spiritual eye is the only reliable one. For example: In the market-place of a certain German town, stands a statue. It is the figure of an angel, with one hand pointing heavenward, and in the other, holding an open scroll, on which are inscribed the words—"The things that are seen are temporal; but the things that are not seen are eternal." Such a recognition of the supreme importance of the unseen realities that crowd about us can hardly fail to influence the choice. Besides, a spiritual eye is in a sense prophetic. It modifies its present judgment of things by their prospective worth. It is not so much as things appear to-day, as their real character will stand out by and by. "The day shall declare it." Not "the fierce light that beats upon a throne," searching and crucial as that is; but the revealing light that shall radiate from a throne, and that throne, the seat of the effulgent Deity—this is the test that shall make clear every man's work. True worth increases as it is lifted near to God. Just as, according to the calculation of the scientist, an object weighing half an ounce, if taken to the sun, would weigh four and a half tons, supposing the attraction of gravitation remained the same as on earth, in proportion to the mass; so any thing of virtue increases in its worth the nearer one approaches to the great centre—God. Not until our work shall have been reared for adjudication in the world to come, can we fully determine its absolute character and worth. The ancient Athenians, it is said, demanded a last statue by their two rival sculptors, Alcámenes and Phidias, and the statue was to stand upon a tall column in a conspicuous part of the city. When the work was done, the two Minervas were brought out into the public square, and the people instantly pronounced the statue of Alcámenes far superior to its rival, and deserving of the prize. But just at this point, Phidias calmly approached the judges, and said: "Is it not for the top of a column the chosen statue is designed?" "Certainly," replied the tribunal. "And is it not from the effects produced from its height that judgment should be pronounced?" continued Phidias. The statues were immediately reared to their several positions. But the Minerva of Alcámenes lost her charms as she rose to her height, while the rugged statue of Phidias stood out in all its massive grandeur, until the enraptured multitudes exclaimed with one voice: "Phidias is the sculptor of the gods!" Happy and wise is the man

that can wait for the arbitration of time. "The day shall declare it." The day shall not this sublime power of creation and pearls of price baffles calculation, to the light afterwards. What is human unveiling of hidden things up of eternal creation of an enraptured Creator is con told circles, for the of his works. And virtue rest satisfied assurance of a righteous full reward? It thought that the sentiment: "until his death;" and brighter far the shall shine the soul true and the right shadows of unkind and through the crueling snares.

"The night with the shall be  
And come what there way,  
That day the world

CORRESPONDENCE

LETTER FROM A

Our Legislature is in a strange medley it is, Senate, 20 Republic Greenbacks, 2 Democrat. In the House, National Greenbacks, dependent. The State changed from Republic not Greenback—this is a "cat's paw" for the they have used it well have got just what the ornament, &c.; the (Garceton) is a "hard The State offices are at crats with one exceptioner is a "Greenback, the nuts are pulled out no longer any need of religious interests in our. A blessed spirit observance of the good is resulting there dist Church the meeting and will be already the "wetters as hope and expect that and be healed of all the Jan. 21, 1879.

A CONFES

MY DEAR MR. EDITOR: The story of "Neville Canadian Methodist" humble confession. He a serious anachronism. It was very absurd version of the beautiful Golden," which was years after the supposed ing. He evidently did minute and learned criticism honored with by of last week's WESLEYA count for this absurd misplation that the wr quoted the verses from and Modern," and did ne whether this was a ern version.

The writer cannot say sorry, however; because more correct the Maga lost the very flattering by the genial critic, would not have enjoyed historical account of the will which they have been

THE AUTHOR OF "NEV

CONNEXIONAL EV

DEAR MR. EDITOR.—A received a note from a b engaged in holding reviving it it were possible for render him some assistance very extensive field, and it needs special services. greatly blessed in his labo tion, but deeply feels the pathy and help. His note train of thought, which is a question which, in out led, by the success with Head of the Church crowned the labours of s need only mention the nat