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Provincial Wesleyan.

MONDAY, FEBRUARY 9, 1874.

COLPORTAGE.

It is to be hoped our readers are weekly pondering the words which have appeared on this subject in our columns. Let it be understood that the scheme originated with those who had practical knowledge of the necessities which press upon the attention of men who see our work in its various phases. Like our Home Mission and other projects it sprang from a consciousness of need; it found a voice at a time and under circumstances which clearly indicate that Providence leads the movement; and we are confident it only requires a fair experiment to render it greatly successful. We now write earnestly because, having no share in originating a scheme of Colportage, and having hesitated to learn clearly the duty and privilege it presented, the conviction is forced upon us that an opportunity of abundant usefulness is offered to us by the Head of the Church. Some fifty to eighty new fields of labor have recently been entered upon by young ministers. A perpetual cry has been reaching us for Tracts and cheap literature. Only in a very limited degree have we been able to meet this demand. There are family libraries prepared by our publishing Offices in England which afford at very cheap rates the choicest biographies of Methodism. By means of the "Dollar Parcel" we have sent out some hundreds of volumes of these, besides thousands of the monthly sheets *Methodist Family*, *Christian Miscellany*, &c., &c. This, however, is but a tithe of what may be and must be done if we are to obey the manifest call of God at this moment.

From the experiments made thus far, we are now in a position to state that for every hundred dollars given towards Colportage, we can send five hundred dollars worth of good, religious literature, at cost, into the country. There are quantities of the monthly papers we have mentioned still in the Book Room, which might be sent out immediately for the toil and time which the business would require. In making up parcels of this kind hitherto we have cheerfully worked at extra moments without any advantage to the Book concern. The limit has now been reached, because time can no longer be obtained with our present assistance.

Ten thousand dollars worth of Methodist literature should be sent out at once. A fund ought to be established by which this can be done. A few good subscriptions have been promised, rather offered, and this is a most hopeful feature; they were never sought by us, but generous means ought to be furnished if the work is to be done effectually.

Pending the establishment of this enterprise, we have been looking to the opening of spring as a most suitable period for sending out cheap books. We now make an offer which ought to stimulate benevolence: For every five dollars sent to us towards this object we will send twenty-five dollars worth of books at cost, and an equal value of *Methodist Family*, *Christian Miscellany*, *Guide to Holiness*, &c., for which no charge will be made. For larger sums we will send quantities in proportion. The sum of five dollars would ensure the circulation of about seventy volumes of our cheap Biographies, and two hundred and fifty back numbers of our monthly publications. This plan would merely save the Book Room from any loss, and would entail upon those working the concern some additional amount of work which they would be willing to meet for the sake of so good an object.

Or, for any sum that may be sent us we will send out its full value in books, &c., for free circulation, or at half cost as the donor may desire, at a rate which will leave the full substance of the gift unimpaired, that is, we will retain only the actual amount which the literature may have cost the Book Room.

We appeal, then, to our readers in behalf of our Brethren in the outlying Districts. They have pressed us to furnish them with the means for giving their ministry greater effect. Our cheap Hymn Books, Theology, Biography, &c., is admirably adapted to the purposes in view, but in the absence of any authority, and without the means, we have been obliged to make repeated denials which have been more painful to us than those who have addressed us. The privilege of meeting this necessity, or the responsibility of denying its claims, we now devolve upon those who have received means at the hands of God.

By a look at the Minutes of Conference any one may select a field for benevolence, all outlying stations being now occupied.

We have received voluntary offers toward this object from four individuals, amounting in the aggregate to about \$120. This does not include a sum previously given by one of the four named for the purpose of testing the Colportage System.

"TAKE HEED TO THE FLOCK."—There is much probability that considerable necessity will exist in several parishes for prudent oversight during the ensuing Lent months. Great loss to the church has often followed revivals of religion through lack of discretion and anxious care in training converts. We forget that made newly awakened and hearts newly changed are very susceptible of impressions and influ-

ences. The convert is but a child in many respects,—may be guided, counseled, trained. Like children, if left without oversight converts are apt to wander and grow careless. Not one in ten will insist upon the possession of privileges which of right belong to the followers of Christ. And much of their future lives will be regulated by the habits of earlier months in their new experience.

The wise "overseer" will, therefore, "take heed to the flock," will guard them against dangers, gather them into the fold, lead them by green pastures of instruction and still waters of refreshing. Our Church economy, if properly followed, will be amply sufficient to do the rest. Leaders of undoubted piety, and possessing a fair share of good, common sense, with systematic habit and a wholesome sense of responsibility, are always preferable to those of erratic and impulsive temperament, no matter how brilliant may be their talents. Let the best be selected. Then, the Church should be made a home for converts. All Christian Sunshine should be thrown about them. Brought frequently into contact with pastor and seniors of ripe experience, they will gradually take a proper mould.

Thus speaks the new Roman Catholic Paper—*The Maritime Catholic*:—"The Presbyterian Presbytery of Halifax have issued a document against the Pastoral of the Archbishop and Bishops of the Ecclesiastical Province of Halifax. The *Presbyterian Witness* and the *PROVINCIAL WESLEYAN* have endeavored to tear it to pieces, editorially. Some of the writers, when professing to be Christian, should use the language of Christians: 'Love thy neighbor as thyself,' is a Christian maxim."

If those who profess to be the only true Christians, and deny that others can be Christians, would but keep within the bounds of Christian toleration and ambition, their neighbor's words would not so frequently offend them. For our part, we did not write for Mr. Menaghan's approval;—that would have been treason to principles which all Protestants cherish very sacredly. We do love our neighbor, and shall always endeavor to show it by dealing very faithfully with his errors.

LETTER FROM THE PRESIDENT.

SACKVILLE, FEB. 6, 1874.
Dear Mr. Editor: From the interest which our friends evince, in the work of our Home Missionaries, I am sure they will be glad to hear from our excellent brother who came out to us in December last. Block House Mines, &c., were once before occupied by us; but, owing to the lack of ministerial agency for several years afterwards, was left without a supply. It is matter for gratitude that our work there has been resumed, and is being so hopefully prosecuted. Let our churches generally, and particularly those who, thanks to the Hearer of prayer, are enjoying times of spiritual refreshing, bear up this and other parts of the Mission field in their supplications to God. Then shall the hearts of His servants be strengthened, and "the word of the Lord shall have free course and be glorified."

Yours very truly,
CHARLES STEWART.
Extract of a letter from Rev. E. B. Simpson, dated Sydney, C. B., Jan. 30th, 1874.
"The climate suits me admirably, and my health is remarkably good. I have not much to say about my Circuit, except that the prospects seem much more cheering than when I wrote you last. At Block House Mines we have a congregation of 60 or 70, and about the same at the Reserve and Loran. . . . I feel good in being done, and hope the Conference several who are seriously disposed will be meeting in class. I feel that there is reason to thank God and take courage. The people receive me cordially, and I am very happy in my work amongst them."

HALIFAX NORTH.

ANNUAL MEETING OF SABRATH SCHOOL SOCIETY.

On Thursday evening, 5th inst., the annual meeting of the Sabrath School Society was held in the Basement of Brunswick Street Church. After half an hour, spent in prayer, specially for the blessing of God upon Sabrath School efforts, an excellent Report was read by the Secretary, Mr. W. H. Webb; and short but suitable addresses were delivered by the Brethren McArthur, Strothard and Sutcliffe. The Society has under its care four schools: Brunswick St., Kaye street, Charles St., and Beech St. The last is the latest mission school, numbering some sixty scholars, and just now taking in charge. In all the schools the year has been marked by cheering success. The only note of discouragement is the financial one. So much machinery involves necessarily heavy expenditures. The year has been one of unusual pressure, and this department of work equally with others has suffered embarrassment. Taken as a whole, Sabrath school work in this circuit is most satisfactory, and gives promise of greater results than at any former period of its ministry I have been permitted to witness.

From a laborious and faithful administration of nine years, carrying with him the love and confidence of all his associates, Mr. Sheriff Bell retires. As a slight tribute of esteem and gratitude, a beautiful tea service, appropriately inscribed, was presented to him, at the meeting last evening, by the teachers of Brunswick St. School. Such a testimonial fully deserved will constitute a treasured memento of years of associated Christian work, more happy, harmonious and successful than usually falls to the lot of toilers in earthly service. Bro. Bell takes charge of the senior Ladies' Bible class rendered vacant by the resignation, on account of distance, of Miss Nordbeck, a most valued teacher, whose loss to us will be the gain of Gratton Street, in which she continues the good work. On account of distance also, Mr. John Starr has had to retire from an office well and worthily filled. We may hope to see him often, however, as a welcome visitor.

The new superintendent, Mr. W. B. McNutt, brings to his arduous office well tried capabilities. Mr. Rufus Sweet, who has grown up in the school, is chosen as assistant superintendent. Thus the work goes on. While deeply impressed with the changes wrought here during an absence of years, and the vacancies left by the death of honored servants of Christ; my heart has many a time bounded with gratitude to God in finding young men of intelligence and piety standing forward to fill their places; and to find myself surrounded with thoughtful, earnest and devoted mission workers. The best of all is God is with us.
J. L.

METHODIST UNION.

No. 7.

Never perhaps, even in the Millennial days of the Church of Christ, may we expect to see one ecclesiastical organization. Had such been the Divine purpose the structural idea would have, in inspired teaching, been brought into clear and sharp outline. Each section of the Christian Church has a distinctive character of its own, in the outlook of which a noble reverence of the Episcopalian, the intelligence and loyalty to the Word of God, which characterized the Presbyterian, the freedom and liberty of Congregationalism, and the activity and fervour by which Methodism has ever been distinguished, are elements of Christian life and of church organization, which in a greater or lesser degree, are to be found in all evangelical bodies, but not having the same marked type, in proportion as these exist, they win the sympathy and carry with them the conviction of minds having constitutional and spiritual affinities in harmony with them. Collectively they present a grand and spiritual unity.

For the sub-division of these great and influential Denominations no good reason can be found. Baptists are Baptists wherever their spiritual home may be, and by whatever denominational name. Close or Free, General or Particular, they may be designated. No one unversed in the peculiarities of Presbyterian discipline could understand why so many Scottish Churches of different name and order should exist, of them struggling for existence, independent of each other. The movement in the direction of a united Presbyterian Church, which has been carried forward so nobly during the last few years, is one of the cheering signs of the times—a movement which in its beneficial influences, cannot be limited by any department of the Church. The Methodist Church perhaps more than any other, has been weakened by its several divisions. These churches have a common origin. They are typically alike. Their doctrinal standards are the same. Their forms of worship and social means of grace are peculiarly their own. In church order and discipline they have one mould. The family likeness is strongly marked in doctrine, discipline, worship and development of spiritual life. To their division and separation are weakness and reproach. "If the forces of Methodism," says the *Recorder*, "in relation to the National Church, instead of being cut up into half-dozen self-acting and independent battalions, were united in one compact army, how different would be the proportion! Methodism, with its union in the faith, its well-organized organization, its characteristic activity, its facility for sending forth its workers, would be each a power for the instruction and salvation of men as its realm of England has not yet gazed upon."

In the Dominion of Canada the divisions of Methodism are not so numerous as in England, but to the extent to which they exist are equally unjustifiable and in the same way are divided. A united and finely consolidated Methodist Church, extending from the Atlantic to the Pacific, with its missionary enterprise in regions beyond, would not only be the most numerous but the most influential denomination in British North America. Its strength comes not from the National Church, but from the great Missionary and Educational projects. And when great principles were at stake, equally important to all Protestant Churches, the voice of this one strong and united communion would be heard with a clearness and distinctness of interest and authority, which should be listened to. "We have no trouble with Protestants" said a gentleman trained at Ottawa, in answer to a protest against the action of government in some matter of importance. "I have no trouble with the Protestants of this country, but I do not like to see a man who is a member of the Legislature, or a politician, who can only carry out our principles when practically, with divided constituencies we must yield to strongly organized action."

This great country of ours is entering upon a new history. Its vast and varied resources are being rapidly developed. It must soon become the home of many millions of people. The opportunity is afforded for testing the system of voluntary churches, free public schools, and government by the people, to far greater advantage than in the older countries of Europe. We should not be content with the mere action of the next few years will largely give character and complexion to all the future. It is not desired that as a Denomination we should commit ourselves to any political party, but when questions of vital interest are being rapidly developed, it is in a position to stand forth in one compact organization, spreading through the Dominion, and speaking, if need be, a language sufficiently explicit for the Legislature to hear and heed. This is only the aspect of Methodist mission. It is scarcely touched in Conference discussions, but it is in a position which has to do with our dearest rights as citizens and Christians. J. L.

(For the Provincial Wesleyan.)
The following extract has been made by an honored brother, who does not wish his name to appear with it. Some of the points presented are of great practical importance. I have reason to believe that, when read at one of our special meetings, a good impression was produced. In many Circuits revival work is going blessedly forward. Very timely in such cases is the suggestion that we should not interfere with the work of the Holy Spirit in the awakening of sinners.

To me personally Harrogate has pleasant memories. It was one of the last places in which I had the privilege, at the request of the minister then in charge, the Rev. T. Vasey, of preaching to an English congregation. Mr. Vasey was one of the most successful ministers of modern times. The Sunday evening prayer meeting conducted by him was a model service. The ordeal of preaching in that beautiful Harrogate sanctuary was somewhat a severe one. The previous sermon had been preached by the venerable and accomplished Dr. Henry Cooke, of Belfast. Dr. Cooke's sermon left an impression on my mind still vividly realized.
J. L.

REVIVAL AT HARROGATE.

A month of revival services was commenced immediately after the Bibles were distributed, and meetings were held every night except Saturday, in the newly opened Mission Room. The means employed to gather congregations of working people and visitors were wise and bold, not unlikely to procure a little of the "reproach of Christ" from those who, both by precept and example, dissuade men from holy zeal

proportioned to its object—that object being to save souls from everlasting death. Large posters were placarded on the walls of Harrogate announcing the services. They were headed "Jesus Christ," and headed by ribbons, small flags, came in imposing procession to the mother church. The spacious galleries and the centre pews below were appropriated to the schools. There were over 2000 scholars, besides teachers, parents, and visitors. It was a spectacle. When the Rev. Dr. Douglas saluted them with "A happy New Year to you," and the scholars responded, "The same to you," the sound was stunning, their voices were as the sound of many waters. The pastors followed with addresses, which were excellent. Some said the best address was by the youngest minister, whose face is at once so round, and fair, and bright, as to show that he has not yet travelled so far on the journey of life as to have forgotten what were his own opinions and feelings when he might have sat with the boys of the senior classes before him. It is comforting to aged ministers to see that the good work which they can no longer do, is taken in hand by young men of education, talent, and sterling piety.

The interest culminated by the announcement of Great Britain offering to the various schools. The total sum was \$3,154.32, being an increase of \$623.96. But you should have heard the cheers as the contribution from each school was stated, and the burst of gladness and gratitude when the increase over last year was declared. Well may all concerned go forward in this promise of well doing, with firm step—upward look, and joyful hope.

The Union Sabbath School Tea Meeting was held on the next evening in the lecture room, which was filled. The report of the Sabbath School was read, and the number of scholars was 16, teachers 250, and 2,900 scholars. 207 of these met in class. The special attention of the teachers will henceforth be directed to this last item. Prayerful endeavor will be made, that many more of the scholars may soon be able to work in the ranks of the good Shepherd, and follow him into eternal life.

May it be permitted me to enquire if our Sabbath Schools in Halifax, Charlottetown, St. John and Fredericton have a yearly gathering similar to the above? If not, why not? What a ravishing sight would our Brunswick Street Church present if on each year all the Wesleyan Sabbath Schools in Halifax were to meet in it! To what better use on New Year's day could our Church in Charlottetown be put? It would contain the schools of the city, Portland, and York, and the school of Bond, by request of the President, made a particular prayer for the comfort and support of the venerable bereaved. Ah, me! I remember Dr. Taylor a comparatively young man. He then cultivated science as well as theology. He is now gray-headed, solitary, and with his strength greatly abated. He has long been relieved of the chief burden of the ministry of his church, by the effective services of a capable junior assistant and co-pastor.

One of the best of the meetings was the last! The influence of all of them has been eminently practical. Some long to have these union concerts for prayer and praise often than once a week in the year. But perhaps, considering the incessant claims on the time and energies of city ministers in this age, and the beauty and profit of Christian fellowship by the members of all the churches respectively, it may for the present be better that they should each pursue their own holy, charitable, benevolent way throughout the year. Then during the first week of 1875, they may again come together in one place, with one accord, and breathe towards each other a still more fervent love, and their common glorious Lord yet more fervent praises, and more ardent prayers. They will then, to the glory of His name, who is worthiest, exemplify the purport of his great request, and accelerate the consummation of his magnificent hope—"That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."
—John xvii. 21. Yours truly,
January 21, 1874. E. B.

Correspondence.

LETTER FROM MONTREAL.

DEAR MR. EDITOR.—The great holiday of the year, the first day of January, was here one of the finest days of winter. Sleighting was good, the cold bracing only, and all inconspicuous. The sky was clear, the atmosphere calm, and the sun showed his peerless face, as if he, too, by sharing in the common gladness, would enhance and prolong it. The annual assembling of the Sunday Schools on New Year's day, there, was one of the very favorable circumstances, conducing to a larger attendance of children and friends than usual.

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The interest culminated by the announcement of Great Britain offering to the various schools. The total sum was \$3,154.32, being an increase of \$623.96. But you should have heard the cheers as the contribution from each school was stated, and the burst of gladness and gratitude when the increase over last year was declared. Well may all concerned go forward in this promise of well doing, with firm step—upward look, and joyful hope.

The Union Sabbath School Tea Meeting was held on the next evening in the lecture room, which was filled. The report of the Sabbath School was read, and the number of scholars was 16, teachers 250, and 2,900 scholars. 207 of these met in class. The special attention of the teachers will henceforth be directed to this last item. Prayerful endeavor will be made, that many more of the scholars may soon be able to work in the ranks of the good Shepherd, and follow him into eternal life.

May it be permitted me to enquire if our Sabbath Schools in Halifax, Charlottetown, St. John and Fredericton have a yearly gathering similar to the above? If not, why not? What a ravishing sight would our Brunswick Street Church present if on each year all the Wesleyan Sabbath Schools in Halifax were to meet in it! To what better use on New Year's day could our Church in Charlottetown be put? It would contain the schools of the city, Portland, and York, and the school of Bond, by request of the President, made a particular prayer for the comfort and support of the venerable bereaved. Ah, me! I remember Dr. Taylor a comparatively young man. He then cultivated science as well as theology. He is now gray-headed, solitary, and with his strength greatly abated. He has long been relieved of the chief burden of the ministry of his church, by the effective services of a capable junior assistant and co-pastor.

One of the best of the meetings was the last! The influence of all of them has been eminently practical. Some long to have these union concerts for prayer and praise often than once a week in the year. But perhaps, considering the incessant claims on the time and energies of city ministers in this age, and the beauty and profit of Christian fellowship by the members of all the churches respectively, it may for the present be better that they should each pursue their own holy, charitable, benevolent way throughout the year. Then during the first week of 1875, they may again come together in one place, with one accord, and breathe towards each other a still more fervent love, and their common glorious Lord yet more fervent praises, and more ardent prayers. They will then, to the glory of His name, who is worthiest, exemplify the purport of his great request, and accelerate the consummation of his magnificent hope—"That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me."
—John xvii. 21. Yours truly,
January 21, 1874. E. B.

DEAR MR. EDITOR.—I must in common fairness conclude that I quite understand in the last number of your paper you have an incorrect notice of my letter in the *Christian Messenger*, concerning Sir Walter Scott and certain portions of his writings. You say: "Judge Marshall has written to the *Christian Messenger* severely condemning Walter Scott, and all who read his writings, or lecturer on his life and work." My letter merely related to his *Sixteen Romances*, showing that he had wilfully invented, and therein given, about two hundred and forty-six oaths, curses, and exclamations, in which the Divine name, or "By Heaven," is profanely used, and therefore earnestly advised all young persons, male and female, and all others who have a veneration for the Divine name, and the sacred oracles, and desire to observe a consistent Christian profession, to refrain from attending at the proposed Lectures. And to the Young Men's Association, to the Lecturer himself—a minister of religion, who will have to travel a thousand miles on his very unsuitable and improper mission,—and to all others, I earnestly recommended the solemn consideration of the following passages of the Sacred and authoritative Scriptures, as being directly applicable to the whole subject. (The Scriptures were given at the conclusion of the letter.) In no part of my letter did I make the slightest reference or allusion to any of the other writings, but confined my strictures, carefully and exclusively to his *profane Romances*.

The many differences, Mr. Editor, between your notice of my letter above given, and the above citations from the letter, and the other parts of it, are so plainly manifest that I need not specially notice them. In common justice, I request the insertion of this short letter in the next number of your journal. Yours truly,
JOHN G. MARSHALL.

Circuit Intelligence.

LETTER FROM BURLINGTON.
DEAR MR. EDITOR.—Reviewing my work for the past six months I am not sorry that Conference sent me to this Circuit. At first the prospect was anything but encouraging. Perhaps you know something of the feelings which agitate the Minister's soul on coming to a new field with an almost helpless family, to find no parsonage, and very little prospect of securing one. For some twelve or fifteen years our Ministers on this Circuit have been like the Patriarchs, moving from place to place with no certain dwelling, no settled home. One has lived in one locality, another in another, while some have moved two or three times in the course of their two or three years' incumbency. The stated removals caused by our itinerant system are oftentimes painful enough. His suggestions of impermanency, but to be compelled to move between moves is to be like Noah's dove, finding no rest for the sole of one's foot. But, thanks to the liberality and energy of that host of friends who gathered round us when we entered upon this field, that approach is now wiped away. Since August last we have built, paid for, and taken possession of one of the most comfortable country parsonages in the

Conference limits. The whole-hearted manner in which the different parts of the Circuit united in this work is beyond all praise. To mention the efforts put forth by any one person or any one place would be to make invidious distinctions. All have done even more than their share to erect a Minister's home, which is at once an ornament to the Circuit, and a memorial of the generosity of its people.

Thanks to the Great Head of the Church, financial success is not all we have to record. The weekly courses of blessing and revival brought to us by the WESLEYAN (which you have made worthy alike of your head and your heart) have ministered us to renewed efforts in the cause of our Divine Redeemer. And now we, too, come with songs of triumph. During the past two weeks we have held services at one of our week-night appointments, and the result has been a generous outpouring of the Holy Spirit. Professors have been abundantly quickened, backsliders reclaimed, and a goodly number have given themselves to Him who bought them with His blood. At each evening's service the School-house is crowded with attentive listeners, and great grace rests upon us all. The Circuit too, has been blessed and marked by one person, and now that our Home Mission Secretary has announced that the ranks are filled up, we contemplate giving the Conference a chance to extend still further its "limited pastorate." We must have another Minister on this shore next year. But I almost forgot that your columns are limited.
Yours &c.,
E. B. MOORE.
Burlington, N.B., 29th Jan'y, 1874.

WILMOT, C.N.S.—This is an extensive Circuit, but the kindness of the people and deep interest manifested in our services encourage us to anticipate continued success. Some friends have informed us of the good work at Laurencetown. Last evening we enjoyed a time of refreshing from the presence of the Lord. Bro. Evans is abundant in labors, "a workman that needeth not to be ashamed."
Feb. 4. J. J. T.

Miscellaneous.

OUR EXCHANGES.

FROM THE *Toronto Guardian* on the U.S. QUESTION.—

The following are the returns from the Quarterly Meetings on the Union question so far as they have been reported:

Year. Nays.

1. Does the Quarterly Meeting approve of a Union with the Conference of Canada and the U.S.A. 358 * 2

2. Does the Quarterly Meeting approve of a Union with the New Connexion Church? 348 12