

means of grace. The agency needed is one which will teach a spiritual, active, and holy religion; one which will be free from all sectarian prejudice; one which will commend itself to the intelligence and *hearts* of the people, as the pure Gospel of Christ. Colportage is such an agency. It has advantages which are at once seen and felt by the followers of Christ. It is peculiarly fitted to preach the Gospel to the *poor*. The colporteur, like his Lord and Master, goes about doing good. He goes to the houses and log-cabins of the poor and destitute, yet honest and simple hearted farmer, and there, though a stranger, he sees and sympathises with them in their destitution. With a word of kindness he wins a way to their hearts, and then he endeavors to lead them to Christ. The circumstances in which he finds them suggest the best way of introducing his subject. I will give an example from my note-book: September 17th.—Called at a house where the father had been confined to his house for five weeks, with a hand terribly swollen with a felon. To my questions, he said he was a professor of religion. Had neglected family prayer, and sometimes secret prayer. Was often in a hurry in the morning to get to his work. Could not stop to attend to his duties. He seemed much humbled, and thought God had taken as much time from him by sickness, as he would have spent in prayer, with his family, and in secret for several years. He said he found he *must* spend time to be sick, and for the future he would spend time for prayer.

But it is not by a direct application of the truth only, that colportage is fitted for the work of evangelization in the scattered and destitute settlements of a new country. The Colporteur leaves behind him that which, in another form, will teach the people. The best religious writings of past and present ages are left in their houses, and they remain there, and preach to the people. Baxter, and Bunyan, and Doddridge, and Flavel, and Jay, will speak, and their tongues though silent will yet be heard. Now is the time to give the people good reading matter—the *best time* to form a taste for *religious* reading. As yet, the little money which they can spare for books, has not tempted into their region those emissaries of Satan, who pollute the *heart* and *conscience* of the people with yellow covered pamphlets, and dreamy novels. If such books as those published by the London Tract Society are *first* brought to their doors, they will be read, and the important truth they contain will find its way to their hearts, and it will *close* the door to such miserable trash as constitutes the fire-side literature of too many of the present day. The people are hungry for something to read, and if they are not *now* supplied with that which is *good*, they will *soon* have that which is *bad*. Whatever they have, they will read, and what they *begin to read*, will determine the character of their *future* reading, and from their future reading they will form the standard of their morals.

Again, we see the fitness of Colportage to the circumstances of the people in new countries, from the fact that it *aids the Minister of Christ in his pastoral visits*. A deficiency exists, and always must exist, in this part of ministerial labor, where the field assigned to each is so large. He that sympathises with the

minister who which he fe preaching t face, their o the family, cannot do w large as we those laborin ance with th ders of the M Robert Lind for the good all other min so large. On his appointm besides preach his parish ar the others is

What can to and fro, li to meet their If they make time to sit do about the inte by heartily c which I visit One case I w learned that Methodist Ch minister sinc seemed rejoic kneeled and v such persons, all our toil, to a Christian li I visited them many of those as we endeavor and to urge u souls.

I fear I ha thoughts and To me it has back with ple the Montreal teresting field I can apprecia shall be humb and yet impro

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