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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 Sabbath 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, Sabbath school work in this circuit is most satisfactory, and gives promise of greater results than at any former period of my 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 fervor 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-trieved organization, its characteristic activity, its facility for sending forth its workers, would be each a power for the instruction and salvation of men as this 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 merely from its numbers, but from its united and energetic efforts in former half converted beings deserve pity, for some of them would have become giants if they had been "led by the Spirit," instead of being led from the Spirit, when He was convincing of sin, of righteousness and of judgment, and thus working repentance. "The Spirit," says the *Recorder*, "is a gift to all, and therefore died for him, and pronounce a kind of absolution, by declaring that his soul is now all right, although the ill-guided seeker has not 'believed with his heart unto righteousness.' Many excellent cases are thus spoiled. After a course of self-guided seeking for a while, and in the time of temptation fall away." They are a source of weakness to the Churches while they remain in them, and of deadness when they leave them. Wherever these immunities are, there will be "re-action," they bring revivals into contempt by their manifold failures. The half converted beings deserve pity, for some of them would have become giants if they had been "led by the Spirit," instead of being led from the Spirit, when He was convincing of sin, of righteousness and of judgment, and thus working repentance. "The Spirit," says the *Recorder*, "is a gift to all, and therefore died for him, and pronounce a kind of absolution, by declaring that his soul is now all right, although the ill-guided seeker has not 'believed with his heart unto righteousness.' Many excellent cases are thus spoiled. After a course of self-guided seeking for a while, and in the time of temptation fall away." They are a source of weakness to the Churches while they remain in them, and of deadness when they leave them. Wherever these immunities are, there will be "re-action," they bring revivals into contempt by their manifold failures. The half converted beings deserve pity, for some of them would have become giants if they had been "led by the Spirit," instead of being led from the Spirit, when He was convincing of sin, of righteousness and of judgment, and thus working repentance.

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 determined, we should be 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. 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