

put—it may even pass from him to his several neighbours, and may by each of them be read to a family or groupe of acquaintances, and thus whatever is valuable in its statements, or awakening in its appeals, may be directed to the consciences of an indefinite multitude.

It is not insinuated that the distribution of Religious Tracts should ever supersede the communication of Religious instruction by conversation, yet it may be noticed, that the superiority of Tracts over a spoken communication, which has been adverted to, is enhanced by a twofold consideration:—First, the infirmity, even of many good men in respect to giving Religious Counsel where it is manifestly wanted; and secondly, the reluctance of those requiring counsel or reproof to receive it. Many cannot, or think they cannot, speak as they ought, to warn and admonish a neighbour whom perhaps they see living without God, or trampling on His laws; and they are therefore silent, even when it may be, their own consciences reprove them for a false shame towards their perishing neighbour, and cowardice in the cause of God. And transgressors will often kick against the truth, when it reproves them, because of the person who addresses it to them. Now, the Tract is a bold and unshrinking messenger, that feels no shame in addressing its reproofs to men, be they high or low; and it awakens no hostility against itself, for if an offender feels rebuked by the message which it brings, he may happily bethink himself, that it is the truth—conscience—God, and not a fellow creature, who is his reprover.

These general considerations recommend the circulation of Scriptural Tracts in every community; and there are several circumstances in the state of this Province which give a peculiar importance to this instrumentality for promoting its evangelization.—In the first place, the Population is widely