

committee at Montreal. We then embraced the first opportunity to acquaint the people with our object, and to excite an interest among them in its behalf. This was done by public notices given at religious meetings, or by meetings called expressly for that purpose. We were not always successful in this, and often had to labor under the disadvantage of explaining to each family as we called upon them the nature of our business. With the way thus prepared, we started out, having as many books and tracts as we could conveniently carry. By means of little maps of the roads of a town, which some friend would sketch for us, we were generally able to lay out our work so as to make circuits and return to our head quarters every two or three days for the purpose of replenishing our stock of books, of laying our future plans, and of seeking each other's counsel and sympathy, (for we, of course, in making our calls, went out singly). At such times we often had occasion to remark the wisdom of Him who sent out his disciples two by two. Our purpose was to call at every house, however retired it might be, or however poor its inmates. In visiting a family, we would first call attention to our books, their cheapness, their value as religious works, and the importance of possessing such books, especially where children were growing up and forming characters. This would usually lead the way to personal religious conversation, and when circumstances rendered it appropriate, we gladly embraced the opportunity; sometimes kneeling down and commending them to God, and imploring a blessing on the means of grace we had brought to their doors. We left in every house, with scarcely an exception, something; if they could not or would not buy, we sometimes granted a bound volume, and always a number of tracts; so that in nearly every family in those towns, the little tract and the religious book are silently appealing to the eye, and preaching to the heart and conscience of its members; and long after the memory of our brief visit shall have passed away, those little volumes will still preach on, and we trust, under God, be the means of saving immortal soul.

In addition to these labors, as often as practicable we held meetings, or took part in those already appointed.

I subjoin a few incidents, not because they contain anything peculiarly striking, but as illustrating the every day life of a Colporteur:—

Called on a family, the father of which was a Universalist; he said in conversation, he could not believe that God would make men to damn them eternally for a few sins committed in this life. I did not discuss the point with him, but appealed to his conscience, and said that every man knew and would acknowledge if he were honest, that he justly deserved, and would receive the abiding wrath of God, if he lived a life of impenitence and of opposition to his will, and warned him not to risk the eternal interests of his soul on a mere presumption, which his better judgment condemned. He willingly consented to my request, to pray with the family, all of whom knelt as I commended them to the throne of Divine grace.

I spent a night with a man who went three quarters of a mile to tell a neighbor that a Colporteur was at his house with reli-