

truth of the verse was that "religion begins at home but does not stay at home." In carrying out that truth we should "begin at Jerusalem" by attending to personal religion. Grace in the heart, like heat or light, is diffusive. In working out the religion which we feel, we are to "begin at Jerusalem" by establishing family religion, the beauty, power and blessedness of which were pointed out. Then came duty to the particular congregation of which the christian is a member. A further range takes in the general community; and next the Province in which we live. The special claims of the destitute localities in our country were presented. From facts made plain by the visits of colporteurs, it appears that there are scattered settlements over the interior, and hamlets along the shores where the preaching of the gospel is unknown, where there are families without Bibles and individuals living and dying in utter ignorance of the way of salvation.—The duty of supplying these moral wastes rests upon the christians of the Province; the tie of country lays the burden on us. Patriotism calls. If we do not send help no one else will. The American Tract Society did put forth effort for some years; but the requirements of the South and West compelled them to withdraw, and now the responsibility of caring for our own heathenism rests on our shoulders, we must take the burden or incur guilt.

The B. A. B. and T. Society seemed to the preacher to be the agency best adapted to do the work. Its adaptation appears from the fact that it unites all branches of the church, and hence gives a cheaper literature, disarms prejudices, gains strength and enthusiasm, rubs off the sharp corners of sectarianism and hastens the reign of love. From the fact that it circulates a healthful literature, thus counteracting the tainting influence of obscene, debasing books, and shutting out the trashy dime publications which float so largely and curse so deeply; and thus making the good and great of the past speak to the present. Its adaptation for the work is further seen in the laborers which the society provides. It sends out colporteurs—not book pedlars, but men on the high and holy missions of carrying the gospel to the needy. These men seek out for the destitute and supply them, by sale or free gift, with Bibles, books and tracts. They organize Sabbath-schools, hold prayer meetings, and by direct personal contact do all in their power to spread saving truth. A conference of these colporteurs was held during Friday and Saturday of last

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