

resulted so conspicuous in the recent speeches—particularly in that of Dr. CATRNS—the parties so long rivals, but now so beautifully billing and cooing, are pretty sure, even yet, to “cast out,” as the Duke would say, among themselves; and that, even should this not be the case, there is something sufficiently self-willed and stubborn in the Scottish character to assert and defend the Christian liberties of the nation against any possible church, however aggregated and welded it may be into a denomination of undue and perilous dimensions and influence.—*Glasgow Citizen.*

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### Colportage.

*To the Editor of the Monthly Record:—*

By your kind permission I will give your readers some extracts from late reports of a few of the Colporteurs of the American Tract Society, in order to give some idea of the work which it is doing,—its need and importance in this Province.

Mr. R. J., Colporteur in Hants County, writes: “I have just been making up my report, and send you an abstract up to this date. I have labored 182 days, and sold books to the amount of \$245, distributed gratuitously \$27 00, forwarded through you to the Society for sales \$68 00, held 40 prayer meetings, found 18 families destitute of all religious books, 18 families destitute of the Bible, visited 67 Roman Catholic families, every one of whom accepted a tract except one; conversed on personal religion or prayed with 35 families, besides many individuals by the way side, and visited in all 2252 families. I have organized several Sabbath Schools, helped forward others which were in operation, visited and encouraged a number of day schools, gave one temperance address, and have laboured constantly to put down liquor drinking and the use of tobacco from one end of the country to the other.

“Met a man—a father, and head of a family—who opposed me with many words, said he did not want any books, and commenced railing at professors of religion, saying that ministers and elders were not any better than others, but often worse. I stated to him that all the inconsistencies of all the professors in the world would not save him or me; that I stood there a stranger to him and he to me; he did not know my inconsistencies nor I his; that I would lay aside all controversy and come to the point at once. Jesus said:—‘Except a man born again, he cannot enter the kingdom of God.’ Now are you born again? He said he did not believe a man was born again until he died. After talking some time plainly, and at the same time kindly, to him, he became more moderate. He had not yet invited me into his house. I told him I must be going—that it was just possible that we should never meet again on this side the grave, and that if he was willing I would have prayer with him and his family. He invited me into the house at once, brought forward the Bible of his own accord, and seemed deeply interested in the exercises. I parted from him with softened feelings and moistened eyes.”

“Met a woman, on whose mind, at first, I could make no impression. I felt sorry, as she was evidently in consumption. She laughed at every remark I made: said she had no money to buy books—had only one cent. I showed her a little book called “Rules on Holy Living,” price one cent. She said she would take it. I re-

plied I would not sell it to her. This sobered her a little. I told her I would give her the book on two conditions, I holding the book and she also. She asked what they were. I said, *first*, if she would read it carefully from beginning to end, and turn up all the passages quoted from the Bible, and read them too. She said she would. *Second*, would she read it all in like manner *prayerfully*. She hesitated a moment and said she could not, and let her hold on to the book. I said, now my good woman, *think* what you are doing. This may be the turning point in your destiny for time and eternity. She asked a few moments to consider. I told her to take time; I would wait. A death silence followed. I lifted my heart to God in silent prayer. At last she answered in a fainting voice, ‘I will try.’ I directed her to the true source of strength, and parted with her much moved.”

Mr. R. C., in Lunenburg County, writes:—“I have visited every settlement, with the exception of Cleaveland, in this County, reaching, with few exceptions, every family. Of the Society’s publications, exclusive of tracts I have distributed throughout the County ten hundred; of tracts, over twenty-two thousand pages, very few of the latter have been sold. In nearly every house in the County there is some printed truth as issued by the Society.”

Mr. J. McR., Colporteur for Pictou and Antigonish, writes:—“During the quarter I have travelled over a large portion of Antigonish County, and parts of Guysborough and Pictou. I visited 319 Roman Catholic families. I sold a Testament with notes to a Catholic. He wanted to get one to compare with their own. At C. H. and C. I addressed meetings. The people here are generally poor, being fishermen, in which occupation they failed this fall. There is a wide field for usefulness in Guysborough County for the Colporteurs. Very many of the people are careless, caring for nothing but catching fish and drinking the proceeds. There are many noble exceptions, however. I have been treated with much kindness by many of them.”

Mr. C. L. C., Colporteur in Colchester and Cumberland, writes:—“I have spent the quarter just ended in the County of Cumberland. I have found it an interesting field for Colporteur labor. In consequence of not being able to explore the whole County, I devoted the larger portion of my time to the most sparsely settled and destitute parts. I have explored pretty thoroughly a number of settlements situate in remote corners of the County, where I found a considerable amount of moral and spiritual destitution. Most of the places that I visited have no resident minister, and are only partially supplied with the preaching of the Gospel. Many families are seldom visited, and some not at all, by ministers. This makes the visit of the Colporteur more necessary, and much more appreciated.

I found a few families without the Word of God, several without any religious books and a great many with an exceedingly small supply.

I made it a point to read and pray with nearly all the families in the destitute localities, and urge up in them the claims of personal religion. I also held meetings in several places, and good attention and interest were manifested to the Word spoken.

Books were purchased by many with pleasure, and those who were not able to purchase received tracts and small books with expressions of gratitude. I visited several Sabbath Schools and delivered an address to each. The Tract Society’s publications are highly appreciated. Their circulation will undoubtedly produce a salutary effect.