

APPENDIX.

REPORTS OF COLPORTEURS.

JOSEPH DEXTER POLAND'S REPORT

TO THE MONTREAL RELIGIOUS TRACT SOCIETY.

As there is unity in God, so in all Christian effort is there unity of purpose—the promotion of the kingdom of Christ on earth. But we are so constituted in life that this single end must be sought by various means. Streams of influence must flow through many channels. Christian activities are “distinct as the billows, yet one as the sea.” In view of the different conditions of society, wise and pious men have devised the system of *Colportage* as best adapted to certain stages of social progress, and to meet wants which exist in every community, and which can be met in no other way so well. The peculiar advantages of *Colportage*, as suggested by a few weeks' experience in the work, it may not be inappropriate briefly to illustrate.

In the first place, *It reaches all classes in the community.*—The minister cannot preach in every house. The Sabbath School cannot gather the children of every family. But the Colporteur goes to all alike—the orthodox and the errorist, the Christian and the infidel, those who hear a single sermon once in two, three, or four weeks, as the case may be, and those who hear no sermon at all. In his package of religious books, and especially his pungent tracts, he has an armory of chosen weapons, from which, if he be skillful, he can draw, with almost sure effect upon every heart.

In the second place, *Colportage being an union effort*, and thus divested of sectarian influence, disarms prejudice. The practical value of this fact none can know so well as those who have been on the field, and seen all the chilling jealousy of sects, and moved harmless and welcome among them all, as *mere Christian Colporteurs*. Opposers too, dare not so much oppose religion as religious sects, and when you come to them knowing no sect, you