

EIGHTH ANNUAL REPORT

OF THE

British American

BOOK AND TRACT SOCIETY,

ADOPTED AT THE ANNUAL MEETING

HELD AT

HALIFAX, FEB. 28, 1876.

By this shall all men know that ye are my disciples if ye love one another.

DEPOSITORY: 133 GRANVILLE STREET,
HALIFAX, N. S.
1876.

PRINTED BY WM. MACNAB, PRINCE STREET, HALIFAX, N. S.

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PERIODICALS.

Good supplies of the best Religious Magazines and Cheap Papers for families and Sabbath Schools, that are published in Great Britain and the United States, are kept in stock at the Society's Depository. The following are a few of them. Full catalogues and information will be sent on application to the undersigned:—

Sunday at Home, Sunday Magazine, Christian Treasury, Family Treasury (postage paid), each per annum.....	\$1.75
Children's Treasury, Chatterbox, Kind Words, do., do....	0.88
Sunday School World, containing notes on International Sunday School Lessons, 16 pages, monthly—	
Eight copies, postage paid, ea. per ann.....	0.56
Two to seven, " " " "	0.60
Single copies, " " " "	0.65
British Workman, British Workwoman, British Mes- senger, Cottager and Artizan, Child's Companion, Children's Friend, postage paid, ea. per ann.....	0.28
Band of Hope Review, Children's Paper, Children's Mes- senger, Gospel Trumpet, Morning Light, &c., do., do...	0.14

We desire to increase largely the list of subscribers to the above excellent Periodicals. To further this object

PRIZES

Will be given to Agents who will send us Clubs of *new* Subscribers, at the following rates

For a Club of 10 subscriptions.....	1 paper, \$0.14 per ann.
" 20 " 	2 " " "
" 30 " 	3 " " "
" 60 " 	1 Chatterbox, \$0.88 per ann.
" 120 " 	1 Sunday at Home, \$1.75 p. ann.

Full catalogues and specimens will be sent to those who will undertake to procure subscriptions. Persons desiring to act as agents will please kindly give the name of their Pastor, S. School Superintendent, or some other friend as reference.

We ask the boys and girls, and all friends of a good and pure literature, throughout the Provinces, to unite with us in earnest efforts to supply all the families and youth of our land with one or more of these publications.

Address—

A. McBEAN, Secretary,
133 Granville Street,
HALIFAX, N. S.

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NOTICE RESPECTING BEQUESTS TO THE SOCIETY.

The friends of Christ are earnestly requested to remember the Society in their last will and testament. They can thus aid in spreading abroad a knowledge of his salvation when they themselves shall have passed hence, and entered into the full possession of it.

The attention of all persons who may contemplate making Bequests is respectfully called to the following section:—

I. VICTORIA, chap. 36, sec. 9.

"And be it further enacted, That no will shall be valid unless it shall be in *writing*, and executed in manner hereinafter mentioned, (that is to say,) it shall be signed at the foot or end thereof by the Testator, or by some other person in his presence and by his direction: and such signature shall be made or acknowledged by the Testator *in the presence of two or more Witnesses present at the same time; and such Witnesses shall attest and shall subscribe the Will in the presence of the Testator; but no form of attestation shall be necessary.*"

N. B.—Wills executed *prior* to the 1st January, 1838, are not affected by the New Act; but *any alteration therein, or Codicil thereto, must be executed in the manner before mentioned.*

FORM OF A BEQUEST TO THE SOCIETY.

I give and bequeath to the "British American Book and Tract Society," instituted in Halifax, Nova Scotia, in the year 1867, the sum of _____ Dollars, to be paid out of my personal Estate to the Treasurer for the time being, whose receipt shall be a sufficient discharge for the same.

Bequests may be general, and left to the discretion of the Committee to be disposed of as they may consider best; or *special*, to be applied to any one of the following schemes, viz.:—Colportage,—Gratuitous distribution among the destitute,—the Publication Fund—or Capital,—or for providing a Building for the Society.

REV. GEORGE
REV. JOHN
REV. JOHN
REV. E. M. A.
REV. G. M. A.
LEBARON B.

JOHN S. MAC
REV. ROBERT
HON. D. MC
D. BLACKW
D. HENRY S
W. B. MCNU
REV. ALAN
EDWARD BI
JAIUS HAR
JAMES B. MO
W. H. WISW
HON. P. CAR
REV. J. F. A
THOMAS A. P
REV. W. J. A
REV. H. P. B
REV. J. LAT
REV. C. B. P

REV. R.
REV. J.

D. BLA
W. B. I

D. HEN
REV. A

OFFICERS FOR 1876.

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THOMAS A. BROWN.

Vice-Presidents.

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REV. JOHN PORREST, " "	HON. C. YOUNG, LL.B., CHARLOTTETOWN.
REV. JOHN READ, " "	SIR HUGH HOYLES, CHIEF JUSTICE, ST.
REV. E. M. SAUNDERS, " "	JOHN'S, NEWFOUNDLAND.
REV. G. M. ARMSTRONG, ST. JOHN, N.B.	JOHN MUNN, HARBOR GRACE, ST. JOHN'S
LEBARON BOTSFORD, M.D., " "	NEWFOUNDLAND.

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GEORGE H. STARR.

Secretary and Superintendent of Colportage.

A. McBEAN.

Juditors.

R. N. BECKWITH,

JOSEPH BELL.

Directors.

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REV. ROBERT MURRAY, " "	HON. S. L. SHANNON, " "
HON. D. McN. PARKER, " "	M. H. RICHEY, " "
D. BLACKWOOD, " "	HOWARD PRIMROSE, PICTOU, N. S.
D. HENRY STARR, " "	THOS. MACLELLAN, ST. JOHN, N. B.
W. B. McNUTT, " "	T. W. DANIEL, " "
REV. ALLAN SIMPSON, " "	C. W. WETMORE, " "
EDWARD BINNEY, " "	REV. F. H. ALMON, " "
JAIUS HART, " "	Z. CHAPMAN, ST. STEPHEN.
JAMES B. MORROW, " "	HON. J. J. RODGERSON, ST. JOHN'S, N.F.D.
W. H. WISWELL, " "	JAMES GOODFELLOW, " "
HON. P. CARTERET HILL, " "	HON. JUDGE HENSLEY, CHTOWN, P.E.I.
REV. J. F. AVERY, " "	FREEMAN DENNIS, YARMOUTH.
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REV. W. J. ANCIENT, " "	REV. ALEX. ROSS, HARBOR GRACE, NFLD.
REV. R. F. BURNS, D.D., " "	REUBEN I. HART, HALIFAX.
REV. J. LATHERN, " "	S. A. WHITE, " "
REV. C. B. PITBLADO, " "	S. H. BLACK, " "

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REV. ROBERT MURRAY,
REV. JOHN READ.

REV. W. J. ANCIENT,
REV. E. M. SAUNDERS,

Finance Committee.

D. BLACKWOOD,
W. B. McNUTT,

S. A. WHITE.

JOHN S. McLEAN,
W. SAWERS STIRLING,

Distributing Committee.

D. HENRY STARR,
REV. ALLAN SIMPSON,

W. F. WISWELL,
REV. JOHN LATHERN,
REV. R. F. BURNS, D.D.

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EIGHTH ANNUAL MEETING

OF THE

British American Book and Tract Society.

The Eighth Annual Meeting of the Society was held in the Y. M. C. A. Hall, Halifax, Monday evening, February 28th, at eight o'clock, P. M., the President, Thos. A. Brown, Esq., in the chair.

After singing the hymn,—

Jesus shall reign where e'er the sun,
Does his successive journeys run.

the Rev. Robert Murray led the meeting in prayer.

The President earnestly commended the Society in a few introductory remarks.

An Abstract of the Annual Report was read by the Secretary.

The following resolution was moved by the Rev. Geo. W. Hill, Rector of St. Paul's Episcopal Church; and seconded by the Rev. John Lathern, of Brunswick St. Methodist Church:

Resolved,—That the Report, an abstract of which has been read, be adopted and printed under the direction of the Executive Committee, and that the following constitute the Board of Directors for the current year, viz:

President—Thomas A. Brown.

Vice-Presidents—Rev. Geo. W. Hill, Halifax; Rev. John Forrest, do.; Rev. John Read, do.; Rev. E. M. Saunders, do.; Rev. G. M. Armstrong, St. John, N. B.; Le Baron Botsford, M. D., St. John, N. B.; J. M. Cramp, D. D., Wolfville; Hon. Charles Young, LL. D., Charlottetown; Sir Hugh Hoyles, St. John's, Nfld.; John Munn, Harbor Grace, Nfld.

Treasurer—George H. Starr.

Auditors—R. N. Beckwith, Joseph Bell.

Directors—John S. McLean, Halifax; Rev. Robert Murray, do.; Hon. D. McN. Parker, do.; D. Blackwood, do.; D. Henry Starr, do.; W. B. McNutt, do.; Rev. Allan Simpson, do.; Edward Binney, do.; Jairus Hart, do.; James B. Morrow, do.; W. H. Wiswell, do.; Hon. P. Carteret Hill, do.; Rev. J. F. Avery, do.; Thomas A. Ritchie, do.; Rev. W. J. Ancient, do.; Rev. R. F. Burns, D. D., do.; Rev. J. Lathern, do.; Rev. C. B. Pitblado, do.; W. S. Stirling, do.; Hon.

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After singing—

Ho: my comrades see the signal—

The Rev. R. F. Burns, D.D., and the Rev. G. M. Grant seconded the following resolution, which was adopted unanimously:—

Resolved, That we regard the work of Missionary Colportage as conducted by this Society, as peculiarly fitted to advance the interests of true religion, especially in the sparsely settled districts of these Provinces, where the privileges of pastoral oversight and gospel ordinances are but rarely enjoyed, and where pure evangelical literature is not within easy reach; and that we claim for this Society, such aid and support as shall enable it, in some adequate degree to meet the increasing and urgently pressing demands for Colportage work.

The meeting was one of very deep interest.

Closed with the Benediction by the Rev. W. J. Ancient.

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EIGHTH ANNUAL REPORT.

In presenting their Eighth Annual Report, the Committee desire, humbly and gratefully, to recognize the Divine goodness vouchsafed to the Society, in its work, during a year of unusual financial depression.

We are again called on to record the death of a valued friend. The late C. D. HUNTER, Esq., became a Life Member at the time of the Society's formation, and contributed annually to the support of Colportage. He was elected a member of the Board of Directors in 1872, and continued to serve in that capacity while he lived. A bequest of \$400 was made by him, to aid the Society's work when he could no longer do so by his personal efforts.

RECEIPTS AND EXPENDITURES.

The receipts for the year ending December 31, 1875, have been, in donations and subscriptions, \$2,993.15; legacies, \$400.00; for store sales (including \$3,831.03 for periodicals), \$13,802.56; for colporteur sales, \$9,913.11; from other sources, \$171.36. Total resources of the year, including \$179.97, balance in the Treasury, January 1st, \$27,260.15.

The expenditures have been, for publications, \$15,824.92; for Colportage, \$4,821.29; all other expenses, as per items in the Treasurer's Report, \$5,955.33; leaving a balance in the Treasury of \$658.61.

Compared with the preceding year, there has been a decrease in the receipts from sales, in the Depository and by Colporteurs. This is doubtless owing to the very great depression in pecuniary matters that has prevailed throughout these Provinces. Notwithstanding this, the Society's capital has increased somewhat from profit on sales, and a small sum has been added by donations. So that the net assets are a few hundred dollars in advance of the previous year.

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GRATUITOUS DISTRIBUTION.

Upwards of \$800 worth of Bibles, Books and Tracts, have been distributed gratuitously by our Colporteurs, in their visits from house to house. More than \$1300 worth have been given in discounts from the Society's prices to Sabbath Schools, in Libraries. A grant of 13000 Tracts was made to the Y. M. C. Association of this city, for distribution among the seamen. 13 of their number were engaged every Sabbath during the summer months in visiting the shipping in the harbor, and bearing to them, in this form, the Gospel message. Grants were also made to the Associations in Pictou, Yarmouth, St. John, Charlottetown, Summerside, &c. Our city Colporteur made 980 visits to vessels and distributed much good reading matter among the seamen. During last Winter and Spring, many Churches in Nova Scotia were greatly blessed with the outpouring of the Holy Spirit. There were, consequently, frequent calls for Tracts, as well as suitable books. We have endeavored, to the extent of our ability, to aid in promoting this blessed work by grants of Tracts to all who call on us for help. Monthly packages of Illustrated Periodicals, were sent as in previous years, to the Rev. Messrs. Morton, Christie and Grant, to assist them in their Missionary work among the Coolies in Trinidad, W. I. All the benevolent and humane institutions in this city are supplied monthly. It will thus be seen that the gratuitous distribution by the Society, takes a wide and extensive range. We earnestly appeal to friends of the cause, for contributions to aid us in this important department of our work.

The Committee of

THE RELIGIOUS TRACT SOCIETY, LONDON,

very kindly made us the liberal grant of Fifty Pounds worth of Tracts. We are under continued obligations to this noble Institution for Libraries at reduced prices, so that we are enabled to supply Sabbath Schools with their books at half price.

SABBATH SCHOOLS.

Hundreds of these throughout the Maritime Provinces receive supplies of Books and Papers for teachers and scholars, through the Depository. We regard this important part of our work with increasing interest, and rejoice in the privilege of aiding parents and teachers in training the children for Christ. The International Series of Sab-

bath Lessons has given a great impulse to the study of the Word of God. The best Lesson Papers, Commentaries, and other useful helps are kept in stock at the Depository to aid this good work.

CHEAP SERIES OF BOOKS FOR COLPORTAGE.

We are greatly indebted to Mr. Melrose and other friends in Edinburgh for continued supplies of these excellent books. By their generous contributions they are so reduced in price as to be within the reach of all. We have also gratefully to acknowledge the receipt of £45 from the same source for Colportage. Thousands of families throughout the Provinces are thus benefited through their generosity.

A GLANCE AT THE FIELD AND THE WORK.

It is now eight years since this Society commenced its work. Its organization, spirit and objects are similar to those of the noble institutions in London, Edinburgh and New York, which, with the Divine blessing, have accomplished and are still doing so great and good a work for Christ and the world. By the circulation of Religious Books and Tracts, Christians of all our Evangelical Churches unitedly engage in disseminating among our whole population, and specially among the destitute masses, the central and essential doctrines of the great salvation. Godly men, whose hearts have been touched with love to Christ and the souls he died to redeem, are employed as Colporteurs, to carry from house to house the story of that love and that death, both in the printed page and in their own earnest, loving words.

The need for this work will be seen by a glance at the field occupied, which comprises Nova Scotia, New Brunswick, Prince Edward Island, Newfoundland and the Coast of Labrador. Nova Scotia has a population of about 400,000, and is about half the size of Scotland. New Brunswick is one and a half times the size of Nova Scotia; population, 300,000. Prince Edward Island is one-ninth the size of Nova Scotia; population 100,000. Newfoundland is twice the size of Nova Scotia; population 150,000. Labrador has a long stretch of sea coast, with numerous fishing harbors, in each of which reside a few families. The total area of this field is about equal to Great Britain, and the population somewhat less than 1,000,000, many of whom are widely scattered over hills and valleys, in the interior and along the sea coast, in numerous harbors and Islands. Hence many parts are very thinly peopled. There are numerous small hamlets and isolated

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neighborhoods of two or three or half a dozen families. Large numbers of our people are engaged in fishing, lumbering, mining, &c., and many are comparatively poor.

From these and other causes, many neighborhoods are very inadequately provided with a preached gospel. There are thousands living in utter ignorance and neglect of the great salvation. It is our duty as Christians and patriots to use every means in our power to evangelize these perishing multitudes.

Newfoundland and Labrador have special claims on us, in view of the spiritually destitute condition of many of the inhabitants. The former, including the large bays, which penetrate far into the interior, has a coast line of 1200 miles. The interior is uninhabited. The people are principally settled in the harbors and islands around the coasts and bays, and are dependent on the fisheries. Many of them are engaged in a continual struggle for the bare necessities of life. Green Bay contains about 200 islands, nearly half of which are inhabited. Our Colporteur, during the past season, visited 79 islands and harbors in this Bay and found 913 families, an average of 12 to each. There are very few roads in Newfoundland, except around Conception Bay, from St. John's to Harbor Grace. The Colporteurs found the families visited throughout Newfoundland and Labrador almost wholly destitute of books of any kind except the Bible. If our resources would permit we should have four or five Colporteurs in this part of the field during the summer months. Who will assist by liberal contributions to enable us carry out this desirable object?

New Brunswick also is very greatly in need of just such work as this Society is doing there to some extent, but it should be prosecuted on a more enlarged scale. The Society have had a faithful and successful Colporteur for several years in the northern Counties. Several have been employed for a short time in other parts of the Province. But there should be a dozen good earnest men constantly at work in that important part of our field.

There are comparatively few book stores in any of the Provinces, outside of the Commercial Capitals. In Nova Scotia there are nine, beside those in Halifax, the number having more than doubled since this Society began its work. In New Brunswick, out of St. John and Fredericton Cities there are but two. In Prince Edward Island there are none except in Charlottetown and Summerside. In Newfoundland, none except in St. John's. The great mass of the people

are far distant from Book Stores, and have no means of getting books except as they are carried to them. These facts show the great importance and the absolute necessity for the work in which our Society is engaged, specially in the department of Colportage.

We now present a brief view, so far as it can be given in figures, of what the Society has been doing to meet the wants of this field. During the year, owing to the general depression in pecuniary matters, we were obliged to limit the number of Colporteurs. Instead of twenty-six as in the preceding year, only seventeen were employed, viz: eight in Nova Scotia, three in Cape Breton, two in New Brunswick, two in Prince Edward Island, one in Newfoundland, and one in Labrador.

The aggregate of their services is equal to the time of one man for a period of eleven years two months and twenty-six days. They distributed Bibles and Religious Books by sale to the amount of \$9913.11, and gratuitously \$815.24. They found 159 families destitute of any Religious Books except the Bible, and 35 families destitute of the Scriptures.

They addressed 798 Prayer and other Religious Meetings, many of them in neighborhoods where there were no stated means of grace. They conversed on personal religion, read the Scriptures or prayed with 12,047 families, and made in all 29,106 Christian family visits.

During the last eight years sixty-four Colporteurs have been employed, the aggregate of whose services is equal to the time of one man for a period of eighty-three years, seven months and sixteen days.

They travelled 142,316 miles,—a distance nearly equal to six times the circumference of the globe.

Their sales of Religious Books and Bibles amounted to \$82,971.95, and their gratuitous distribution of Bibles, Books and Tracts, to \$5978.78.

They found 1787 families destitute of any religious books except the Bible:—1042 Protestant families destitute of the Scriptures, and 1866 neglecting the preaching of the Gospel. They made 12086 visits to Roman Catholic families. They addressed 5425 Prayer and other religious meetings. They had conversation on personal religion, reading the Scriptures or prayer in 872,49 of the visits made by them. They made in all 203,500 family visits.

In addition to the million and a half of the Society's Debt for which the amount of the Books, Tracts, &c. making the amount of \$180,000—\$4000; so *annually*, i.e. every \$20 Religious Books have been as the Capital, for the circulation is at the time of a hundred dollars hands of years, eight evidence to their money who love the truths ment for the

The sum from friends efficient workers contributed provide the Colportage more than in salaries Nearly \$6 Bibles, B given away

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In addition to this wide distribution by Colportage, more than one million and a half of Religious Periodicals have gone forth from the Society's Depository into Sabbath Schools and Families, the receipts for which have been \$24,551.75; and Bibles and Religious Books to the amount of \$62,860.25. The gratuitous circulation of Bibles, Books, Tracts, and Periodicals, has been more than \$100,000 in value, making the total distribution, by sale and grant, during eight years \$180,000—or at the rate of \$22,500 per Annum. The average amount of Capital at the Society's command has been less than \$4000; so that the pecuniary value of the Publications distributed, *annually*, is more than five times the amount of Capital. Thus for every \$20.00 or \$100 contributed to the Society's Capital Fund, Religious Publications to the value of five times such contributions have been sent forth each year among the families of our land; and as the Capital thus contributed is retained permanently by the Society, for the purpose for which it was given, the same volume of circulation is renewed from year to year. Hence a donation of \$20.00 at the time of the Society's formation, has in one year, placed one hundred dollar's worth of a good, pure, soul-saving literature in the hands of families, many of them poor and destitute, and in eight years, eight hundred dollar's worth. Here then is satisfactory evidence to the friends who have aided the Society in the past, that their money is yielding profitable returns; and a good assurance to all who love the Lord Jesus, and who desire to aid in spreading abroad the truths of his Gospel, that the Society's work is a good investment for their funds.

DONATIONS AND SUBSCRIPTIONS.

The sum of \$24,172.87 has been received during these eight years from friends of the cause, to enable the Society to carry on this beneficent work. Nearly seven thousand dollars of this amount were contributed specially towards the "Publication Fund," as capital to provide the necessary supplies of Books, leaving about \$17,500 for Colportage and gratuitous distribution. The sum of \$35,939.03 or more than double the sum contributed for these objects has been paid in salaries and travelling expenses for 84 years of Colporteur labor. Nearly \$6000 have been distributed gratuitously by these laborers in Bibles, Books and Tracts, and several thousands additional have been given away in grants made at the Depository.

The Committee have endeavored in the past, to the utmost of their ability, in the use of the funds contributed to the Society, to meet the many and great wants of the whole field. But, although there is such pressing need for more laborers, we are at present limited to six; and until our resources shall be increased, we cannot make any such additions to their number as the necessities of the field loudly call for. We therefore appeal most earnestly to friends of the Redeemer for more general and liberal support.

Statistics of Colportage for the year ending December 31st, 1875.

NOVA SCOTIA.

NAME.	COUNTY.	Time devoted to Society's service.		No. miles travelled.	Cash received for sales.		Value of grants of Bibles and tracts.		No. of public meetings addressed and prayer meetings held.	No. of families desirous of all religious books except the Bible.	No. Prot. fam. desirous of the Bible.	No. Prot. fam. who attended evangelical preaching.	No. of families converted with personal religion, or prayed with.	Whole number of family visits.
		Mo.	Days.		Dols.	Cts.	Dols.	Cts.						
* Wm. E. Archibald	Halifax City	2	23	455	199	31	11	28	46	...	1	540	205	9348
D. W. Armstrong	Hants	1	20	...	79	69	13	64	8	...	...	1	75	300
<i>Mathew Lodge</i>	Cumberland	7	28	670	388	67	47	93	69	...	...	2	142	256
Thos. McDonald	Pictou and Antigonish	10	20	2041	625	221	62	44	49	...	...	...	1822	2460
<i>David McKay</i>	...	6	18	527	601	49	94	10	18	...	...	...	281	985
<i>James Morrison</i>	Colchester	10	26	1160	840	89	115	22	18	...	...	...	1914	2617
<i>John H. Perra</i>	Guyshorough	8	21	...	798	15	37	32	91	...	...	...	839	1183
<i>Charles Skinner</i>	Kings and Annapolis...	12	...	2414	1201	07	69	68	50	...	...	...	710	4413
		61	6	7267	4734	49	451	61	329	4	12	918	5	5988

* Mr. Archibald made 680 visits to vessels in the harbor.

CAPE BRETON.

John Campbell	Richmond	11	5	1686	643	00	26	95	56	...	...	36	...	500	1054
Murd. McPherson	Cape Breton	8	13	1338	353	18	34	02	28	23	3	119	2	657	1738
Neil Nicholson	Inverness	9	26	815	420	78	43	29	84	...	...	84	14	2118	2417
		20	14	3839	1416	96	104	26	168	23	3	239	16	3275	5209

NEW BRUNSWICK.

Robert Clarke	Charlotte	3	4	681	243	29	7	41	1	...	...	...	...	442	1522
Leach Tweed	Northern Counties	11	13	1323	16	105	99	19	19	...	...	6	10	571	2184

CAPE BRETON.

John Campbell ...	11	5	1686	643 00	26 95	56	...	...	36	500	1054
Richmond ..	8	13	1338	353 18	34 02	28	23	3	119	2	1738
Cape Breton.....	9	26	815	420 78	43 29	84	...	...	84	14	2417
Murd. McPherson.....	29	14	3839	1416 96	104 26	168	23	3	239	16	5209
Inverness.....											
Neil Nicholson ...											

NEW BRUNSWICK.

Robert Clarke.....	3	4	681	243 29	7 41	1	...	...	34	2	442
Charlotte	11	19	.....	1323 16	105 99	19	...	6	10	...	1522
Northern Counties.....	14	17	681	1566 45	113 40	20	...	6	44	2	2184
Joseph Tweedy....											3706

PRINCE EDWARD ISLAND.

Ephraim Mack....	8	23	1126	420 36	36 12	94	1	1	66	...	867
P. E. Island, West.....	8	17	1200	493 56	41 38	51	...	...	23	...	1293
Samuel McLeod....	17	10	2325	913 92	77 60	145	1	1	89	...	2621

NEWFOUNDLAND AND LABRADOR.

M. Bethune.....	7	14	2152	585 68	26 53	55	105	4	75	3	1136
Newfoundland	4	25	.....	254 16	42 26	81	27	10	115	...	848
Jas. A. McLean....											

Summary of Colportage in the four Provinces.

Nova Scotia.....	61	6	7267	4734 49	451 31	329	4	11	918	5	5988
Cape Breton.....	29	14	3839	1416 96	104 24	168	23	3	239	16	3275
New Brunswick.....	14	17	681	1566 45	113 40	20	...	6	44	2	1013
Prince Edward Island	17	10	2325	913 92	77 50	145	1	1	89	...	1213
Nfld. and Labrador....	12	9	2152	839 84	68 79	135	132	14	190	3	758
	134	26	16264	9913 11	815 24	798	169	35	1480	26	12047
											29106

Summary of Colportage for Eight years.

	Time charged to Society's service.		No. miles travelled.	Cash received for sales.		Value of grants of Bibles, Bibles, and tracts.		No. of public meetings held.	No. of families desirous of all religious books except the Bible.	No. of families of Roman Catholics visited.	No. of families who habitually neglected attending evangelical preaching.	No. of families conversed with on personal religion, or prayed with.	Whole number of Family visits.
	Mo.	Days.		Dols.	cts.	Dols.	cts.						
Seven Colporteurs, 1868.....	41	13	8418	1886 52	172 35	194	49	17	920	82	3499	9319	
Six Colporteurs, 1869.....	49	9	7850	3153 21	254 71	250	57	71	946	180	5843	11226	
Thirteen Colporteurs, 1870.....	76	8	11076	5664 49	559 88	612	364	263	620	411	9643	17368	
Twenty-eight Colporteurs, 1871.....	171	4	25711	14647 65	974 17	1137	624	564	2533	707	16006	31610	
Twenty-nine " ".....	182	22	25877	15503 41	908 97	1098	114	113	1798	225	12064	31247	
Twenty-six " ".....	182	26	24547	15735 93	1087 37	715	65	49	1617	120	14288	33217	
Twenty-six " ".....	164	29	22873	13391 40	1208 69	698	854	107	2072	105	14069	33387	
Seventeen " ".....	134	26	16264	9913 11	815 54	798	159	35	1480	26	12047	29106	
	1003	17	142316	82971 95	5978 78	5452	1787	1042	12096	1836	87249	208500	

Summary of Receipts for Eight Years.

Cash received in the year	For Periodicals.		For Store Sales.		For Colp. Sales.		In Donations and Subscrip. as.		From other Sources.		Total.
	\$	cts.	\$	cts.	\$	cts.	\$	cts.	\$	cts.	
1868.....	863	82	1176	50	1836	82	3156	32	630	40	8313 46
" ".....	1870	.....	6765	66	3074	44	1470	32	200	00	14194 73
" ".....	1871	.....	8598	48	6713	36	2058	91	187	87	20531 93
" ".....	1872	.....	8880	39	14914	81	2591	74	30295	56	30050 12
" ".....	1873	.....	7863	65	15196	90	3327	73	172	58	32945 56
" ".....	1874	.....	8137	73	15971	11	4694	13	182	08	32989 04
" ".....	1875	.....	11676	31	15391	40	3180	47	193	00	34829 09
" ".....	1875	9771	53	9913	11	3393	15	171	36	27080 18
	24551	75	62860	25	83971	95	24172	87	1706	29	196274 11

Cash paid
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We are co-operative Tract and of New Y The sev the receipt at home ar and twent years of it publication The Am last May. our Secret year of it tracts and These cont much of t million chr Rev. V Scotland a ed our city and gave o which he r ported 231 the North year to the in connect land is abo

EXPENDITURES FOR EIGHT YEARS.

Cash paid for Publications	\$121,941.61
“ “ Colportage	35,940.03
“ “ Duty	5,667.89
“ “ Store expenses	4,379.61
“ “ Postage (including postage on periodicals)	3,280.11
“ “ Advertising and Printing.....	3,117.57
“ “ Freight	1,956.05
“ “ Stationery, Wrapping Paper and Twine ..	507.72
“ “ Insurance	279.73
“ “ Salaries and Travelling expenses ..	18,545.18
Balance in Treasury	658.61
	<hr/>
	\$196,274.11

KINDRED SOCIETIES.

We are cheered and animated by the cordial sympathies and kind co-operation of the Religious Tract Society of London, the Religious Tract and Book Society of Scotland, and the American Tract Society of New York.

The seventy-sixth Report of the London Tract Society gives as the receipts for the past year, \$725,000, and the grants of Publications, at home and abroad, \$140,000. The Society publishes in a hundred and twenty different languages and dialects, and in the seventy-six years of its history has circulated about 1,595,000,000 copies of its publications.

The American Tract Society celebrated its Fiftieth Anniversary last May. The congratulations of this Society were presented through our Secretary as delegate. They reported the receipt in the fifty years of its history of \$13,267,151, and the printing of 331,683,312 tracts and 27,035,026 volumes; a total of 358,717,388 publications. These contained over eight billions of pages of saving truth. And much of this truth was carried into neglected homes in the eleven million christian visits of the Colporteurs of the Society.

Rev. William Gillies, Secretary of the Tract and Book Society of Scotland and Delegate to the American Tract Society's Jubilee, visited our city in his way, addressed meetings in three of our churches, and gave deeply interesting sketches of the great work of the society which he represents, and other societies in Great Britain. He reported 231 Colporteurs in the employ of the Society in Scotland and the North of England, and sales of evangelical works during the last year to the amount of \$200,000. The total number of Colporteurs in connection with this and other Societies in Great Britain and Ireland is about five hundred.

\$85313 46	14194 73		
630 40	200 00		
1770 42	2058 91		
2891 74	187 87		
3327 73	172 58		
4694 13	32989 04		
3180 47	193 00		
33983 15	171 36		
24172 87	1706 29		196274 11
3074 44	6713 35		
14914 81	15196 90		
15971 11	15971 11		
15301 40	9913 11		
82971 95			
62800 25			
2553 81	2061 18		
3205 51	3724 70		
4000 99	8137 73		
4470 91	3881 63		
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Year ending December 31st, 1876.

BRITISH AMERICAN BOOK AND TRACT SOCIETY IN ACCOUNT WITH G. H. STARR, Esq., TREASURER.

1875.	Dr.	1876.	Cr.
Dec. 31. To paid for Publications.....	\$16,824 92	Dec. 31. By Balance last year.....	\$ 179 97
Colportage.....	4831 29	Received for Periodicals.....	5831 03
Insurance.....	37 50	Store Sales.....	9771 53
Advertising and Printing.....	313 20	Colporteur Sales.....	9913 11
Store.....	912 73	Donations.....	\$2983 15
Freight.....	286 02	Legacies.....	400 00
Postage, including postage on Periodicals.....	535 42	from Other Sources.....	3393 15
Duty.....	692 31		171 36
Stationery.....	125 85		
Salaries.....	2767 42		
Travelling Expenses.....	284 88		
Balance on hand.....	658 61		
	<u>\$27,390 15</u>		<u>\$27,390 15</u>

Audited and found correct,

JOSEPH BELL,
R. N. BECKWITH, } Auditors.

And what is the average Novel? Let Robert Pollock, Author of the Course of Time, reply:—

"A novel is a book—
Three volumed, and once read and oft crammed full
Of poisonous error blackening every page;
And oftener still of trifling second hand
Remark and old diseased, putrid thought,
And miserable incident, at war
With Nature, with itself and Truth at war,
Yet charming still the greedy reader, on
Till done, he tried to recollect his thoughts
And nothing found but dreaming emptiness."

Much of our modern reading is confined to novels—a large proportion of which are of a trashy, trifling kind. In the shape of sensational stories, the enemy cometh in like a flood, threatening to sap the foundations of morality and virtue, and to bear away multitudes from within the sacred fences of Home and Church and Sabbath School to the fathomless abyss.

Deem me not a needless alarmist, when I ring out the wise man's warning—"Cease, my son, from the instruction that causeth to err from the words of knowledge." Take such thoughts as these into serious consideration which we can but indicate without any fulness of illustration.

EVILS OF NOVEL READING.

The great bulk of our modern novels encourage deception and discontent; excite a distaste for solid and serious reading; waste precious time; enervate the mind, and undermine the morals.

1. *They encourage deception and discontent.*—Generally speaking, books of fiction furnish distorted views of man's character and condition. They resemble the *mirage* rather than the *mirror*. The reality gives the lie to the reflexion, and the hope excited is doomed to disappointment. In entering on such a course of reading, there is the greatest possible danger of running into excess. The mere sipping at such "streams of false delight" will imperceptibly induce mental intoxication. The novel-reader becomes an empty sciolist or dreamy sentimentalist, bent on fighting with shadows and building castles in the air. Emerging from the temple of romance into the world of reality he finds that he has been all the while looking at nature and life through stained glass. The rosy-tinted past—the living present—are not at all as the exciting pages presented them. He is soured and saddened by the discovery, and feels an utter destitution of taste and talent for coping with the prosaic details—with the plain actualities of real life.

2. *Novels excite a distaste for solid and serious reading.*—They who find in fiction a feast, will not generally be found to hunger and thirst after the Bread which cometh down from Heaven or the water from the well of Bethlehem by the King's Gate. He who gathers

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what seems to him honey (though it be really the "poison of asps") all the day from every "opening flower" that grows on the fields of fiction will not be likely to relish the sincere milk of the Word that he may grow thereby. Nor will works emitting the odour of the Bible fare any better. Those standard religious books in which our Fathers gloried, will gather dust on our shelves. Books of a substantial kind on general subjects will get shoved into the shade. An appetite is formed which nothing but what is highly cooked and colored can satiate.

3. Novels *waste precious time*.—Subtract from our short allotted span what is devoted to rest, refreshment and the business of life and what a tiny hand-breadth remains! And yet, how much of moment has to be transacted within this limited compass! Man must move from this busy stage, either upwards to Heaven or downwards to Hell. "This I say, brethren, the time is short." Interests the most momentous hang suspended on its proper employment. Even supposing novels to be simply profitless and not positively pernicious, is it right or reasonable to squander valuable time in their perusal, where we should, in every practicable way, be redeeming the time—gathering up the fragments that remain that nothing be lost.

4. Our novel of the period *emervates the mind*.—Man, in this probationary state, is a child. He needs to pass through an educational process. His mind must be subjected to a salutary discipline, else he is liable to become either a dunce or a devil. Works of fiction from their very nature minister to the imagination at the expense of the intellect. *This* is famished, while *that* is fed. Hardly any mental effort worth speaking of requires to be put forth in order to their comprehension. The mind is emasculated; its vigor and vitality are exhausted. Instead of growing up to the measure of the stature of that relative perfection of which it is capable, it becomes dwarfed and deformed.

5. Though last, not least, novel-reading is most injurious to the interests of *morality and religion*.—In not a few of the productions of this class, vice is deified; virtue decried; villains become heroes; harlots, heroines. Obscenity stalks abroad clad in purple and fine linen, enveloped in a drapery of bewitching Rhetoric or enshrined in a setting of fascinating song. Piety is represented as prudery, religion, as embodied in fools or fanatics. In a painfully interesting interview held by a Commissioner of the London "Morning Chronicle" with 200 of the Metropolitan juvenile thieves, the majority frankly acknowledged that their entrance on the slippery paths of vice was traceable to the perusal of such books as "Jack Sheppard." In France, corruption is "eating as doth a canker" into the core of society. Illegitimacy is rife—embracing, one calculation makes out, a third of the population in Paris alone. To what is such a melancholy state of matters to be attributed? Mainly to the deluge of infidel and immoral publications, which followed in the train of her terri-

ble revolutions. Fearful is the load of responsibility that rests on the shoulders of such writers as Madame Dudevant, de Kock, and Eugene Sue! And this tide of continental impurity is ever rolling in on us. Even the better class of our modern novel writers either ignore Evangelical religion altogether, or refer to it from the "scorner's chair" to point a joke and to excite "the noisy laughter of the fool." In many, religion is dropt out altogether and the natural virtues are so decked out as to convey the impression that nothing more is needed. As regards the purity of the tone of her writings I suppose the amiable and accomplished Maria Edgeworth would bear favorable comparison with the best of her compeers, and yet so broad and liberal and generous a critic as that greatest of England's preachers, Robert Hall, thus describes the effect of her writings upon his own mind: "She is (says Mr. Hall) the most irreligious writer I ever read; not so much from any attacks she makes on religion as from an universal and studied omission of the subject. In her writings you meet a high strain of morality. She delineates the most virtuous characters and represents them in the most affecting circumstances in life—in distress, in sickness, and even in the immediate prospect of eternity, and finally sends them off the stage with their virtue unimpaired—and all this without the remotest allusion to religion. She does not decidedly oppose religion, but makes it appear unnecessary by exhibiting a perfect virtue without it. No works ever produced so bad an effect on my own mind." Very much of this sort of literature is abroad amongst us. Light literature, out of which the religious element has been eliminated. Literature too, antagonistic to religion though the antagonism be not very marked—wearing a veiled dress, a sugared coating—and literature decidedly infidel and immoral—this also, with its lighter and darker shades. The paths of literature are now, like the "enchanted ground" in the Pilgrim's Progress, leading on to Giant Despair's Castle, and then like the "road between Jerusalem and Jericho,"—in which the luckless traveller falls among thieves. Imminent is the risk—to such as prefer to the guide boards of Heaven and the star of Bethlehem—the sparks of their own kindling, and those false lights the great enemy has hung out which "shine to bewilder and dazzle, to blind." How true, and terrible as well, Elizabeth Barrett Browning's picture in "Aurora Leigh":

"Sublimest dangers over which none weeps,
When any young wayfaring soul goes forth
Alone, unconscious of the perilous road,—
The day sun dazzling in his limpid eyes,
To thrust his own way, he an alien through
The world of books. Ah! you; you think it fine,
You clap hands! A fair day! You cheer him on
As if the worst could happen, were to rest
Too long beside a fountain. Yet behold!
Behold! the world of books, is still the world;
And worldlings in it are less merciful

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And more puissant. For the wicked there
 Are winged like Angels. Every knife that strikes
 Is edged for elemental strife, to assail
 A Spiritual life. The beautiful seems right
 By force of beauty, and the feeble, wrong
 Because of weakness. Power is justified,
 Tho' armed against St. Michael."

"The wicked there are winged like angels," aptly describes many of the modern productions of the press, which, in the form of papers, periodicals and books, steal into our houses, to "cheat and wound the hearts" of our dear ones. Satan comes not in his native repulsiveness, but "changed into an angel of light," and those who, were they to see him as he is, would say, "Get thee behind me"—seeing him as he seems, "pity, then embrace."

SATANIC PRESS OF LONDON AND NEW YORK.

Years ago there came under my eyes such statistics of the London Press as these. Ten stamped papers, vicious and sabbath breaking in their tendency, with an annual circulation of 11,702,000. Six unstamped papers all a degree lower in the scale of corruption, circulating yearly 6,240,000. Then sixty miscellaneous papers containing intolerably polluting trash, with a circulation every year of 10,400,000. But even beyond this dreadful limit there is a large annual circulation numbering over half a million, into which we dare not enter, so awfully polluting is the character. In the last mentioned class, engravings and colorings are employed to excite the lowest passions. It is true these last works are supposed to be sold by stealth, but they are easily procurable from the same sources as the papers and periodicals before mentioned. The vendor of the one generally procures the other. Moreover, the unstamped journals, previously alluded to, usually contain advertisements of the works, and as the sale of these journals is large they obtain a wide circulation for the filth which, bad as they are themselves, they would profess to abominate. Here we have nigh *thirty million* issues (swollen by this time probably to nigh double that number) from the satanic press of the old world, that is working incalculable mischief in many homes. New York is worse in proportion. Of 220 newspapers published there, only 46, about one-fifth, profess to be channels of religious influence; and of the remaining 175, 15 desecrated the Sabbath, 12 are organs of German Infidelity, and 8 support popery, leaving 139 which may be classed as secular. One hundred and eighteen periodicals and magazines are published in New York, of which 26 only can be counted strictly religious. The German and French Presses have been subsidised to an enormous extent by the devil. The devil has followed too in the wake of the missionary, to neutralize his influence and counter-work his efforts. Thus at Beirut in Syria, seven presses are busily issuing books of an injurious tendency, with which the solitary Missionary Press is trying unequally to cope. A little while ago, the

Christian heart was gladdened by the completion of the translation of the Bible into the modern Arabic, through the efforts of a gentleman well known in one part of our Dominion. But, simultaneously with this supplying of the key of knowledge to a hundred millions throughout Western Asia and Africa, was the effort by infidel clubs, to propagate in the language of these millions, the worst works of Voltaire and Eugene Sue. In China and India and the islands of the sea, the satanic press is not less active. Its conductors "sleep not except they have done mischief, and their sleep is taken away unless they cause some to fall." Over how many hopeful fields have their pernicious tares been scattered. We need not, of many a locality in our own fair Province, to ask: "From whence hath it tares?" "An enemy hath done it," and too often while the friends of truth "slept."

The enemy is wide-awake now. The tares are here and everywhere. The leaves that are for the hurt rather than the healing of the nations, are flying on every side. We find them in parlour and kitchen, in the field and in the factory; in the store and the work-shop, on bench and in boudoir, in the house and by the way. They fly over fences; are shoved under the door, are tossed into the counting-room, are laid on the work-bench; are hawked through the cars. They come in the shape of sensational stories and paragraphs, in the daily press, in weekly ledgers, and Saturday journals, and periodical novelettes. They come through our libraries, in which too often light reading predominates. They reach high and low, rich and poor, young and old, of every color and country, of every rank and race. WE, from the pulpit, reach but a few hundred once or twice a week. THEY reach their thousands and tens of thousands, seven days in the week and 365 days in the year, and almost every hour of the day. Authors, composers, printers, publishers, book-sellers, vendors, photographers, peddlars, are all pressed into the service of the enemy. Our postal system is made tributary—sealed packets being carried thus, bearing moral disease and death to many homes. These vampires of society, these ghouls of the press are lynx-eyed and ubiquitous in watching for their prey. They "travail with iniquity and have conceived mischief and brought forth falsehood." They "sit in the lurking places of the villages, in the secret places do they murder the innocent." Their eyes are privily set against the young. It is not long since a gentleman of New York found a widely ramified system of agencies at work for the circulation of lascivious books and pictures among the youth of both sexes in the public and private schools. Societies for putting down immoral literature, have sometimes made descents on wholesale collections of prints and publications of which it would be a shame even to speak. It is sad to think of the many who are prostituting their talents and energies to the base purpose of destroying the Bible, pulling down the Cross, subverting religion, uprooting the Church,

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turning man into a thinking and speaking brute, overturning the foundations of morality, poisoning the springs of domestic happiness, dissolving the ties of social order, and involving our country in utter and irremediable ruin. Books and papers and periodicals are passing quietly through our land and reaching even its remoter parts—which are a “pestilence walking in darkness. Safer far to handle the cast-away rags of a small-pox hospital than to meddle with them.

Now the Book and Tract Society whose anniversary comes off to-morrow, and whose interests we have been asked to advocate to-night, is designed to counteract those evil influences which are at work, to help stem that tide of pollution which is rolling in upon us, and threatening the extinction of whatsoever things are true, honest, lovely and of good report. Ours has an honorable parentage, and worthy relations—a father in England—a mother in America—brothers and sisters all the world over.

LONDON TRACT SOCIETY.

The “London Religious Tract Society” and the “American Tract Society” are the legitimate parents of Tract and Book Societies everywhere. The London Society was organized at a meeting of gentlemen held at the St. Paul’s Coffee House, London, on the 10th May, 1799, nearly five years before the Bible Society. Around its cradle gathered such men as George Burder, Rowland Hill, Alexander Waugh, Matthew Wilks and Joseph Hughes. At its jubilee in 1849, on the completion of the fiftieth year of its existence, it could tell of One million, two hundred and two thousand, two hundred and forty-two pounds sterling, or nigh six million dollars, raised, and five hundred million publications issued, five thousand one hundred and eight of these separate publications, in 110 different languages and dialects. At the seventy-sixth anniversary held last May, the income for the year preceding was reported as £144,566 sterling, of which nigh £30,000 was devoted to the Missionary Field, and the Issues—Home and Foreign—reached 56½ millions, embracing 470 new publications, of which 167 were tracts—containing 641 million pages. Since the formation of the Society *fifteen hundred and ninety-five million* publications have been issued, or during the past twenty-five years, three times more than during the previous fifty. These have been distributed in all parts of Europe, in Turkey, Persia, India, Ceylon, China, Polynesia, Africa, North and South America, &c. Well may we from this time say, “What hath God wrought?” There is one view of the Society’s foreign labors (says the author of the Jubilee Memorial) which it would be improper here to overlook, namely, the manner in which they have extended the influence of Christian writers throughout the world. Authors who only contemplated the improvement of their own countrymen when they composed their works, have had their thoughts conveyed into languages the very names of which were un-

known in their days. Little did John Bunyan foresee that, in future times, missionaries would go forth to the heathen and by twenty-eight different translations of his enchanting volume interest the people of many nations, the civilized and the rude, so that the learned and polished inhabitants of France and Greece, the tawny wanderers of Arabia, the once tried but now triumphant believer in Madagascar, the sun-burnt Kaffir, and the degraded Hottentot, should read with avidity the book which is the delight of the lowly cottagers of our own land. The pious writer of the touching narrative of "Poor Joseph," in all probability contemplated only its usefulness within the limits of his own country; how surprised he would have been, if one endowed with prophetic vision had told him that his "half-witted man" would speak in 17 languages and be the means of teaching the knowledge of Christ to the Chinese in the East, the Greek in the West, the Esquimaux in the North and the Africans in the South. Neither did the amiable and devoted Leigh Richmond, when employing his persuasive advocacy and active labors for the Society, imagine that he was sustaining an agency which would convey his "Short and Simple Annals of the Poor" through 21 languages, to the Russian, the American, the Arab, the Icelander and the Turk. Nor did the esteemed writer of "The Anxious Inquirer Directed and Encouraged" suppose, when he sent out that useful production, that his affectionate appeals would find an utterance in five continental tongues, in one of the most difficult dialects of India and in the words of the Islanders of the Pacific Ocean. In a similar manner also other Christian authors—as Baxter, Doddridge, Pike, Stokes, Barth and Keith—have had their influence extended and perpetuated to an extent they could never have anticipated. Taking this aspect of the subject we may again say: "What hath God wrought?"

THE AMERICAN TRACT SOCIETY.

The American Tract Society is 26 years younger than the London, though as early as 1803 the Massachusetts Society for Promoting Christian Knowledge commenced the systematic publication of books and tracts, and in succeeding years various associations, with the same object in view, sprang up in Boston, New York, Philadelphia, Baltimore and other leading cities of the Union. Chief of these was the Tract Society of Boston, founded in 1814. In 1824 negotiations were started for the union of the New York and Boston Societies. By this time, as the result of the labors of the separate Societies, ten millions of religious publications had been issued. This Union was consummated on the 10th May, 1825. It was an occasion of absorbing interest. The seraphic spirit of the sainted Summerfield was stirred to its depths as he exclaimed:—(and they were the last words spoken by him in public, his notes, like the Swan's, the last the sweetest) "In all the Anniversaries (said he) which I

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have ever attended in Europe or America, I have never been so conscious of the presence of the Holy Spirit, and Christian Love pervading every heart. Again and again, I could not refrain from weeping. The very atmosphere we breathe is the atmosphere of Heaven; one which Angels come down to inhale, and in which God delights to dwell."

At first, *Tracts* only were published—215 the first year. By the third year, one volume was issued—"Doddridge's Rise and Progress." By the 17th year, 100 volumes and many hundred tracts. The Jubilee held on the 10th May of last year, announced 1,133 volumes and 3,497 smaller publications. The total issues had mounted to 358 millions, the daily issue 54,000, of which 4000 are volumes. They have issued in foreign lands 600 different volumes and 3,466 smaller publications, in over a hundred languages and dialects, and at an expense of above \$600,000 in cash. The issues from the Home Office stretch away into the millions. Of the "Bible Dictionary," "Pilgrims' Progress," "Baxter's Call," "Come to Jesus," and others, over half a million copies each, while of some individual tracts, above a million have been issued. The Tract Society has given a wondrous impetus to the circulation of Religious Books throughout the land. In 1810 the cost of paper manufactured for Book printing in the United States amounted to \$245,000. Now, in a single year, this Society expends more. In 1826, the Religious Books issued by the Trade throughout the Country numbered 17; in 1835, 24; in 1841, 121. But now, in this direction, "What hath God wrought!"

COLPORTAGE.

Perhaps the most prominent and hopeful feature of the Tract work in America has been its system of *Colportage*.

The Colporteur is a Home Missionary with heart aglow with love to Christ who, within a defined district visits from house to house, especially amongst those "too poor to purchase the truth and too widely scattered to be gathered into churches" in order that thro' the printed page and by word of mouth, he may tell the "old, old story of Jesus and His Love." At least fourteen out of the forty millions embracing a third of the population in the adjoining Republic are beyond the pale of Church privileges—though four hundred millions of dollars have been invested in the erection of her churches, and from sixty to seventy-five millions of dollars are annually spent in their support. Fully half the population are spread over the vast valley which separates between the Alleghanies and the Rocky mountains a valley embracing two-thirds of the whole land, containing nigh two million square miles. Seventeen Great Britains could find room in that valley with a population of 600 millions, one half the world's population. Were the single State of Texas cut up into sections, it would make 55 Connecticut.

The spirit of the Rev. R. S. Cook was stirred within him 35 years

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ago, when he thought of whole tracts of country lying spiritually desolate and "wholly given to Idolatry." In 1841 he inaugurated this new system—with two Colporteurs. Now they number many hundreds. Follow the Colporteur to his field. It is, for example, a county in Texas—20 miles square, with a population of 10,000, grouped in 1800 families scattered at varying distances over these 400 square miles. He finds a fulcrum for his moral leverage in the centre of the county. He has his little depot there of, say 2,000 volumes of Books, Tracts, and copies of the word of God. He sallies forth on his mission of mercy, speaking for the Master in each house as he finds opportunity, dropping words of kindness to the children, and leaving Baxter, or Bunyan, or Boston, or Doddridge, or Bonar, or Alexander, behind him to tell of that mighty love—which has made his own heart burn, and his own face to shine. Thus, from day to-day till Sabbath dawns. Then in some log cabin or school-house, the children are collected to be taught, and the parents gather to join under his leadership in praise and prayer, and to hear read some rousing sermon or striking tract. Thus are fulfilled the 52 weeks and 52 sabbaths, but the heaven has been hid in each of the 1800 homes. It works secretly and silently. Bye and bye its influence appears. A family has ceased Sabbath desecration. Backsliders are reclaimed. Pious mothers are strengthened in training their children for God. Fathers are reclaimed from intemperance, brothers from profanity. Family altars are erected. Scepticism is not so rife as it was, nor immorality so rampant. Pious coteries are being formed. Old associations are revived; early instructions long dormant assert their power. Good habits long neglected, come back again. The Sabbath school is organized. The church grows out of it. Thought is quickened, intelligence enlarged, and the whole aspect of the community, domestically, socially, morally and religiously, undergoes a perceptible change for the better. When his pioneer work has been accomplished, and out of it has grown the church and the school, the Colporteur passes on to another field to resume the same blessed work of breaking up the fallow-ground, that others afterwards may enter into his labors; the wilderness and solitary places are made glad and deserts rejoice and blossom like the rose.

STATISTICS OF COLPORTAGE.

The semi-centennial celebration of last year brought to light such facts and figures as these summarizing the 34 years of this Colporteur work:

Time employed, months.....	59,254
Number of Volumes sold.....	10,503,696
Number of Volumes granted.....	2,780,066
Public Meetings addressed and Prayer Meetings held....	376,298
Families destitute of all Religious Books except the Bible	953,633
Protestant Families destitute of the Bible.....	579,510

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Families of Roman Catholics visited	919,846
Protestant Families habitually neglecting Evangelical Preaching	1,568,495
Families conversed with on personal religion or prayed with	6,258,070
Family Visits	11,495,780

These bare figures, stupendous though they be, furnish but the faintest possible conception of the amount of good accomplished. By one visit, sometimes a whole family has been led to the House of God, and eventually to Heaven. Think of Colportage through this single Society, accomplishing *eleven million* Family Visits. How many souls have been often converted by a single book, like the Anxious Enquirer, or a single Tract like the "Sinner's Friend." What shall we say of more than *thirteen millions* of such volumes, averaging two volumes for every family in the United States, and Tracts without number. Out of a single meeting held for Prayer or Conference has sprung a revival, and blessings untold have been brought to many communities. But try to realize the results of 400,000 such meetings. I tried to picture one solitary Colporteur going through his painstaking, laborious work of moral excavation in one locality for a single year. Now multiply that *five thousand times*, for Colportage in the United States alone has performed 5000 years of such Evangelistic effort. Surely we may, from this time ask again—"What has God wrought." Yet, that is but one of many lands in which Colportage work is carried on.

COLPORTAGE IN THE OLD WORLD.

In 1853, twelve years after the inception of the work in his native land, the heroic Cook visited Scotland, where a Tract Society was at its last gasp, and let new blood into it, by the infusion of this Colportage element. You remember the visit to us of the Secretary of that Society, the Rev. William Gillies, who had come out to express the gratitude and congratulations of his native land at the American Jubilee last summer, and who described the remarkable impetus thereby given to the "Religious Tract and Book Society of Scotland." For the first two years but three Colporteurs were appointed, then they increased at the rate of 11 or 12 a year, till now they number 231, and the sales of Evangelical works the previous year amounted to \$200,000. The movement spread to Ireland in 1859, the year following the great revival—the memorable Year of Grace, which gave origin and currency to this and many other good works. Now the Bible and Colportage Society of Ireland, employs a large and efficient band. In England Colportage also is beginning to find a foothold, and Mr. Spurgeon alone employs over forty, and says of it: "We know of no way of doing good so cheap, so necessary, so useful as Colportage. It is one of the best and cheapest modes of Evangelization yet discovered." An expression of opinion akin to that of the

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Veteran Missionary Dr. Duff, who with his large experience of Missions, declares, "Colportage to be one of the noblest and worthiest of existing enterprises." The Scottish Delegate told us of between 400 and 500 of such laborers as then employed in the United Kingdom, and gave it as his matured judgment that there is "no agency, or rather no combination of two kinds of agency—the living voice of earnest Christian men, aided by the printed word—so flexible and so easily adapted to the mission of saving men; no scheme God has so abundantly blessed, as the system of Christian Colportage." The old world Colporteurs are doing not a little to counteract the evil caused by the low, loose London Papers, Penny Journals and Miscellanies that are sent over the Country in hundred weights and tons,—those sensational journals of which I have already spoken, too common amongst ourselves, dealing in Police reports, and proceedings of Divorce Courts, and social wrong-doing, and biographies of abandoned characters, and highly spiced stories and gross obscene pictures.

OUR OWN SOCIETY.

Now this work of Colportage is made a specialty by our own excellent society on the eve of another of whose anniversaries we stand. Our prudent, persevering secretary, the Rev. Alexander McBean, who with unobtrusive earnestness and unflagging energy, worthy of all praise, has superintended our work since its commencement—informs us that Colportage was commenced in Nova Scotia, in July, 1863, by the American Tract Society, and prosecuted under its direction for about four years and a-half, till Dec., 1867. During that time, 25 Colporteurs were employed the aggregate time of whose labours was 23 years and 3 months. Their circulation amounted to \$22,523, and family visits 67,711. In the summer of 1867, our society was formed. "During the last eight years, 64 Colporteurs have been employed; the aggregate of whose services is equal to the time of one man for a period of 83 years seven months and sixteen days. They travelled 142,316 miles, a distance nearly equal to 6 times the circumference of the globe. Their sales of religious books and bibles amounted to \$82,971.95, and their gratuitous distribution of bibles, books and tracts to \$5,978.78. They found 1787 families destitute of any Religious books except the bible; 1042 protestant families destitute of the scriptures, and 1866 neglecting the preaching of the gospel. They made 12086 visits to Roman Catholic families. They addressed 5425 prayer and other religious meetings. They had conversation on personal religion, reading the scriptures or prayer in 87,249 of the visits made by them. They made in all 203,500 family visits. The first 3 years Colportage was confined to Nova Scotia. In the fourth, it was extended to New Brunswick and Prince Edward Island. In the sixth to Newfoundland, and in the seventh to Labrador. Seventeen Colporteurs were in the field during the past year as against 26 the year before—the financial depression in part occasioning a curtailment.

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But we would need during the current year to resume the high-
 est figure, and considerably to exceed it—if we would with any
 measure of adequacy meet the necessities of our extensive field.—
 Think of Newfoundland with its coast line of 1200 miles, including
 the large Bays which penetrate far into the interior. Green Bay alone
 contains nearly 200 islands. Yet for this vast field we had but a
 single Colporteur who visited 79 islands and harbours in this bay,
 and found 913 families, an average of 12 to each. Then Labrador,
 with its long stretch of sea coast and numerous fishing harbors, had
 but one Colporteur. The entire sister Province of New Brunswick,
 which is one-half larger than our own and has a population of some
 300,000, had but two Colporteurs. Our entire field, with a population
 of about a million—is equal in size to Great Britain. Yet while it has
 4 or 500 Colporteurs we have but 17. In Fatherland too, the liter-
 ary and locomotive difficulties are nothing so great. The people
 are not sparsely settled as here, and other facilities for obtaining read-
 ing matter are much more abundant. Our people are in many in-
 stances far apart from one another, far from the footsteps of the flock
 and the shepherd's tents—and at a great distance often from book-
 stores.

FEW BOOK STORES.

As regards this last particular, the testimony is that there are
 comparatively few book-stores outside of the commercial capitals.
 In Nova Scotia, with its population of about 400,000, there are 9 be-
 sides those in Halifax, the number having more than doubled since
 this society began its work. In New Brunswick, with its 300,000,
 out of Fredericton and St. John there are but two. In Prince Ed-
 ward Island, with 100,000 of a population, there are none except in
 Charlottetown and Summerside, and in Newfoundland, which is twice
 the size of Nova Scotia, with 150,000 inhabitants, there are none ex-
 cept in St. John's. Surely then there is an urgent necessity for an
 agency like ours. How many of our fellow-countrymen are wander-
 ing over this wide territory as sheep without a shepherd—with
 but scanty mental and spiritual provender. What meaneth the
 bleating of these sheep in the wilderness? The good shepherd cries
 —" my sheep wandered through all the mountains and upon every
 high hill ; yea, my flock was scattered and none did search and seek
 after them." Do we not hear his voice, repeating the commission—
 " feed my sheep, feed my lambs." Bye and bye he will ask " where
 is the flock that I gave thee, the beautiful flock ? " Let us follow the
 lost sheep into the wilderness, and put ourselves to some risk and in-
 convenience to rescue them from the lion and the bear. I commend
 to your careful and prayerful attention the journals of these faithful
 men, and you will see how vigilant they have been in tracking the
 wanderers—and with what degree of success they have brought
 them to the fold again.

COLPORTEURS JOURNALS.

I subjoin one or two illustrations of their method of working and its results in other fields, drawn from sources to which you are not so likely to have access :—

“In several destitute counties a Colporteur agency of three years continuance, has resulted in a general waking up of the people. Sabbath and day-schools were multiplied, churches erected and revivals enjoyed.”

“We visited many cabins of the poor, ignorant and destitute, with no earthly comforts, no Bible, no page about Jesus, no education, no going to Church, no religious visit or prayer ever made before. We have met them kindly and spent an hour talking to them of religion and education, teaching fathers, mothers and children the alphabet and how to spell, have given them the first religious books they ever owned, and engaged kind friends to visit their cabins and continue their instruction, causing them to feel that they are cared for, that they have minds to cultivate and souls to save. Thus they are brought into Sabbath-schools and common schools, and to hear the preached Gospel—and many are led to embrace Christ by God’s blessing, or the Tract, or Book, or kind word spoken, or earnest prayer offered, or sermon delivered—and are now good citizens and happy Christians.”

“Of the 662 families I visited,” writes another, “many had not attended preaching for from 3 to 9 years. I was kindly received at their firesides, where I could adopt both books and talk to their wants. I learned of over 70 Sabbath-schools resulting, more or less, from Colportage. In one county where there were only 3 there are now 36. In this county every family, as far as known, was visited and supplied with Gospel truth, and over 800 souls are reported to have been converted during the year; many of whom attribute their awakening to books and tracts.”

“During the last eleven months,” (writes another) “I have visited 1803 families, had religious conversation or prayer with 1337. More than half of them were habitual neglectors of Gospel preaching; 931 had no Bibles.”

Yet another incident. A Colporteur gave a little book to a half-clad youth who had only begun to read. It was the means of his conversion. Two years after he became a Colporteur, and went from house to house for nearly 4 years, talking, praying and circulating books and tracts, by which many souls were led to Christ. He was then licensed to preach, and by his labors in the ministry a little over two years, about 200 souls were hopefully led to Christ.

This last case, drawn from the American field, calls up another which Scotland supplies :—

It is not long since a sad announcement appeared in the newspapers. A steamer was run down in the China Seas, and among those who perished was a young and very promising medical missionary, Dr.

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Thomson. His history was eminently interesting. Originally a collier-lad in Linlithgowshire, he had commended himself by his christian steadfastness to his pastor, and under his countenance had become Colporteur of the district. He had discharged the duties of that humble office so well, and had shown such a capacity for general culture and Christian usefulness, that he was encouraged to go through a College curriculum and qualify himself as a medical missionary. The struggles of that long preparation had come to an end, he had just entered on his work as a missionary in China, and had given the highest promise of usefulness, when his sun went down at noon, leaving a radiant track behind.

I can distinctly recall a lovely youth who sojourned under my roof at Kingston 22 years ago, and labored acceptably as a Colporteur in that district, during the Summer of '54, who is now the loved pastor of the oldest and most influential Baptist Church in Philadelphia. Thus to those who in this useful walk have been "faithful over a few things," the Lord has said, "Go up higher," "I will make thee ruler over many things."

USEFULNESS OF BOOKS AND TRACTS.

Our Scottish Colporteur has experiences like these: one day a woman comes up to him and asks, "Do you remember the little book I got from you three week ago?" and before he can remember what it was, she says, "It has been the means of saving my soul!" and hurries on leaving him dumb with surprise and pleasure. Another time he hears that a little book which one of his customers lent to a drunken neighbor, has had a marvellous effect and that she is now quite a changed woman. Possibly, the change is on one nearer home and a house that has been the scene of utter misery gets a streak of Paradise thrown across it. When handing sixpence to the Colporteur for a Book which he had sold to her the previous month, a married woman remarks, "It has been the best sixpence worth ever was in our house I can assure you; for I had been reading it and left it on the settle and when my husband came in, he took it up and read it in silence and then aloud, and I rejoiced to see tears running down his face, and at last, he was like to choke; and there and then for the first time he saw he was lost, and cried to God for mercy, and has obtained peace thro' believing. Mrs. J. and I met every day for prayer and asked God to change the hearts of our husbands, and you see our prayers have not been in vain. And to think that God employed this as the means of bringing him to seek salvation. We had lived a most miserable life about twelve months. We had come to an agreement to part altogether, and I was determined to do so, if I was to experience another of his mad fits. But you see old things are passed away and all things are made new, for, since the change took place, he is as peaceable as a lamb, and we are so happy, and now we have family worship, which he takes a delight in."

A young woman, quite poor, spends three per cent. a month to purchase periodicals, which she lays down in the jobber's room in the Slaughter Houses for the benefit of the Butchers in their leisure hours. Encouraged by the fruit of her labour, she doubles the amount, though it be a strain on her limited means, and for this the men receive monthly the "British Workman," "British Herald," "Cottager and Artizan," two "Happy Homes," two "Appeals" and one "Adviser," besides a good supply of Tracts supplied by the Society. "And I believe (adds the Colporteur) that these are the only means of grace that are brought to bear on the most of these poor men. They are the most careless class of men I ever came in contact with; and yet, many of them are soft hearted men too, for when I have the opportunity of speaking to some of them, I have often observed the big tears rolling down the cheeks of the most hardened looking of them all. I asked one of them one day if the periodicals were read by many of the men. He said they were, and the little stories were the subject of conversation many a time when it would have been nothing but cursing and swearing. He said that many of them longed for the first of the month."

In view of scenes like these, and they can be re-produced and are being so through the same agency among ourselves, well may we from this time exclaim in adoring wonder, "What hath God wrought!" It is His to make the weak things confound the mighty, and the foolish things the wise.

The little tract dropped at the door step, thrown into the carriage, handed to the passer-by, has fulfilled its mission. These quiet messengers have fallen as the gentle dew or silent snow-flake, percolating and pervading the hard soil—returning not void. Not unfrequently in the most unexpected ways has the tract accomplished that which God pleased, and prospered in the thing whereto He sent it.

Dr. Barnardo, from whom I experienced much kindness during my visit to London, in August, 1873, and who is doing a mighty work among the wild Arabs in the east end of the city, speaking at the last Anniversary of the London Tract Society, mentions some remarkable results of tract distribution. One case was that of a young friend of his who was a most persistent tract distributor. He had a practice of folding up his tracts in the shape of little cocked hats, and giving them away in all directions. Nine months previous to Dr. Barnardo's mentioning the incident, he received a cheque for five hundred pounds sterling, from a gentleman of considerable means, who traced his conversion to a tract thus folded which had been thrown into his carriage as he was driving past the Bank of England. The gentleman expressed an earnest desire to see the young man who had given the tract, and on an interview being brought about, he rose up, caught him by his hand and almost embraced him. That aged rich man was now giving away large sums of money for the advancement of the cause of Christ. Such incidents could be multi-

plied with
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it is God
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God. Say
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3

plied without limit, and the recital of each in succession gives birth to the cry of adoring words "What hath God wrought."

But we have overstepped the limits assigned us. Surely we have said enough to bespeak for the Society which wields such blessed agencies, your enlarged and enlightened liberality and your fervent prayers. If we have done anything at all, "Thou, O Lord, hast wrought all our works in us, and for us too." During these years of self-denying work, "the Lord hath done great things for us, whereof we are glad." Let us be stimulated to work by the consideration that it is God that worketh in us and by us and for us. While gratefully saying, "What hath God wrought," let us be laborers together with God. Say not there are four months and then cometh the harvest. "Lift up your eyes and look abroad on the fields for they are white already to harvest." And let the thought solemnize and stimulate us. Oh! what shall the harvest be. Therefore, my beloved brethren, "be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord." "And be not weary in well doing, for, in due season, you shall reap if ye faint not."

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2. Any person paying one dollar, annually, into the Treasury of this Society shall be a *member*; any one paying twenty dollars at one time shall be a *life member*.
3. This Society shall meet annually on the first Tuesday of February, when the proceedings of the foregoing year shall be reported, and a Board consisting of a President, Vice-Presidents, a Treasurer, two Auditors, and thirty-six Directors shall be chosen.
4. The Board of Directors shall appoint a Depository, Superintendent of Colportage, and Secretary of the Society; and shall also annually elect by ballot, a Publication, a Distributing and a Finance Committee, each consisting of not less than three or more than five members—the members of which three Committees, with the President, Vice-Presidents and Treasurer, shall constitute an Executive Committee to conduct the business of the Society. The Board shall have power to enact Bye-Laws. Thirteen members of the Board of Directors present at any meeting regularly convened shall constitute a quorum for the transaction of business. All vacancies shall be filled as the Bye-Laws direct.
5. To promote in the highest degree the objects of the Society, the Officers and Directors shall be elected from different Denominations of Christians, and shall be members in good standing in their respective Churches. The Publication Committee shall contain no two members of the same ecclesiastical connection; and no Book or Tract shall be circulated, to which any member of that Committee shall object.
6. Any Tract Society founded on the principles of this Society and annually contributing a donation to its Treasury, shall be considered an auxiliary, and the President and Secretary of such auxiliary, for the time being, shall be members of this Society.
7. All meetings of the Society, the Board of Directors, and the Executive Committee, shall be opened by prayer.
8. The President, or in his absence a Vice-President, or other officer first on the list in the city of Halifax, at the request of three Directors, may call special meetings of the Executive Committee. The Executive Committee shall have power to call meetings of the Society.
9. This Constitution shall not be altered, except at the annual meeting of the Society, and by a vote of the majority of the members present, notice of the proposed alteration having been given at the previous annual meeting; or recommended by the Executive Committee, and notice of the proposed alteration posted up in the Depository one month previous to the annual meeting, and inserted in the call for such meeting.

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