

FIFTH ANNUAL REPORT

OF THE

British American

BOOK & TRACT SOCIETY,

ADOPTED AT THE ANNUAL MEETING

HELD AT

HALIFAX, MARCH 4, 1873.

BY THIS SHALL ALL MEN KNOW THAT YE ARE MY DISCIPLES IF YE LOVE ONE ANOTHER

HALIFAX, N. S.
DEPOSITORY: 90 GRANVILLE STREET
1873.

WM. MACNAB, PRINTER, 10 PRINCE STREET, HALIFAX, N. S.

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B64

Magazines, Papers, &c.

Spurgeon's Sermons (five each No.).....\$1 63	Golden Hours.....\$1 75
*Sunday Magazine..... 1 75	Christian Work..... 1 63
*Leisure Hour..... 1 75	Bulwark..... 0 75
*Sunday at Home..... 1 75	Missing Link..... 0 88
Family Treasury..... 1 75	Sword and Trowel..... 0 88
Christian Treasury..... 1 75	Christian Miscellany..... 0 88
Evangelical Christendom..... 1 75	Chatter Box..... 0 88
*Our Own Fireside..... 1 75	Kind Words..... 0 88
	The Day of Days..... 0 63

The following valuable papers for S. S. Teachers contain full notes on the International Series of S. S. Lessons:

Presbyterian at Work.....	per an.	\$0.60
S. S. World, (S. S. Union; notes by Rev. John Hall), Monthly.....	"	0.63
S. S. Journal, (Methodist Book Room New York).....	"	0.63
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Westminster Lessons, (notes by Dr. Jacobus) 12mo., 36pp Monthly.....	"	0.70
S. S. World Lesson Papers, Monthly, per annum.....	"	0.09
Westminster " " " ".....	"	0.09
Berean " " " ".....	"	0.09

N. B.—Not less than six Lesson Papers can be sent to one address, except when ordered with other Papers.

PAPERS.

N. B.—The following are the prices when five papers or upwards are sent to one address, including Postage pre-paid at Halifax.—When less than five papers are ordered to one address, six cents additional each per annum will be charged; for one paper ten cents additional. The five papers may all be different. Terms cash.

*Missionary News.....\$0 56	Christian Banner.....\$0 28
*Christian at Work..... 0 75	American Messenger..... 0 20
Canadian Messenger, bi-monthly..... 0 33	*Child's Own..... 0 14
S. Scholar's Companion..... 0 28	Gospel Trumpet..... 0 14
Home Words..... 0 28	*Child's Paper..... 0 14
British Messenger..... 0 28	*Children's Paper..... 0 14
*British Workman..... 0 28	*Child at Home..... 0 14
*British Workwoman..... 0 28	*Child's Word..... 0 14
British Evangelist..... 0 28	*Band of Hope Review..... 0 14
*Cottager and Artizan..... 0 28	*S. S. Messenger..... 0 14
*Evangelist..... 0 28	*Youth's Temperance Banner... 0 14
*Sun-shine..... 0 28	*Young Reaper Monthly..... 0 14
*Child's Companion..... 0 28	" " Bi-Monthly..... 0 28
*Children's Prize..... 0 28	*S. S. Visitor Monthly..... 0 14
*Children's Friend..... 0 28	" " Bi-Monthly..... 0 28
*Bible Class Magazine..... 0 28	*Good Words..... 0 16
Mother's Treasury..... 0 28	*Morning Light..... 0 15
*Friendly Visitor..... 0 28	English Presbyterian Record... 0 14
Tract Magazine..... 0 28	*Children's Treasury..... 0 14
Bible Class and Youths' Magazine..... 0 28	*Good News..... 0 13
True Catholic..... 0 28	*Good Cheer..... 0 10
*Family Friend..... 0 28	*Old and Young..... 0 05
*Infants' Magazine..... 0 28	*Apples of Gold, weekly..... 0 65

* Illustrated.

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The business of this Society will be conducted on strictly

CASH TERMS,

And all orders for papers and periodicals must be accompanied with the amount of the subscription in advance.

Great care will be taken in the selection of Sabbath School Libraries, which will be furnished at the lowest possible prices.

NOTICE RESPECTING BEQUESTS TO THE SOCIETY.

The attention of all persons who may contemplate making Bequests to the British American Book and Tract Society, is respectfully called to the following section:—

I. VICTORIA, chap. 26, 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 first of January, 1838, are not affected by the New Act; but any alteration herein, 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 Providing a Building for the Society.

THE NOVA SCOTIA BIBLE SOCIETY'S DEPOT

Is in the Society's Depository.

90 Granville Street.

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OFFICERS FOR 1873.

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T. A. BROWN.

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REV. G. W. HILL, REV. J. E. GOUCHER,
REV. JOHN FORREST, REV. JOHN READ,

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W. ROCHE, JUNR., B. H. COLLINS,
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W. H. WISWELL, REV. J. FRASER CAMPBELL,
REV. J. K. SMITH.

FIFTH ANNUAL MEETING

OF THE

British American Book and Tract Society.

The Fifth Annual Meeting of the Society was held in Temperance Hall, Halifax, March 4th, at 8 o'clock, P. M.,—Thos. A. Brown, Esq., President, in the Chair.

After singing the Hymn,

“Our blessed Bond of Union,”

Prayer was offered by Rev. J. Fraser Campbell, pastor of the Richmond Presbyterian Church.

An abstract of the Annual Report was presented by the Secretary.

Rev. J. K. Smith, Pastor of Fort Massey Presbyterian Church, moved, and Peter Lynch, Esq., seconded,—

Resolved,—That the Annual Report, an abstract of which has now been presented, be adopted and published under the direction of the Executive Committee, and that the officers for the ensuing year be as follow :—

President, T. A. Brown; Vice Presidents, Rev. G. W. Hill, Rev. John Forrest, Rev. J. E. Goucher, Rev. John Read; Treasurer, George H. Starr; Auditors, R. N. Beckwith, Joseph Bell; Directors, J. S. Maclean, Rev. R. Murray, Hon. D. McN. Parker, D. Blackwood, D. Henry Starr, W. Roche, Junr., W. Montgomery, W. B. McNutt, Rev. E. M. Saunders, Rev. A. Simpson, Edward Binney, Jairus Hart, Rev. J. F. Campbell, J. B. Morrow, W. H. Wiswell, B. H. Collins, P. C. Hill, C. D. Hunter, J. F. L. Parsons, Rev. J. K. Smith.

The Hymn, “Work! for the night is coming,” was then sung.

The Rev. John Read, of Grafton St. Wesleyan Church, and the Rev. John Campbell, of St. Andrew's Presbyterian Church, spoke on “Tract Distribution;” the Rev. C. B. Pitblado, of Chalmers' Church,—on “The Periodical Press.”

The Rev. D. W. C. Dimock, of the Baptist Church, and the Hon. S. L. Shannon, Esq., who were to speak on Colportage, were prevented from being present.

The Rev. J. C. Cochran, Rector of Trinity Episcopal Church, in a few words endorsed heartily the work of the Society, and acknowledged his indebtedness to the Depository for supplies of Tracts which he freely distributed in his frequent visits among the poor.

After singing the Doxology, the Benediction was pronounced by the Rev. J. C. Cochran, when the meeting adjourned.

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FIFTH ANNUAL REPORT.

In presenting their Fifth Annual Report the Committee devoutly and gratefully acknowledge the goodness of God in guiding and prospering the operations of the Society during another year.

RECEIPTS AND EXPENDITURES.

The Receipts of the year ending December 31, 1872, have been, in donations and subscriptions, \$3,327.73; for store sales (including \$3734.70 for periodicals) \$11,598.35; Colporteur sales, \$15,196.90; other sources, \$172.58. Total resources of the year, including \$3,967 balance in the Treasury at the beginning of the year, \$30,605.23.

The expenditures have been for publications, \$18,458.58; for Colportage, \$6,378; all other expenses as per items in Treasurer's Report, \$5,295.27, leaving balance in the Treasury of \$473.38.

Comparative receipts for 1871 and 1872:—

	1871.	1872.
Received in donations and subscriptions.....	\$2891.74	\$3327.73
“ for periodicals	3205.30	3734.70
“ Store sales	8880.39	7863.15
“ Colporteur sales	14914.89	15196.90
	\$29892.32	\$30122.98
		29892.32
Increased receipts over 1871.....		\$230.66

DONATIONS AND SUBSCRIPTIONS.

The sum of \$1583.94 in donations and subscriptions, collected or pledged during the year, has been received since the closing of the accounts, December 31. This increases the receipts from free contributions to \$4911.67, being an advance over the preceding year of \$2019.91.

The sum of \$2600 of the above has been contributed to the "Publication Fund." The very liberal sum of \$1100 was given by one friend of the cause for this object. Another gave \$300. A number more gave \$100 each, etc. Had it not been for the great stringency in money, the receipts from this source would doubtless have been considerably larger. The same cause, with other adverse circumstances, retarded progress in all the departments of the Society's work.

CIRCULATION.

The GRATUITOUS CIRCULATION of publications amounted to \$2,204.55. Upwards of \$900 worth were given away by the Society's Colporteurs. All families found without the Word of God were supplied, gratuitously, when unable to purchase, if willing to receive a copy. Of the 30,000 families visited by them, none were left destitute on account of inability to buy; so, also, with respect to religious books.

Many thousands of Tracts have been placed in the hands of SEAMEN through the Shipowners of Yarmouth, the Y. M. C. A. of Halifax and Pictou, and the Society's Colporteur, labouring in the city, who regularly visits all the shipping in the harbour.

The DESTITUTE MASSES in the city have been supplied through the City Missionaries and other Christian labourers. The *benevolent and humane institutions* have received occasional supplies. Sabbath Schools throughout the land have been liberally aided in procuring Libraries at reduced prices.

TRACT DISTRIBUTION.

Large numbers of Tracts are distributed in connection with the Society through the Colporteurs and various other channels. But it is exceedingly desirable that this work should be undertaken and prosecuted systematically, in the cities, towns and rural districts. If this were done it would, without doubt, prove a great blessing to the Churches, as well as be a means of doing much good to souls.

It is now forty years since the "Scottish Monthly Visitor Tract Society" was formed by eight Christian men, who met in a back shop in Edinburgh for that purpose. The object of its formation was the monthly distribution of Tracts in Scotland and elsewhere. It has gone on increasing from year to year, until now, as stated in their last Report, "the Monthly Visitor carries its noiseless gospel into

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320,000 households, embracing, by the ordinary computation, not less than a million and a half of souls." The Tracts of the above Society, with those of the London Religious Tract Society, the Stirling Tract Repository, the American Tract Society, etc., are constantly on hand in our Depository, and will be sold at low rates to Churches, Sabbath Schools, Y. M. C. Associations, individual Christians or Tract Societies, for the purpose of distribution.

About 40,000 pages of Tracts on

SYSTEMATIC BENEFICENCE

have been circulated.

The following remarks from a popular writer on the power of Tracts are appropriate:—

"It is my conviction that more will have to be done through the Press. . . . Tracts can go everywhere. Tracts know no fear. Tracts never tire. Tracts never die. Tracts can be multiplied without end by the Press. Tracts can travel at little expense. They run up and down like the angels of God blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlour or the closet, in the railway carriage or in the omnibus, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story twice, or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made the vehicles of all truth, the teachers of all classes, the benefactors of all lands."

Christian reader, what are you doing for the Lord in this promising field of happy service? You profess to love Him. If your profession be truthful, will it not lead you to work for Him? You cannot say you can do nothing. Every one can do something; and God can use the weakest things to accomplish the most glorious results. A Tract handed to a neighbour may be, through God's grace, a richer gift to him than the wealth of the world. Work, then, wherever and whenever you can, and pray for a blessing on every messenger of glad tidings that you scatter.

THE TOTAL CIRCULATION

during the year amounts to \$29,000. This includes 9,634 Bibles, 8,861 Testaments, 1,420 Pilgrim's Progress, 1,050 Sinner's Friend, 6,050 Come to Jesus, 1,050 Dr. Newton's Sermons to Children (Safe Compass, King's Highway, &c.), 1,078 Annals of the Poor, 700 Baxter's Saint's Rest, 600 Baxter's Call, 500 Doddridge's Rise and Progress, 500 Boardman's Personal Religion, 650 God's Way of Peace, 600 James' Anxious Inquirer, Hodge's Way of Life, 670 Individualized Religion, &c., &c. The total number of Publications circulated is upwards of 600,000.

PERIODICALS.

The circulation of Sabbath School and other cheap Periodicals from the Depository is annually increasing.

The Society is largely indebted to Clergymen, S. S. Superintendents, and many other friends who have kindly aided in this department. They have given freely much valuable time and effort in procuring lists of subscribers, and to the monthly distribution of the papers. The Committee tender their thanks to all such.

The importance of a wider circulation of good and attractive Periodicals of a religious character may be more fully realized, if we look abroad and see the vast quantities of debasing and soul-destroying publications that are scattered broadcast among the people by a corrupt Press. The facts brought to light recently in New York should stimulate every friend of humanity to encourage all right efforts to supply the masses with what is pure and elevating in this class of literature. An extensive and undisguised traffic in licentious books, papers and pictures existed in that and other cities. They were distributed widely among the youth in public schools and elsewhere, so that the hearts and minds of multitudes were corrupted before their parents were aware.

An earnest Christian young man, Mr. Anthony Comstock, a little over a year ago, took measures to put a stop to this plague. He procured the arrest of leading publishers and others engaged in the business. Thirty-nine were, through his efforts, brought to trial, a number of whom were sentenced to the Penitentiary for a term of years. More than 12 tons of the vilest class of publications and stereotype plates used in their production, were seized and destroyed.

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We are by no means free from this evil in these Provinces. There is great danger of its increasing. We earnestly invite all friends of morality and religion to coöperate with the Society in supplying, so far as possible, the families throughout the land with some of the many excellent Periodicals on its list.

The present monthly circulation is upwards of 30,000. Among a population of nearly 1,000,000 or 200,000 families, in these Lower Provinces, the circulation should be more than fivefold what it is now.

The following are the names of those which have been disposed of in largest quantities, with the number of each distributed during the year:—Magazines, such as Sunday at Home, Family Treasury, Christian Treasury, Sword and Trowel, 7,350; Band of Hope, 22,800; Children's Paper, 20,880; British Workman, 18,000; Cottager and Artizan, 14,440; British Workwoman, 13,800; Child's Paper, 12,000; Children's Friend, 9,480; Children's Prize, 8,400; Good News, 7,200; Gospel Trumpet, 7,200; Sabbath School Visitor, 7,200; Young Reaper, 6,600; Sabbath School Messenger, 6,000; Good Cheer, 6,000; Infants' Magazine, 5,760; Temperance Banner, 4,500; British Juvenile, 3,300; Old and Young, 3,000; Family Friend, 2,880; American Messenger, 2,400; Christian Banner, 1,800; Child's Companion, 1,800; Friendly Visitor, 1,440; Tract Magazine, 600. Papers and Lesson Papers for S. S. Teachers and Scholars:—S. S. World, 1,200; Baptist S. S. Teacher, 1,500; Lesson Papers, 4,000. Total number of Periodicals circulated during the year, 287,000.

Publications circulated since the commencement of the Society's work:

Bibles	31,000	
Testaments	27,000	
		58,000
Bound Volumes		700,000
Small Books		160,000
Religious Magazines		28,000
Sabbath School and other cheap Religious Periodicals		830,000
Tracts 6,500,000 pages, averaging 8 pages to each Tract		812,500
Sabbath School Cards and other small Publications.		185,100
		2,273,500

COLPORTAGE.*

This Society is not a mere Book-selling Association. It is rather an evangelistic agency, whose grand object is to spread Divine truth over the whole of these Provinces, with a view to the salvation of souls; and the Agents and means employed correspond with this design.

Its Colporteurs are men of piety, prudence, devotedness, Scriptural knowledge, and Catholic spirit. They sell Bibles and Testaments, Evangelical books in great variety, and good cheap periodicals, many of them beautifully illustrated.

They also in no small degree act as home missionaries. They know the truth and love it, and therefore spread it with the lips as well as in the printed page. They are men of prayer, daily asking the Divine blessing on their labours, and praying with the people and for them. To each Colporteur is assigned a district of one or two counties as his field of labour, all the families, in which he is expected to visit.—About \$250 in free contributions, are required for the support of each Colporteur for a year, the balance of the necessary expense being met by the profit on sales.

It is now over five years since the Society commenced operations. The enterprise has been attended from the beginning, with the most gratifying success. The manifold benefits, intellectual, moral and spiritual, derived by the people from the Colporteur's labours, and the good hope given from time to time of the conversion of souls, have cheered the hearts of the Committee, and caused them to bless the Lord for engaging them in a work so well fitted to extend the Kingdom of the Redeemer.

Colportage has now been tried in all kinds of localities in our cities and towns, as well as in the most remote and destitute rural districts, and has been successful in all.

The benefits which Colportage bestows on the people are manifold. By the Colporteur's wholesome influence, and by the edifying and attractive books circulated by him, sluggish minds are stimulated, the ignorant are instructed, the thoughts are raised above the things of time and sense and turned to things unseen and eternal, a concern for the souls' interests is awakened, in the place of merely secular

* Part of the following article is from the Tract and Book Evangelist of the Scottish Tract Society.

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and injurious reading, Christian literature is introduced, and a taste for it is formed and fostered, which increases annually and makes the Colporteur's visits to be much valued. The progress in the Christian education of our population, which is so unostentatiously, yet powerfully promoted by these agencies, cannot fail to prepare the way for the labours of the missionary and the pastor among the careless and neglected classes, and also to make members and adherents of Christian Churches more intelligent and better able to profit by their ministrations.

The Rev. Dr. Duff, with his large experience of missions, pronounces "Colportage to be one of the noblest and worthiest of existing enterprises," and Mr. Spurgeon, who maintains a dozen Colporteurs, says, "we know of no way of doing good so cheap, so necessary as Colportage. It is one of the best and cheapest modes of evangelization yet discovered." The distinguishing feature of this work is to employ the whole power of the Christian Press systematically and aggressively to bring the people under the influence of the Gospel. But it uses the living voice as well as the Press to spread divine truth. It is an agency not antagonistic but helpful to the minister and every good cause, and does a work not overtaken by any other agency; for the Colporteur circulates not only the Word of God, but all evangelical literature, includes thousands in his field, and labours not for the good of one class only, but of all classes, and all ages and conditions. He easily finds access to many families from whom other Christian agents are excluded, and gets into more close and familiar intercourse with the people, from having been himself one of them. He never fails to circulate a large amount of instructive publications among those who seldom or never get them in any other way, to make readers of those who were not readers, to displace injurious reading, to cultivate a taste for that which is profitable, and to raise the intelligence, improve the morals, and promote the spiritual welfare of very many in his field of labour. And it is earnestly hoped that an agency which is at once so cheap and so admirably fitted to evangelize the people will soon have its value more generally recognized and be extended to all parts of these Provinces.

NEW BRUNSWICK.

A little over one year ago the Society's first Colporteur in New Brunswick, Mr. Joseph Tweedy, of Chatham, was employed. In

December, 1871, Colportage was brought before a public meeting of the Evangelical Alliance and other friends of the cause in St. John, by the Secretary of this Society, at the request of the Alliance. The meeting unanimously adopted a resolution to coöperate with this Society, and appointed an Advisory Committee to promote its object in that Province. The work was recommended to the Christian public of St. John and the Province generally, and an appeal made for funds. So far as friends in the city were applied to the response was hearty and liberal, nearly \$500 being collected in a few days for the support of Colporteurs in that Province.

In addition to Mr. Tweedy, who labours with great success in the northern counties, six who made application for employment were commissioned during the year. Two of these failed to enter on the work, and two have withdrawn from it. Four are now engaged in it. There should be at least a dozen Colporteurs in New Brunswick, in order to meet the wants of the whole Province. A young man from Nova Scotia, now residing in Boston, generously gave \$1000 towards the capital of the Society for the purpose of providing the necessary supplies of books for five Colporteurs in the Province, provided friends in St. John or elsewhere would raise \$1000 for their annual support for five years, in addition to what was already being done.

PRINCE EDWARD ISLAND.

Two Colporteurs were engaged in P. E. Island during the year: one, a student for the ministry, passed the five months of his vacation in this useful employment. There should be two Colporteurs constantly employed in this Province. Friends in Charlottetown contributed towards the support of the work, but there has been nothing received yet from any other part of the Island.

The Society have had no Colporteur thus far in

NEWFOUNDLAND.

Correspondence has been opened with clergymen and leading Christian laymen there on the subject of extending the Society's operations to the Island, but nothing definite has yet been done. There is doubtless need for an agency such as Colportage, as it is conducted by this Society, among the fishermen of Newfoundland.

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OUR WANTS.

The Society has a well organized system of Colportage under its care. It has been highly successful. The Lord has prospered and blessed it as an agency of great usefulness. If, however, the work is to be carried on in connection with this Society in all these Provinces, and the needed number of Colporteurs are to be employed to reach our whole population, at least \$5,000 will be required, from the several Provinces for this object during the year.

It is greatly to be desired that friends of the cause throughout the land should voluntarily forward their offerings to the Society without waiting for an appeal. The employment of an agency for this purpose involves time, labour and expense, which could be profitably used in otherwise advancing the interests of the cause. Let all interested in the work send their contributions freely, spontaneously, as an offering to the Lord, for it is the Lord's work, not man's. "The Lord loveth a cheerful giver."

The Society is also greatly in need of a building for its use as a Depository. The lease of the present premises expires Nov. 1 of this year. The work has so increased that now more commodious rooms are required. The Society's operations have been conducted under great disadvantage for some time past for want of suitable store and office room.

Moreover, it would help immensely to advance the work, if a building suitable not merely for the present wants of the Society, but also adequate to its enlarged operations in the future, were provided by the liberality of friends. A suitable site for such a building can now be obtained much more easily and advantageously than years hence.

Twenty-nine Colporteurs were employed during the year, the whole or part of their time. The aggregate time of their service is equal to that of one man for fifteen years, two months and twenty-two days. They travelled 25,877 miles, and made 31,247 family visits. They distributed by sale among those families, Bibles and other religious publications to the amount of \$15,503.41; and gratuitously to destitute families, &c., \$908.47.

They held conversation on personal religion, read the Scriptures or prayed in 12,064 of those visits, and took part in, or conducted, 1,048 Prayer or other religious meetings. 113 Protestant families were found destitute of the Bible, and 114 of any other religious reading. 1,798 Roman Catholic families were visited.

STATISTICS OF COLPORTAGE FOR FIVE YEARS.

Time employed	.....	43 years, 4 months, 17 days.
Miles travelled	.....	78,632
Amount of sales	.....	\$41,857.58
Do. grants	.....	2,869.88
Public meetings addressed and Prayer meetings held	.....	3,241
Families destitute of all Religious books except the Bible	.....	1,208
Families destitute of the Bible	.....	851
Roman Catholic families visited	.....	5,997
Protestant families neglecting Public Worship	.....	1,615
Families conversed or prayed with	46,845
Number of Family visits	100,790

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The following statement exhibits the total Donations and Subscriptions received; also the amount of benevolent work performed and the total circulation of Publications effected by means of these Donations:

There has been received in Donations and Subscriptions, since the commencement of the Society's work, up to Dec. 31, 1872, \$19,905 42.

Of this amount there was contributed to the Publication Fund, to purchase and keep up the necessary stock of books, &c., for the Depository and Colportage the sum of.....\$5100 00
Which sum remains as a permanent capital for the object for which it was given.

Balance left to the account of Colportage and Gratuitous distribution..... \$7805 42
44 Colporteurs have been employed, the aggregate time of whose service is equal to that of one man for 43 years 4 months 17 days.
There has been paid to Colporteurs for Salaries and travelling expenses, the sum of.....\$19,419 08
Bibles, Religious Books and Tracts have been distributed gratuitously by them to the value of..... \$2869 89

There have been circulated from the Depository, nearly 900,000 Periodicals amounting to.....\$12,248 83
Do. do. Bibles and other Religious Publications..... 47,531 49
Do. do. gratuitously and in books at reduced prices*o Sabbath Schools, &c. 8060 36

..... \$22288 96
Sales by Colporteurs \$67840 18
Grants Do. 41857 58
..... 2869 88

Total amount of circulation in five years.....\$112567 64

The foregoing facts show that the business department of the Society is not only self-sustaining, but also that it contributes largely to the benevolent;—

That the average annual circulation is four times the total of the Society's capital. But as nearly one-half of the above capital has been obtained during the last two years, the proportion is considerably larger.

These facts and statements must prove conclusively to all who will carefully examine them that this is one of the cheapest modes for a wide diffusion of religious truth, and one of the best means for doing good among the masses of our population.

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1,615
46,845
100,790

Statistics of Colportage for the Year ending December 31st, 1872.

NOVA SCOTIA.

NAME.	COUNTY.	Time charged to Society's service		No. of miles tra-	Cash re-ceived for sales.		Value grants of books.		No. of public meet-ings addressed and number of prayer meetings held.	No. of families de-stitute of all religious books except the Bible.	No. Prot. fam. de-stitute of the Bible.	No. fam. of Roman Catholics visited.	No. Prot. fam. who habitually neglect attending evangel-ical preaching.	No. of families con-versed with on per-sonal religion, or prayed with.	Whole number of families visited.
		Mo.	Days.		Dols.	Cts	Dols.	Cts							
Armstrong, D. W.	Halifax	1	21	280	108	11	2	59	9	1	7	60	57	51	160
Gale, Thos.	Richmond, C. B.	0	0	1444	507	35	23	47	60	4	60	477	477	30	1001
Goncher, W. H.	Yarmouth	4	15	675	203	58	9	146	33	4	66	240	240	80	754
Hamilton, W. H.	Halifax	1	18	230	40	84	2	65	90	10	110	110	110	82	75
Kelley, L. J.	Halifax and Colchester	11	11	1630	1106	08	67	70	200	6	15	20	7	712	1911
Lodge, M.	Colchester and Cumberland	10	5	1774	828	43	54	31	49	1	4	20	1	1487	2000
McDonald, Thos.	Pictou	1	1	146	205	75	68	30	37	1	1	181	1	2511	2000
McGregor, D.	Antigonish	2	6	540	205	48	16	32	28	0	0	92	6	280	558
McKay, D. M.	Inverness and Lunenburg	10	10	2339	705	49	1	62	90	34	22	22	14	1452	2349
McKay, G.	Cape Breton	6	7	689	684	01	53	50	51	1	72	6	423	989	989
McKenzie, A.	Victoria	3	10	500	216	00	2	50	61	4	296	360	360	521	521
McMillan, D.	Inverness and Victoria	3	12	225	256	78	15	41	26	1	1	24	6	423	989
Morrison, Jas.	Colchester	7	10	440	313	61	28	94	93	0	0	0	0	367	856
Sanford, Jas.	Kings	5	16	75	57	11	0	0	0	0	0	0	0	81	84
Stewart, J. H.	Colchester	6	9	939	317	87	19	74	23	15	46	21	21	320	633
Skinner, C. H.	Cumberland	6	23	439	372	30	17	40	54	33	33	66	66	557	1370
Skinner, J. D.	Kings	9	23	1438	872	00	52	58	50	7	6	25	25	2360	2360
Smith, James	Queens and Shelburne	6	2	1345	562	00	62	60	0	0	0	0	0	718	1438
Stearns, H.	Queens and Shelburne	4	23	712	344	66	17	77	29	4	101	9	9	235	696
Stewart, J. H.	Halifax	12	12	1200	967	82	19	86	32	6	4	183	41	1077	2400
Tufts, Gardiner	Annapolis and Digby	11	5	1318	1444	21	75	92	32	6	4	183	41	1077	2400
		149	7	21397	11571	10	765	56	997	100	99	1481	223	11227	24400

NEW BRUNSWICK.

Price, N. L.	Kings	2	17	465	301	67	14	89	16	12	....	41	3	142	502
Tweedy, Joseph	Queens, Northumb'ld, Kent	10	7	1500	2001	93	42	86	4	....	4	35	....	271	2312
Usher, D.	St. John City	6	....	400	443	70	....	79	....	....	....	88	....	....	793

9	23	1438	816	30	17	46	54	20	33	320	853
Smith, J. D.	2	1348	62	46	49	58	60	6	59	557	970
Smith, J. H.	2	1345	62	46	49	58	60	7	60	557	970
Stanger, J. D.	6	2345	62	46	49	58	60	4	25	148	1488
Starna, H.	23	712	344	66	12	70	40	7	6	206	696
Starna, H.	4	1200	967	82	19	86	29	4	101	9	206
Tufta, Gardiner	12	1318	1444	21	75	92	32	6	4	183	41
Tufta, Gardiner	11	5	1318	1444	21	75	92	6	4	183	41
140	7	21367	11571	10	765	66	997	100	98	1481	223
											24400

NEW BRUNSWICK.

Price, N. L.	2	17	465	301	67	14	89	16	12	41	3	143	502	
Reingouche, Northumb'ld.	10	7	1600	2001	93	42	86	4	4	35	271	2312		
Usher, D.	6	24	400	443	70	70	3	3	3	88	798			
Williamson, B.	3	3	132	94	85	2	51	3	3	12	18			
Westmoreland	19	21	2512	2851	88	61	30	23	12	4	165	2	430	3865

PRINCE EDWARD ISLAND.

Gunn, A.	4	23	337	332	86	21	69	11	2	5	180	181	
Needham, E.	12	1	1661	751	87	60	42	17	2	5	19	276	1187
16	24	1998	1080	73	83	11	28	2	10	152	407	2582	

Summary of Colportage in the Three Provinces.

Nova Scotia	146	7	21367	11571	10	765	66	997	100	98	1481	223	11227	24400
New Brunswick	19	21	2512	2851	88	61	30	23	12	4	165	2	430	3865
Prince Edward Island	16	24	1998	1080	73	83	11	28	2	10	152	407	2582	
182	22	25877	15503	41	908	97	1048	114	113	1798	225	12064	31247	

EXTRACTS FROM COLPORTEURS' REPORTS

RELIGIOUS DESTITUTION.

A Colporteur in New Brunswick writes:—I found several old people who had not heard a sermon or seen a minister for years.

Another says:—There is much religious destitution in many portions of my field. There is great need of good and cheap Sabbath School literature.

P. E. Island:—There are many settlements in the Eastern part of this Island very destitute in many respects. It is truly heart-sickening to see the apathy and indifference manifested toward religion or anything that is good, especially where intoxicating liquors have been sold for many years. In such places it is difficult to sell Bibles or good books.

Nova Scotia;—A Colporteur in one of the most favoured counties in this Province writes:—I find many families who never received a visit from a person who would talk with them on the subject of religion, or pray with them. They are too poor to buy books, yet they rejoice that a Colporteur is sent among them. While visiting one section, I found the people without day or Sabbath School, or stated preaching of the gospel. One family, the husband and father of which has been sick three years, stated weeping that he had no one to converse with him about his soul.

I have met with some cases of deplorable ignorance. I found a young lad who knew nothing about God or his own soul. He could not read, and never went to any place of worship. I gave him a Testament to take to his mother.

Another writes,—

The most of the places which I have visited are so exceedingly dark and destitute that, if I state the facts as they are, the readers of my report will say that such statements are exaggerations.

A large number of families in the county never possessed a copy of the Bible. Some were found who had lived eighteen years without a copy, and yet Bibles were kept for sale a few miles from their home. Some set so little value on the Word of God, that although they have no Bible and say they can not buy one, yet I find it difficult to persuade them to accept a copy.

I visited a settlement which had not more than three Bibles in its borders. I was so fatigued by a hard day's work and travelling over

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a rough road, that it was with difficulty I sat in my carriage. The cold reception I met with was still more discouraging. But thanks be to God I have met with one cheering scene in the midst of my difficulties and discouragements. I hope the Lord has led at least one to the foot of the Cross, through the Society's instrumentality.

I have met with a great deal of ignorance in this county. The people seem to think but little about God and their duty to him. They are shrouded in Spiritual darkness. My limited knowledge is not sufficient to meet their ignorance. I gave a Tract on prayer to a young man about twenty-five years of age. He asked me to read it for him as he could not do so himself. Having read it, I asked him 'Do you pray!' He answered, 'I pray every day.' 'Do you pray more than once a day?' I asked, He replied, 'I pray three times a day, in the morning and evening and at my meals.' I enquired, 'Do you think God is pleased with you for this?' His answer was, 'I am sure He ought to be pleased with that?' By his mode of expression, he seemed to think that God was indebted to him.

In the sections that I have visited this appears to be the opinion of three-fourths of the inhabitants. I find it very difficult to deal with them.

In conducting family worship with those where I lodged over night, they do not often know how to act. In one instance while I was thus engaged those present were smoking, talking, &c.

I asked a man if he had a Bible in the house. He said, 'Yes, a large one, I bought from Mr. K. I will bring it down stairs and you can see it.' What he thought was a large, beautiful Bible proved to be a bound volume of the 'Chatterbox,' a beautifully illustrated periodical for children.

Another writes:—In _____ County there are only five or six Protestant ministers, while in the adjoining one there are thirty or forty. In not a few places in this county the people hear a sermon only once in three weeks or a month. True, the people are poor, but one of the blessings that was to flow from our Saviour's mission is, that the gospel shall be preached to the poor. A large part of the people are poor fishermen, yet they are kind-hearted, and have precious immortal souls. And, moreover, our Saviour did not neglect nor despise them, but from this class chose the men who were his nearest and dearest friends, and to whom he first gave the noble mission to preach the gospel to every creature.

A preached gospel being lacking, there is more urgent necessity for scattering good books and encouraging a taste for reading them, This I have kept steadily in view. And I feel very sure that God is in this way making up, in some measure, to the people here for the lack of a preached gospel, by sending silent preachers which will be ready at any time to comfort the mourner, convict the sinner, or counsel the dying.

S' REPORTS

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The following cheering facts are selected from a few of the Colporteur's Reports:

I have had some very interesting conversation with many young and old, who seemed to be anxious and wished to know the way of life. There is one young man in a district I visited, who I have every reason to believe is a sincere christian and who was led to Christ by the agency of the Society this summer. He seemed very happy, and, as I learned, is doing what he can to influence others to come to Christ. Another, in Cape Breton, writes,—In the morning, when leaving a certain house where I lodged, I gave a small book to one of the inmates. An old man asked the name of the book, to which I replied "Believe and thou shalt be saved." The words went by the power of the Spirit like an arrow to the heart of a woman in the house, and proved to be a nail fastened in a sure place. Now I think she is a hopeful convert.

One in the Eastern part of N. S. writes,—I met a pleasing incident in W——. A young man who called to see me told me he was from A—— Co. I asked him if he knew Mr. McG. the Colporteur. He said he did very well. I then asked him if he knew the young man Mr. McG. mentions in his Report as coming to God without Christ. He said, "Oh yes, very well." Something in his answer made me ask him, "Are you the young man?" He said "I am." Here was quite a providence; a young man who respected Mr. McG. and was benefited by him, came to seek me when he heard I was in the place. I believe he is a child of God.

Another in C. B. writes,—As I was visiting a section of my field, I was informed that there was a young girl in the neighborhood dying. In a few minutes, I was at her bedside. She was very weak and a great sufferer. In reply to my questions she said, "I know that this is my death bed." I asked her "are you prepared to die and meet God? Are your sins forgiven." She answered "no, no, no" in a lamentable tone. I conversed with her, about her state as a sinner, and Jesus as the Saviour. I found her very ignorant. All that she knew was that she was not prepared to die. There was a Bible in the house, but it was very little used. I think I can say that I never felt so much as for her. I believed I had a message from God for her and was burdened till I should deliver it. All the powers of my soul seemed to be engaged in telling her the *good news*. I felt assured that God wished to do her good. I knew that all I could do was no more than a breath of air, unless God would send the power. The faith I felt in God's mercy towards her, strengthened me in my efforts and gave me boldness at the throne of grace pleading in her behalf. I thought that the depths of God's love were echoing **MERCY**, when the depths of her wants cried for **MERCY**. Methinks I could understand what was meant, when the Prophet said, "As soon as Zion travailed, she brought forth her children."

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I laboured with her as much as time and ability would allow me. I read to her passages from the Word of God, explained them as well as I could, and prayed with her. This I did, as often as possible, for four weeks or more.

The last conversation I had with her was very satisfactory. I asked her could she trust her soul to Jesus. She replied, "Oh yes; if I had a thousand souls, I would trust Him." I hope to see her at the final judgment on the right hand of the Judge, and as a star in the Saviour's Crown. The work was His, and to Him belongs all the glory.

Another in the Northern part of N. S. writes:—"I am pleased to state that God has been with me. In visiting one section, I engaged in special services in the evening seven or eight nights, and can truly say that God was present. Quite a number professed faith in Christ.

One who laboured earnestly a year in a Western County, in many parts of which great destitution exists, writes:—

The past month, with all its storms and disadvantages, has been very interesting to me. I believe God has been pouring out His Spirit, and saving souls in ———, and at H—I and B—K. This has been principally through the labours of the Methodists. I have attended a great many meetings, and have always taken some part in them, and I have held a good many meetings at B—K—. There is a great deal of interest there. Many are seeking the Saviour. The last evening I was there eight or nine persons rose for prayer. In all my addresses I have explained the Gospel, and urged its acceptance, in the plainest terms. In the Sabbath School I organized there, two or three of the teachers, and a number of the scholars, I think, have been converted. The Superintendent has greatly increased in activity and zeal. He scarcely ever before took any part publicly in religious matters, but now he is very active, and, I think, will be very useful.

The Colporteurs meet with many opportunities of

VISITING THE SICK,

and presenting to them the hopes and consolations of the Gospel.

One in P. E. I. writes:—I have been enabled to present the hope of the gospel to many sick and dying, to cheer the downcast, and speak to the comfort of those that mourn.

Another in N. S. writes:—I visited a poor afflicted woman, and had comforting conversation with her; read the Scriptures, pointed her to Jesus, and prayed with her. I visited several sick persons and endeavoured to lead their minds to Him who has suffered for us. I called to see a very poor man who was dying. In reply to my inquiry about his soul, he said that if he did not die soon, he was tempted to poison himself, as he was suffering so much. I told him

how sinful it was to express himself so; read the Scriptures and prayed with him, when he exclaimed, 'I am a great sinner.'

Another writes:—I visit the sick and try to comfort them and pray with them, I found one poor old man afflicted with cancer, apparently drawing near his end, and, I fear, not prepared for a better world. After conversation, reading and prayer, he was much affected.

Another in the same County writes:—I have visited some on beds of sickness who have since gone to their rest, and while I have been endeavouring to speak to them of the love of Jesus, it has proved a blessing to my own soul. Last Spring I visited the house of an Indian, and sold a Testament to a young female who could read. This fall I found a young man, her brother, wasting away with consumption. He hopes that he is a christian, trusting in the Lord Jesus for salvation.

Another writes:—At P—— C——, I went into a house where there was a very sick woman. She had been ill nine years, had consumption and two or three other diseases. Her case was very sad. She seemed to have lost all hope and comfort and gave utterance to some fearful expressions, such as she wished she had never been born, &c. She told me all the Doctors round had been to see her, and could do her no good. I told her there was one she had not been to, I was very sure. She asked, 'which one?' I told her, Jesus the Great Physician, and showed her that there was no complaint of body or soul which he could not heal. This had the effect of stopping her almost blasphemous language.

In W. H., I visited a woman at the point of death. Her disease was consumption. She was more than eager that I should read God's word to her. I prayed with her, and talked to her some time, urging her to put her trust in Jesus alone, with a child-like confidence.—When I was done she took hold of my hand, and said, she trusted she would meet me in heaven. It was a day of discouragement to me. The people seemed indifferent, but in this hovel, I realized God's presence. I felt that God was beside that dying one, and I believe that a soul went home to heaven from that bed. I went back to my place of lodging with a light step and joyful heart.

The following remarks show

THE VIEWS AND FEELINGS OF THE COLPORTEURS

respecting their work.

One in N. B. writes:—Colportage is indeed a good work; I feel convinced that as it has been the means of much good in other countries, it will also be so in our Province.

One in N. S. writes:—I believe that the work of your Society in placing wholesome literature before the people, and sending out men who love Christ, and labour for the good of souls is admirably adapted to the wants of the people.

Another writes:—I find that the work of a Colporteur is one of toil;

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COLPORTEURS

a good work; I feel good in other coun-

t of your Society in d sending out men admirably adapted

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it requires a great deal of perseverance, and energy, I find much happiness in my labour. I have taken great comfort in talking with aged christians, and those in the bloom of youth. I have received encouragement from several of the ministers of the Gospel, who are pleased to see the "Word of Life distributed among their people. I believe that Colportage is one of the most successful means used to reach the hearts and minds of all classes.

Another writes:—The longer I am engaged in this work the more satisfied I feel that it is a work of God.

Another:—I feel myself very inadequate to the work and very unworthy to labour in the cause of the Divine Redeemer. But it is my desire and aim to promote his glory in the world.

Another:—The Colporteur is a sower of the seed and is not permitted to see directly the fruit of what is sown. But I firmly believe that God will bless every effort which springs from love to Him; and believing this I pray that I may, not only be a christian in speech but that I may by my actions commend the religion of Jesus.

SEIZING OPPORTUNITIES OF DOING GOOD.

A Colporteur in N. B., gave the Tract "Religion without reality" to a man who afterwards said it led him to reflect whether or not it applied especially to him. Gave Tracts and a copy of the Anxious Inquirer to a young man just recovering from illness, hoping that they might be blessed to his conversion. To another on his way to the United States, who had not the means to purchase, he gave Baxter's Call.

Another in N. S. writes:—"I have endeavoured to hold up Jesus the only Saviour and to impress on the hearts of the young especially, the importance of seeking Christ in their youthful days."

Another in N. B. writes:—"I gave a Testament to a poor girl in a Roman Catholic family. I called to see a man who has been many years a sufferer and reduced to extreme poverty. He had part of a very old Bible. I gave him a new one; also a copy of James' Anxious Inquirer. I gave a Bible to a girl who was trying to support an aged father."

The Colporteurs report that they are very generally well received and in many instances hospitably entertained by the Roman Catholics. Many of them gladly purchase the Bible and religious books as the following extracts show:

A Colporteur in N. S. writes:—"It is evident that the desire for knowledge is increasing among the Roman Catholics. Where I could not sell a book last year, I sold Testaments and other books this year. In one place, a young man bought nearly \$4 worth of books."

Another:—"I gave a Bible, Come to Jesus, and the Old, Old Story, to a woman. Visited her again, the other day, and I have reason to believe she has chosen the good part that can not be taken from her."

Another :—" I visited one family and gave the old woman some tracts. The young people were absent. Monday morning two of the girls travelled a mile through mud and rain and bought two Testaments. Tuesday morning, while it was still raining, the third girl came and bought another. One R. C. family sent me word not to call, as they had no money. I went, however, and the old woman bought two Testaments and some small books, and gave them to her girls. I visited another family who were poor. They seemed anxious for a Bible, and I gave them one. To another desirous to get books, I gave a Bible Biography and Come to Jesus."

Another :—" I have found in some places that the French are willing to learn about the better way and receive the Bible and other religious books and Tracts. One French girl who bought a Bible of me last year, told me that she was delighted with it and would not give it up. I sold a Testament to a very intelligent woman who said that she would not only read it herself, but would read it to others also. I have found them, without any exception, remarkably kind.

Another :—" I sold Pike's Guide for young disciples, to a Roman Catholic lady, who was very desirous to get good books and would purchase more if she had means."

Another, in P. E. I. :—" Visited several R. C. families. They purchased books in numbers of instances, such as the Cottager and Artizan, Baxter's Saints' Rest, Great Pilot, Persuasives to Early Piety, Annals of the Poor, Gospel Trumpet, Pilgrim's Progress."

Another :—" I have sold several Bibles and other books to Roman Catholics. A young woman bought a Bible. I tried to recommend to her Jesus and the way to Heaven. She replied, that was just what she wanted to know, and that she would seek for it."

Frequent and earnest REQUESTS FOR PRAYER are sent in such language as follows :

" In conclusion, dear brother, I ask your prayers, and the prayers of the Society, that I may be made humble and kept so ; that I may be useful in this great and good work and be deeply imbued with the Spirit of Him who came to seek and to save the lost."

These labourers are affectionately commended to the prayers of all who love our Lord Jesus Christ.

ACKNOWLEDGEMENTS OF KINDNESS AND HOSPITALITY RECEIVED.

One writes :—" I have met with a hearty reception from the people, wherever I have been, and have enjoyed their hospitality and received much kindness from them."

Another :—" During the three months and nine days, that I was travelling, I met with nothing but kindness. The people are always glad to welcome the Colporteur to their homes and encourage him in his labours."

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Another:—"I have been kindly received wherever I have gone, and I wish here to acknowledge the hospitality of many friends.

"The people seem to regard the Society as one of their own institutions, and to receive its Colporteurs as sent not only by the Society but by God. It really is an excellent opportunity for the faithful to do good. While I have been selling or bestowing printed truth or speaking of Jesus as the way the truth and the life, the attentive ear and the tearful eye have proved to me that the heart was not untouched, and I have prayed that their convictions might be deepened till they shut them up to faith in Christ."

THE RELIGIOUS TRACT AND BOOK SOCIETY OF SCOTLAND.

The following statement shows the rapid progress made by the above-named Society:—

"It is now about seventeen years since the Directors of the Society sent forth their first Colporteur, commending him to the Lord, and hoping that the Agency would be found so useful and successful as to encourage them in their desire and effort to extend it over Scotland. The Lord gave his blessing, and their hopes were more than realized. From year to year an increasing number of friends came to their support, new territory was taken in, and additional colporteurs were added to their staff. Now they have two hundred and two agencies in operation, of which one hundred and eighty seven are spread over the counties of Scotland, and fifteen are planted in England. And the rate of progress from year to year since the commencement of the work has been as follows:—

At the close of 1855.....	3 Colporteurs
" 1856.....	7 "
" 1857.....	25 "
" 1858.....	54 "
" 1859.....	90 "
" 1860.....	110 "
" 1861.....	124 "
" 1862.....	126 "
" 1863.....	126 "
" 1864.....	131 "
" 1865.....	142 "
" 1866.....	159 "
" 1867.....	164 "
" 1868.....	167 "
" 1869.....	169 "
" 1870.....	179 "
" 1871.....	202 "

APPEAL IN BEHALF OF THE COLPORTEURS.

TO THE CHRISTIAN PUBLIC.—You are well aware that the Colporteur work of this Society is not self-supporting. It has to be sustained by the donations and subscriptions of the Christian Public. We have, therefore to endeavour to conduct it as economically as we possibly can; and we are glad to find that in travelling through their several districts, our Colporteurs are relieved of a great deal of outlay by the considerate kindness and hospitality of the people among whom they visit. They are generally entertained free of expense. Seldom are we called upon to meet bills for board, lodging, &c. Nor could we. Our limited resources would not allow us to carry on the Colporteur work, as we are now doing, if we had to pay for every meal and every night's lodging that our Colporteurs require.

We, therefore, in the name and on behalf of the Directors of the British American Book and Tract Society, beg to tender our warmest thanks to all those who, by their kindness and hospitality to our Colporteurs, have cheered their hearts, and helped them on in their good work. May Heaven richly reward them!

And having experienced your kindness in the past, we confidently rely upon it for the future. Brethren aid the Colporteur in every way that you can in his labour for Christ; and "you shall in no wise lose your reward."

Yours in Christian Bonds,

D. HENRY STARR, Chairman.

ALLAN SIMPSON,
Pastor Poplar Grove Presbyterian Church, Halifax.

E. M. SAUNDERS,
Pastor Granville Street Baptist Church, Halifax.

J. FRASER CAMPBELL,
Pastor Richmond Presbyterian Church.

J. K. SMITH,
Pastor Fort Massey Presbyterian Church.

W. H. WISWELL.

Distributing
Committee.

ACKNOWLEDGEMENTS.

We are largely indebted to Messrs Allan Brothers, Proprietors of the Royal Mail Steamers, who continue to carry our Packages free of freight, and thus greatly aid the benevolent work of our Society.

Also to the Nova Scotia Auxiliary Bible Society for the liberal terms on which the publications of the British and Foreign Bible Society are furnished to our Colporteurs:—

To the National Bible Society of Scotland for the very favourable terms on which Bibles, (especially in Gaelic) are supplied to us:—

To the various Railway and Steamboat Lines in Nova Scotia and New Brunswick for free passage to the Secretary.

The Press, both religious and secular, have kindly and generously aided the Society, by inserting notices of its operations, of the Anniversary, advertisements, &c., free of Charge.

The help thus given so freely enables the Society to extend, more largely than it otherwise could, the benefits of Colportage and free distribution of the Bible, good Books and Tracts to the destitute. We, therefore, make these acknowledgements with many thanks.

British American Book and Tract Society in account with Geo. H. Starr, Treasurer.

1872.	Dr.	By balance last year	309 67
1872.	Dr.	Received for Periodicals	8,734 70
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			8,045 00

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British American Book and Tract Society in account with Geo. H. Starr, Treasurer.

		1872.		1873.	
		Dr.	Cs.	Dr.	Cs.
Dec. 31.	To paid for Publications.....	\$18,458 58		By balance last year.....	\$ 309 67
	" " Colportage.....	6,378 00		Received for Periodicals.....	3,734 70
	" " Insurance.....	494 71		Store Sales.....	7,863 65
	" " Advertising and Printing.....	282 02		Colp. Sales.....	15,196 90
	" " Store Expenses.....	70 04		Donations.....	3,327 73
	" " Stationery.....	422 42		N. S. Bible Society.....	160 00
	" " Freight.....			D-ty for Rev. J. Nickolson.....	12 58
	" " Postage, including postage prepaid on 30,000 Peri- ods monthly.....	484 09			
	" " Duty.....	946 96			
	" " Salaries of Secretary and four Assistants in the Depository.....	2,380 00			
	" " Travelling Expenses of Secre- tary and Assistant.....	163 02			
	" " Balance on hand.....	473 38			
		<u>\$30,605 23</u>			
					<u>\$30,605 23</u>

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BY THE PAYMENT OF FIFTY DOLLARS AND UPWARDS.

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Graham,
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Hill, P.
Jordan,
Kandich
Kinnear
Lewis, I

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DeWolfe, Chas. F.	10 00	Murray, A. S.	1 00
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Ellis, David	2 00	Oxley, J. B.	5 00
Farquhar, James	5 00	P. S.	10 00
Forrest, Alex., jr.	5 00	Roche, Wm. jr.	4 00
Forrest, James	2 00	Scott, James	5 00
Fraser, W.	1 00	Smith, J. Sanford	2 00
Grant, Peter	5 00	Smith, J. W.	20 00
Gray, Donald	1 00	Stairs, John	10 00
Grove, Miss	1 00	Stephen A.	1 00
Hamilton, R. C.	2 00	Taylor, H. A.	5 00
Harrington, W. D.	2 00	Thompson, P.	4 00
Hart, Jairus	40 00	Tremain, R.	1 00
Hart, R. I.	100 00	Troop, Geo. J.	5 00
Hesslein, Henry	5 00	Waddell, W. H.	4 00
Humphrey, Wm.	1 00	Webb, W. H.	5 00
Hunter, C. D.	13 00	Weir, J. A. R.	4 00
Jack, Peter	5 00	Whidden, G. C.	1 00
James, Alex.	4 00	White, S. A.	10 00
Johns, T. W.	2 00	Wilson, J. E.	2 00
Jones, A. G.	4 00	Wright, C. W.	2 00

\$617 96

Logan, Wm.

Aymar, W.
 Baker, War
 Balcom, R. I
 Bishop, Wil
 Cox, Rev. J.
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 Goucher, H
 Halfyard, Jo
 Jacques, Al
 Johnson, Jo
 Kent, Isaac
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 Magee, Boy
 Miller, Wil
 Moore, Isaac
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	Annapolis.	
Aymar, W. 0 25	
Baker, Ward 0 50	
Balcom, R. F. 0 24	
Bishop, Wills 9 00	
Cox, Rev. J. D. 1 00	
Fitzrandolph, R. F.	.... 1 00	
Friend	.... 0 25	
Goucher, Henry	.... 0 50	
Halfyard, Joseph D.	.... 1 00	
Jacques, Alex.	.... 0 25	
Johnson, John	.... 0 25	
Kent, Isaac	.... 0 75	
Maconnel	.... 0 48	
Magee, Boyd	.... 0 50	
Miller, William	.... 0 60	
Moore, Isaac	.... 0 20	
Morse, Rev. J. C.	.... 2 00	
Othet, Thomas	.... 0 50	
Oxner, Thomas	.... 0 25	
Parker, Nathaniel	.... 1 00	
Phinney, Edward	.... 0 60	
Phinney, Elias	.... 0 60	
Randolph, Robert	.... 2 00	
Richey, Rev. James 4 00	
Sanston, John 0 50	
Spinney, Berwick 0 50	
Stephenson, Wm. 0 25	
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Wright, William 1 00	
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Archibald L. \$0 50	
Beck, W. J. 2 00	
Burnside, James 2 00	
Burnside, Miss Minney 0 50	
Cameron, Alex. 0 50	
Copeland, J. D. 0 50	
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Cunningham, Mrs. W. E. 0 50	
Goodfellow, Rev. P. 1 00	
Harrington, A. D. 0 50	
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Harrington, C. H. 0 50	
Harrington, Daniel 1 00	
Howard — 0 50	
King, T. M. 2 00	
Kirk, Adam 2 00	
McGregor, James	.... 0 25	
McMillan, John	.... 2 00	
McQuillan, Rev. J. B.	.... 0 60	

Murphy, Daniel	.... \$0 50
McInnis, A.	.... 0 50
Pushee, George N.	.... 0 75
Randall, N.	.... 0 50
Robb, J. F. 2 00
Turnbull, S. A. 0 50
Whidden, C. B. 2 00
Whidden, W. R. 0 50
Wilkins, Miss Harriet 0 25
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Herbert, Miss 0 75

Baddeck.

Dunlop, David 1 00
Hart, Joseph 4 00
McCurdy & Son, D. 4 00
McKenzie, Rev. A. 1 00
McKinnon, Archie 0 50
McRae, D. 0 50
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Bedford.

Wilson, Miss ... 2 00

Big Glace Bay, C. B.

Blackett, Wm. 0 50
Brown, Wm. 0 24
Buchanan, Angus 0 25
Campbell, Kenneth	.... 0 25
Campbell, Malcolm 1 00
Campbell, Wm. 0 50
Fraser, Mrs. John 0 25
Friend 0 30
Friend 0 50
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Friend 0 15
Friend 1 00
Greig, James 0 50
Hitching, J. E. 0 50
Keagan, Mrs. 0 25
McAulay, D. 0 25
McAulay, Kate	.... 0 25
McDonald, John	.... 0 25
McDonald, John	.... 0 25
McDonald, Duncan	.... 0 50
McDonald, Mrs.	.... 0 24
McDonald, Mrs.	.... 0 25
McDougall, Donald	.... 0 25
McDougall, John	.... 1 00
McDougall, M.	.... 0 50
McDougall, Mrs.	.... 0 25
McDougall, R.	.... 0 25
McInnis, Philip	.... 0 50
McIver, John 0 50
McKenzie, Duncan 0 50
McKenzie, Mrs. D. 0 24
McKenzie, John 0 25

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Durham.
 Miller, Miss \$1 00

Falmouth.
 Shaw, Rev. D. D. 4 00

Five Mile River.
 Collection 1 13
 German, G. 0 50
 McDougall, Wm., M.P.P. 10 00
 McDougall, Gilmore 0 50
 McDougall, James 0 85
 McQuarrie, D. 0 25
 Putnam, A. 0 50
 Whittier, W. S. 1 00

\$14 73

Gays River.
 Presbyterian Church 6 15

Goldenville.
 Cumming, J. 1 00

Green Hill.
 Borden, Rev. J.R. 2 00
 Coll. in Methodist Church 1 40
 Crowell, Miss E. 0 24
 Horton, D. G. 1 00
 Powell, Miss Conrad 0 50
 Snow, George 0 50
 Snow, W. A. 0 24

\$5 88

Guysborough.
 Buckley, James H. 0 75
 Cumming, John 0 50
 Friend 0 50
 Hart, Abner 1 00
 Hart, Joseph 0 50
 Hart, Rev. Thomas 1 00
 Hart, William 1 00
 Heffernan, Hon. W. O. 1 00
 Jost, Burton 0 50
 Jost, Christopher 1 18
 Jost, George 0 50
 Jost, Rev. J. V. 1 00

\$9 43

LaHave.
 Presbyterian Church, per
 McMullan, Rev. D. 5 00

Lake Ainslie.
 McGregor, Murdoch 20 00

Liverpool.
 Agnew, M. F. \$1 00
 Anderson, Wm. 1 50
 Appleton, C. 1 00
 Beales, A. 0 50
 Bill, Chas. 1 00
 Bill, S. T. R. 1 00
 Bryden, S. W. 1 00
 Calkin, T. P. 8 00
 Campbell, John 1 00
 Chase, J. M. 0 50
 Cobb, J. W. 1 00
 Collie, James 1 00
 Collins, William 1 00
 Cowie & Sons 2 00
 Crowell, Jonathan 1 00
 Day, Thomas 0 50
 Drew, W. J. 0 50
 Farish, Dr. 1 00
 Firth, C. N. 0 50
 Freeman, C. M. 0 50
 Freeman, J. N. 1 00
 Friend 1 00
 Friend 0 50
 Friend 0 50
 Friend 0 48
 Forbes, Dr. 1 00
 Hammett, N. D. 1 00
 Hemeon, J. L. 0 50
 Harrington, A. 1 00
 Innis, Joshua 0 50
 Kempton, E. W. 1 00
 Kennedy, N. 1 00
 McDonald, E. M. 1 00
 McLearn, J. D. 1 00
 Marshall, J. N. S. 0 50
 Murray, S. S. 1 00
 Nickerson, J. F. 1 00
 Patillo, T. R. 2 00
 Patillo, T. 1 00
 Payzant, A. 0 50
 Payzant, N. 0 50
 Rees, Capt. Thos. 1 00
 Snow, E. S. D. 1 00
 Sponagle, L. A. 2 00
 Sponagle, J. S. 1 00
 Sterns, Miss 1 00
 Sterns, R. S. 1 50
 Tupper, S. C. 2 00
 Wright, Chas. F. 0 50

\$53 48

Little Bras D'Or.
 Christie, John H. 2 00
 Gammell, William 5 00
 McGregor, John 1 00

\$8 00

Little River.		Middle Stewiacke.	
Friend \$0 25	Collection at meeting \$0 78
McMillan, Rev. M. 0 50	" per Alex. Kenedy 6 15
Ogleby, Wm. 1 00		
Wilkins, Rev. T. 1 00		
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	\$2 75		\$6 93
Lingan Mines.		Milford.	
Lynk, Donald 20 00	Andrews, Miss Mary 0 25
		Blackburne, David 0 25
		Blackburne, Mrs. E. 0 50
		Bond, B. 0 25
Lookport.		Colter, John B. 0 25
Chipman, J. L. 1 00	Cook, Albert 0 50
Chipman, William 1 00	Currie, Henry 1 00
Chipman, X. Z. 1 40	Dickie, Miss Jane 0 50
Churchill, Lewis P. 2 00	Eisenhour, Edward 0 50
Collection in Baptist Ch. 7 00	Gilbert, Josiah 0 25
Fish, A. H. 1 00	Gordon, Mrs. H. 0 25
Fish, Marion 0 24	Keys, Samuel 1 00
Hammond, Ross 0 50	McDonald, Christina 0 50
Locke, Austin 5 00	McDonald, David 0 25
Locke, H. 1 55	McDonald, Edward 0 25
Locke, Henry 1 00	McDonald, Henry 0 50
Locke, John 0 60	McDonald, John 0 10
	<hr/>	McDonald, Miss Mary 0 25
	\$22 29	McDonald, Thos. 0 25
		McDonald, Wm. 0 25
Lunenburg.		McKenzie, A. 0 25
Andrews, Alfred 1 00	McPhee, Martha 1 00
Amburg, Mrs. Chas. 0 25	Madill, Geo. H. 2 00
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Beckwith, R., M.D. 0 50	Wardrop, J. S. 0 50
Burns, Christian 1 00	Wardrop, Wm 1 00
Burns, Miss Sarah 1 00	Wickwire, Dyer 0 10
Creighton, Mrs. G. 0 24	Wickwire, James 0 10
Cruikshank, Mrs. 0 25	Wickwire, Johannah 0 25
Curl, Miss 0 25	Wickwire, John 0 50
Dowling, Miss Alice 0 50	Wickwire, Wm. 0 05
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Fink, Lewis 0 25		
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Murray, John 20 00	Campbell, John 0 50
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 Snow, Mrs. Jos. A. 0 25
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 Ross, Mrs. Wm. 0 97

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 D. T. 0 25
 Gillis, Angus 0 25
 Gillis, Kenneth 0 50
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 Cox, J. 0 50
 Crowell, J. C. 1 00
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A TENTH FOR THE LORD.

BY BLIND HOHANNES,

THE "WALKING CONCORDANCE."

MISS WEST, of Harpoot, preserved the following notes of a sermon which she heard from this blind preacher—a graduate of the Harpoot Seminary, in connection with the American Missions in Turkey, and called, from his knowledge of Scripture, the "Walking Concordance."

"The preacher commenced his discourse by repeating that striking passage in Malachi, "Will a man rob God? Yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings," &c. He then told us that he proposed to show from the Word of God that the giving of a tenth to the Lord was a primitive institution, attended with great benefits and blessings to the givers, and perpetuated and enforced under the *new dispensation* no less than the old. "Open your Bibles," he said, "at the 14th chapter of Genesis, and let some one read the 18th and 20th verses." Bibles were instantly opened all over the house, and the passage read, in clear tones, by one of the congregation. "Abraham gave tithes to Melchizedek," said the preacher, "more than 400 years before the giving of the law to Moses:—Abraham, the father of the faithful, whose children the Jews gloried in being—Abraham, whom even Moslems honour and call the blessed."

"Now turn to the 28th chapter and read the 20th, 21st, and 22d verses." Jacob's vow was read, concluding with the words, "And of all that thou shalt give me, I will surely give the tenth to thee." He then rapidly drew the contrast between Jacob's *going* to Padan-aram—alone, and in utter destitution — and the *return*, with his flocks, and herds, and camels, men-servants and maid-servants. "And now," he said, "open at the 27th of Leviticus, and read the 30th verse. 'And all the tithe of the land is the Lord's,'—nine-tenths for yourselves, but one-tenth is holy unto the Lord. Open at Numbers xviii. and read the 20th, 21st, 26th, 28th and 29th verses." Hohannes then said, the Levites who ministered in the house of the Lord, were to have no part or inheritance in the *land*, for the *tithes* of the people were to be their inheritance; and of these tithes, *they* were to offer a *tenth* to the Lord, "even of all the best thereof!" "Read Deut. xiv. 22, and xxvi. 12. See the abundant provision made, not only for the Levites, but also for the stranger, the fatherless, and the widow. Read also 2 Chron. xxxi. 4, 10, where the people are described as obeying the command of God, and bringing in *abundantly* of the increase of the land. And the chief priest answered king Hezekiah, when he questioned him concerning the *heaps*—'Since the people began to bring the offerings into the house of the Lord, we

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"Open your Bibles at Matthew xix. 29, and Mark x. 29, and read the glorious promise to those who truly '*forsake all*' for Christ and his cause. See," exclaimed Hohannes, "how rich the reward! A hundred-fold in this life, and *life everlasting* beside! Now open at Luke xix., read from the 2nd to the 10th verse. Note the words of Zaccheus: 'The half of my goods I give to the poor'—and mark the answer of our Saviour. But what, say you, is salvation to be *bought with money*? We all know that it is 'without money, without price.' Why then this blessing upon Zaccheus?" "Because," answered one of the congregation, "the *giving* was the fruit of his *faith*!" "Yes," rejoined the preacher, "Zaccheus brought forth fruit worthy of true repentance, and immediately received the promised blessing.

"Now let me tell you a story. When I was in the seminary, our teacher was very anxious that we who were soon to become pastors should work upon right principles; and he often talked to us of our duty, as leaders, to teach the people to do for themselves. He sometimes told us of places where much had been expended by missionaries, and little real good accomplished, because the people had not been taught to give for Christ's cause. 'In one little village,' he said, '40,000 piastres was spent, the people giving only 50 piastres during thirteen years! And the work in that place amounts to nothing to-day, in consequence of this unwise course.' When my course of study was finished, I was appointed to that village. I had no desire to go to that field, but God had so ordered, and I went. The missionaries told me that my wages as a single man would be 1500 piastres (sixty dollars) per year, of which the people were to raise 600 piastres.

"Soon after I went there, a neighbouring pastor came over to the village, and we held a meeting with the brethren. They had with difficulty subscribed 500 piastres per year. I told them the missionaries had said they would raise 600. '*Never!*' they exclaimed, 'we cannot raise another *para!*' And Pastor M. said it was impossible—they were too poor. 'Where then shall I get my other hundred?' I asked. 'We will help you from our place,' he answered.

"That night I thought much on the subject. I said to myself—'Suppose the American Board should withdraw its support from this and other feeble churches, what will become of them?' And I prayed: 'O Thou who knowest all things, and with whom are all plans, show thy ignorant servant how thy kingdom can best be established in this land.' And it seemed to me that a voice said, in my soul—'It can be done, *by giving one in every ten!*' When I thought it over, it occurred to me to test it first in my own case. One tenth of my 1500 per year would be 150 piastres. 'No!' I said, 'I can't give as much as that; I should suffer for it.' But when I came to take it out of every *month's* allowance, it did not seem so much. 'One tenth of my 125 per month, will be 12½ piastres; *I can do it!*' I said, 'and *I will*, even if I have to pinch a little!' Pastor — visited us about that time, and I laid the subject before him. 'It can be done,' he said, 'and it must be. I will give a tenth of my

salary.' And so said Preacher —, who also came over. 'Well, then,' I said, 'do you think that it will do for me to lay it before the brethren?' 'Yes,' they replied, 'it is the best thing you can do.' So I prepared myself and preached to the people on the next Sabbath. The Lord blessed his own word. They accepted it. When we made a rough estimate it appeared that their *tenths* would amount to more than my entire salary! 'Why, how is this?' they all said; 'it was so hard before, but now it comes very easy, and is truly pleasant.'

"To show you how God blessed that little flock, I mention one case. One of the brethren had a vegetable garden, which the Turkish official had estimated at 900 piastres, taxing him 90 piastres. Others said it was too much; it would not produce that amount. But mark the fulfilment of the promise in Malachi iii. 10. That brother sold 3000 piastres' worth of vegetables, besides what was eaten by a household of thirty-two persons, and given away, amounting to full 3000 more. Others were also blessed, and all acknowledged that they had never known a year of such prosperity. The people not only supported their preacher and school-teacher, but also paid over 2000 piastres for their purposes."

The preacher was about to close his discourse when a member of the congregation arose and asked permission to say a few words. "I have learned," he said, "from one of the missionaries, another truth which has great weight in this giving of one-tenth of our income to the Lord. Under the old dispensation, the Jews were only required to care for their own nation, but under the new dispensation the command is, 'Go ye into all the world and preach the Gospel to every creature!' Therefore a *tenth* is not enough for Christians to give." To this the preacher responded: "A *tenth* is the *very least* that a disciple of Christ can give. Over and above that, he should give as God prospers him." "And now," he added, "let us seek the aid of the Holy Spirit, that we, and all our offerings, may find acceptance before God."

Miss West adds:—it was worth much to see and hear one who had been so evidently taught of the Spirit, and made the honoured instrument of laying a new foundation-stone for the building of Christ's church throughout the world! For the new ray of light that dawned in that obscure village of Armenia, two years since, has begun to radiate from many distant points, and we believe that it will solve the problem of the support of Christian institutions in all lands, and hasten the day when the earth shall be filled with the glory of God. Well may every worker in foreign lands say, with Jesus: "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight."—*Abridged from the Missionary Herald of the American Board of Foreign Missions.*

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AN ACT

To Incorporate the British American Book & Tract Society.

Passed the 18th day of April, A.D., 1872.

Section.	Section.
1. Incorporate Purposes. 2. Real Estate. 3. Election of Officers, &c.	5. Fees for membership. 6. Present Bye-Laws valid, until repealed.
<p>Be it enacted by the Governor, Council and Assembly, as follows :</p> <p>1st. Thomas A. Brown, George W. Hill, John Forrest, John A. Clark, John E. Goucher, George H. Starr, Alexander McBean, Robert N. Beckwith, Joseph Bell, John S. McLean, Robert Murray, Daniel McN. Parker, Henry N. Paint, David Blackwood, D. Henry Starr, William Roche the younger, William Montgomery, William B. McNutt, Edward M. Saunders, Allan Simpson, W. Sawers Sterling, Edward Binney, Jairus Hart, J. Fraser Campbell, James B. Morrow, William H. Wiswell, Brenton H. Collins, P. Carteret Hill, Charles D. Hunter, and their Associates, Successors, and Assigns are hereby constituted a body incorporate by the name of the British American Book & Tract Society, for the purpose of circulating, through Colportage and other means, religious Books and Tracts among the People.</p> <p>2nd. The corporation may purchase, take and hold real estate, not exceeding One hundred Thousand Dollars in value, and may sell, mortgage, lease, convey or otherwise dispose of as may be deemed expedient for the purposes of the Society.</p> <p>3rd. The business affairs and property of the Society shall be managed by a President and Board of Directors, to be elected annually, or from time to time as the Corporation shall see fit. The Annual meeting for the Election of Officers shall be held in the City of Halifax in the month of February in each year. The corporators in the first section by name mentioned, being the President and Board of Directors now in office shall continue in office until their successors shall be appointed.</p> <p>4th. Any person may become a member of the Society for one year, by paying the sum of One Dollar to the funds thereof; and may become a member for life, by paying twenty dollars.</p> <p>5th. The Constitution and Bye-Laws now in force, and which were adopted at a meeting of the Society held at Halifax, on the second day of August, 1867, shall continue in force until altered or repealed in accordance with the Constitution.</p>	

ALLAN LINE,
OF
Royal Mail Steamers,

BETWEEN

Liverpool, Halifax, Norfolk and Baltimore.

LEAVING LIVERPOOL EVERY ALTERNATE TUESDAY: SAY

TUESDAY, March 25, 1873.

“ **April 8,** “

“ **April 22,** “

and so on every fortnight.

PASSAGE MONEY FROM LIVERPOOL TO HALIFAX.

First Cabin £15 15s., to £18 18s., Steg.
Steerage, £ 6 6s., “

A limited number of intermediate passengers carried at £9 9s.
Sterling, Ship finding Bedding and Mess utensils. Leaving
Halifax for Liverpool every alternate Tuesday, say

March 25, 1873.

April 8, “

April 22, “

and so on every fortnight.

PASSAGE MONEY FROM HALIFAX TO LIVERPOOL

First Class \$75.00.

Steerage, + + \$25.00.

APPLY TO

S. CUNARD & CO.,

Halifax, March, 1873.

AGENTS.