

THE
SECOND ANNUAL REPORT
OF THE
British American
BOOK AND TRACT SOCIETY

ADOPTED AT THE ANNUAL MEETING,

HELD AT

HALIFAX, FEBRUARY 21, 1870.

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

DEPOSITORY: 66 GRANVILLE STREET.
HALIFAX, N. S.:
1870.

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Constitution of the Society.

1. This Society shall be denominated the "British American Book and Tract Society," the object of which shall be to diffuse the knowledge of our Lord Jesus Christ as the Redeemer of sinners, and to promote the interests of vital godliness and sound morality, by the circulation—through colportage and other means,—of Religious Books and Tracts, calculated to receive the approbation of all Evangelical Christians.
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. The 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, four Vice-Presidents, a Treasurer, two Auditors, and twenty Directors, shall be chosen.
4. The Board of Directors shall appoint a Depositary, 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 a 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 Depositary one month previous to the annual meeting, and inserted in the call for such meeting.

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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. Please to state the number of volumes, and the ages of the children for whom they are required.

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:—

1 VICTORIA, cap. 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 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 their Treasurer for the time being, whose receipt shall be a sufficient discharge for the same.

THE NOVA SCOTIA BIBLE SOCIETY'S DEPOT

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ANNUAL MEETING

OF THE British American Book and Tract Society.

A Union Prayer Meeting, in connection with the Anniversary exercises of the British American Book and Tract Society, was held in Grafton Street Wesleyan Church, on Monday evening, February 21st, at half-past seven o'clock, P. M. In the absence of the Hon. M. B. ALMON, President of the Society, on account of illness, the Rev. GEO. W. HILL, one of the Vice-Presidents, occupied the chair.

After singing the hymn, commencing—

"From all that dwell below the skies,
Let the Creator's praise arise,"

The Rev. J. A. CLARKE, Pastor of the Church, led in prayer. The Chairman delivered the opening address, congratulating the Society on its success. An abstract of the Report was read by the Secretary.

On motion of D. BLACKWOOD, Esq., seconded by W. MONTGOMERY, Esq., it was

Resolved, That Union Missionary Colportage, combining the personal prayerful efforts of Christian men, in seeking to win souls to Christ, and the distribution of religious books and Tracts, of an evangelical character, is an important auxiliary in promoting the cause of the Gospel, especially among the more destitute of our population.

After which the hymn, commencing—

"Jesus shall reign where'er the sun
Doth his successive journeys run,"

was sung.

And J. B. MORROW, Esq., led in prayer for the divine blessing on the Society.

On motion of the Hon. S. L. SHANNON, seconded by the Rev. A. SIMPSON, it was

Resolved, That the Annual Report, an abstract of which has now been read, be published, under the direction of the Executive Committee, and that devout thanks be rendered to God for the divine favor in prospering and enlarging the operations of the Society, and for the crowning blessing of souls saved through its instrumentality.

After the election of the Board of Directors, the Doxology was sung, and the Benediction pronounced, when the meeting adjourned.

OFFICERS FOR 1870.

President:

HON. M. B. ALMON.

Vice-Presidents:

REV. G. S. MILLIGAN, REV. G. W. HILL,
REV. J. E. GOUCHER, REV. JOHN FORREST.

Treasurer:

GEORGE H. STARR.

Secretary:

REV. A. McBEAN.

Auditors:

R. N. BECKWITH. JOSEPH BELL.

Directors:

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| REV. F. ALMON, | W. MONTGOMERY, |
| REV. E. M. SAUNDERS, | D. BLACKWOOD, |
| REV. A. SIMPSON, | HON. DR. PARKER, |
| REV. R. MURRAY, | T. F. KNIGHT, |
| REV. J. A. CLARKE, | W. B. McNUTT, |
| W. S. STIRLING, | W. ROCHE, JUNR., |
| J. S. MACLEAN, | H. N. PAINT, |
| T. A. BROWN, | EDWARD BINNEY, |
| A. K. DOULL, | JAIRUS HART, |
| D. H. STARR, | W. H. WISWELL. |

Publication Committee:

REV. R. MURRAY, REV. J. E. GOUCHER,
REV. F. ALMON, REV. J. A. CLARKE.

Finance Committee:

D. BLACKWOOD, W. B. McNUTT,
H. N. PAINT, W. MONTGOMERY,
T. A. BROWN.

Distributing Committee:

D. H. STARR, W. ROCHE, JUNR.,
T. F. KNIGHT, REV. A. SIMPSON,
REV. E. M. SAUNDERS.

In presenting humbly and gratefully the past year. Success to the Divine blessing of Christ. The liabilities have been spared but on the contrary more earnest efforts and Grace has given Let us with one voice beseech a more

The receipts for donations and subscriptions for Periodicals, \$12,093.91. For \$510.40. From Balance from previous year \$14,583.

The total expenditure of \$9,581.25 for postage. All other expenses \$85, leaving the balance

There were circulated 3,261 Bibles,

SECOND ANNUAL REPORT.

In presenting their Second Annual Report, the Committee would humbly and gratefully acknowledge the goodness of God during the past year. Success has attended all the operations of the Society. The Divine blessing has been graciously granted in leading souls to Christ. The lives of all the office-bearers, members and laborers, have been spared. There have been no reverses or discouragements, but on the contrary much to encourage and stimulate to renewed and more earnest effort, in the glorious work, which the God of Providence and Grace has given us to do. "Hitherto hath the Lord helped us." Let us with one heart ascribe to the Triune Jehovah all praise, consecrate anew to Him our work in all its relations and influences, and beseech a more abundant manifestation of the Divine favor.

RECEIPTS AND EXPENDITURES.

The receipts for the year ending December 31st, have been in donations and subscriptions \$1470.41½. For sales,—including \$2253.81½ for Periodicals, \$3974.44 by Colporteurs, \$6,765.52½ from Store,—\$12,093.91. For debts due the Depository on Barrington Street, \$510.40. From Nova Scotia Bible Society, for rent, &c., \$120.00. Balance from preceding year, \$389.08½, making the total resources of the year \$14,583.81½.

The total expenditures have been \$14,364.69, of which amount the sum of \$9,581.20½ has been paid for publications, \$1,608.64 for Colportage. All other expenditures, as per Treasurer's Report, \$3,174.85, leaving the balance in the Treasury \$219.12.

CIRCULATION.

There were circulated during the year over 50,000 volumes, including 3,261 Bibles, 1,882 Testaments, 4,026 Pilgrim's Progress, 3,250

them broadcast over our country. Remaining true to their respective Churches, and retaining their liberty to worship God according to their own prescribed forms and cherished views, they here cordially and heartily unite on one common broad platform in disseminating those truths on which they are agreed. Hence books and Tracts on controverted points are excluded. Keeping steadily in view the great object of making known to lost sinners the fulness, the freeness, and the sufficiency of Christ and His salvation, and man's entire dependence upon divine grace, a spirit of harmony and love has characterised the counsels and efforts of the Committee.

The *relations* of the Society to the Churches are intimate. All its officers and laborers are members—some office-bearers and some Pastors—of the various evangelical Churches. Our work is simply auxiliary to that of the ministry, and yet an important part of the work of the Church. The same truths are disseminated, and the same duties inculcated, that are preached and enforced in all evangelical pulpits, and that are owned by the Spirit of Truth everywhere in saving souls. The great objects of the ministry and of the Church are thus advanced. The *readers* of our publications become more intelligent and appreciative *hearers* of the Gospel, ignorance is dispelled, prejudice removed, the careless awakened, the inquirer directed, the believer quickened, and the desponding encouraged. The *scheme* of the *Church* will be better supported, through the circulation of works on systematic beneficence, as well as by the higher tone of intelligence and piety promoted by the reading of standard religious works. In the same way every good cause will be helped forward, while no good work will be retarded through the influence of our Society. The number of readers will be increased, the Word of God will be more largely circulated, read, and studied more, Sabbath Schools will be increased and made more efficient, and teachers better qualified for their work.

The *objects* of our Society must commend themselves to every lover of God and of His fellow-men. Those objects, briefly stated, are the salvation of souls, and the promotion of the interests of morality and religion, by installing as household pastors, in the homes of the people, the best productions of sanctified genius, seeking out, in the highways and hedges, the spiritually destitute, ignorant, and careless, making known to them the glad tidings of salvation, and supplying our whole population with the most valued Periodicals and books that are issued from the religious press.

THE DEPOSITORY.

The Proprietors of the Religious Tract, Book, and Bible Depository on Barrington Street, transferred their stock and effects to this Society about the close of the year 1868. The Committee had previously rented for a term of five years the premises now occupied, 66 Granville Street. By this addition to its means, with the large list of subscribers to Periodicals, the Sabbath School, and general trade formerly connected with that useful institution, the Society was enabled, at the beginning of last year, very considerably to enlarge its operations. The capital thus provided, including what had previously been contributed in donations by friends in Halifax and elsewhere, has been turned over four times during the year. The demand for Periodicals, Tracts, Sabbath School Books and Bibles, has been constantly increasing. The Depository is more than self-sustaining, and contributes, to a considerable extent, to the Society's benevolent work of free distribution and Colportage. Every effort is made to keep on hand a good supply of the most valuable religious works for Clergymen, Sabbath School Teachers, families, and youth.

THE BENEVOLENT OPERATIONS

Of the Society have increased. The gratuitous distribution has exceeded that of the preceding year to the amount of \$982.43. The sum of \$1,608.64 has been expended in Colportage, being \$138.23 in excess of the total donations and subscriptions received by the Society. All the contributions made to the Society by individuals or Churches will be faithfully expended, according to the best judgment of the Committee in Colportage and gratuitous distribution.

VOLUNTARY TRACT DISTRIBUTION.

Never before, in any one year, were so many Tracts distributed in this Province as during the past twelve months. There is evidently a growing interest in this as a means of doing good. It is greatly to be desired that organized, systematic, Tract distribution, might be generally undertaken in this city, and in the towns and rural districts of our country. If this were so, many careless, impenitent souls would be savingly reached with the truth, Christians themselves would be quickened, religion revived, vice and immorality checked, and the cause of Christ greatly advanced.

"It is my conviction," says a popular writer, "that more will have to be done through the press. * * * Tracts can go everywhere.

Tracts know no fear can be multiplied without expense. They run giving to all, and as well as to a multitude require no public room kitchen or the shop, in the omnibus, on the fields. They take not betray them into hands always answer questions four times over, if you every subject, and often and well. They cost teachers of all classes

This is a means of Jesus. They can do business, in the street the coach. Select none of goods or in letters was the means of Colporteur to an old the interests of his consistent, Christian life Way of Peace, by through its teachings his Saviour. The Society the Report for last year a Tract being among drunkenness and wretchedness, through effort co-worker with God, known the glad tidings that many others may considerations and support of Christ, *our manner* lence, and of good-will to souls."

"Be courteous. Let the eternal interests, Be not dictatorial. Influence may be lost

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 parlor or the closet, in the railway carriage or in the omnibus, on the broad highway or in the foot-path 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 vehicles of the truth; the teachers of all classes; the benefactors of all lands."

This is a means of usefulness which all can use who love the Lord Jesus. They can distribute little books or Tracts in their places of business, in the street, on the wharf, in the cars, in the ferry-boat, in the coach. Select messengers of truth may be enclosed in packages of goods or in letters. A Tract recently given to a young Romanist was the means of leading him to Christ. Another was given by a Colporteur to an old man living in neglect of the means of grace and the interests of his soul. He was awakened, and is now leading a consistent, Christian life. An earnest worker of this Society sent "God's Way of Peace, by Bonar, to a friend out of Christ. He was led through its teachings, to the possession of a joyful hope in Christ as his Saviour. The Secretary of the Windsor Tract Society states in the Report for last year, "We have heard, since our work began, of a Tract being among the means of a soul's conversion—of a house of drunkenness and wretchedness made one of sobriety, and, we trust, of piety, through effort put forth." It is a blessed privilege thus to be a co-worker with God, and a fellow-worker with his people, in making known the glad tidings of salvation to perishing sinners. In the hope that many others may be induced to engage in this work, the following considerations and suggestions are offered:—"As laborers in the cause of Christ, *our manners* must savor of the spirit of Heavenly benevolence, and of good-will towards men. A failure here may be ruinous to souls."

"*Be courteous.* Let it appear that you have a regard not only for the eternal interests, but for the feelings, of those whom you address. Be not dictatorial. By assuming an unwarrantable superiority, your influence may be lost forever."

"In meekness, imitate the example of the Saviour. Seek not to coerce men into religion, but recommend the Gospel to the conscience, by exemplifying its amiable dispositions. Even the most violent opposers to religion have sometimes been pacified towards those who, 'when reviled, reviled not again.'"

"Be affectionate. Consider that the individuals whom you address are creatures of God,—children by creation of your Heavenly Father,—and that the blood of Christ has flowed for them as well as for you.

These thoughts will at once dispel from the benevolent heart every unkind emotion; and we can speak to our fellow-man as to a brother. In short, feel like a Christian, and act like a Christian. The Tract visitor should cheerfully bear the contradictions of sinners against himself.

"Charity never faileth."

"The soul of the labourer must glow with love to the Redeemer. His name must be as ointment poured forth. The bond uniting us to Him must be a living faith,—a principle animating the affections, and rendering His service a delight. While we contemplate the immortal beings, whose spiritual benefit we are seeking, let us remember that to promote their salvation, the blood of the Saviour was poured out. The love of Christ must constrain us, and will constrain those who heartily engage in his work."

"We must have ardent love for souls. What we value little, we labor little to attain. None but a Christian, and none but an engaged Christian, forms anything like a just estimate of the worth of a human soul,—the breath of the Almighty,—for which an infinite ransom has been paid,—a soul to exist through interminable ages. In commencing a course of personal effort with an individual, however poor and abject, let the impression settle upon your heart, that, in the view of God and of Christ, the material world, with all its knowledge and with all its wealth, is but dross, in comparison of the inestimable gem you are attempting to rescue, indestructible and susceptible of endless joy or woe."

"The whole business of Tract distribution should be begun, continued, and ended in prayer. To the fervent, effectual prayer of the righteous man, we have the assurance that God will grant a gracious return. Before engaging in the work, while doing it, and after having done it, implore the divine blessing. Pray that you may go forth in his strength; that your heart may be in a suitable state; and that you may have wisdom to direct under all circumstances. Pray for the

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accompanying influences of the Holy Spirit, without which all your services will avail nothing. The more you pray the more likely you are to be useful. Fix in your heart such precious promises as the following:—"Ask and it shall be given you. Every one that asketh receiveth. If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in Heaven give good things to them that ask Him?" Matt. vii. 7, 8, 11. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. xxi. 22. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John xv. 7. "Whatsoever ye shall ask the Father in my name, He shall give it you." "Ask, that your joy may be full." John xvi. 23, 24. "If ye ask anything in my name, I will do it." John xvi. 13. "I will yet, for this, be inquired of by the house of Israel to do it for them: I will increase them with men like a flock." Ezek. xxxvi. 37. In offering your petitions at the Throne of Grace, cherish a sense of dependence, for when you are weak, then are you strong."

Although it is the privilege and duty of every individual Christian to engage within the circle of his influence in personal efforts to advance the interests of the Redeemer's Kingdom, still, to insure general and permanent efficiency to the enterprise, *concert of action* is most desirable. To effect this object the work may be referred to a Select Committee, and an agent or Superintendent appointed,—either a Minister of the Gospel or a devoted, intelligent Layman,—whose business it shall be to see that the field is thoroughly occupied. Let the place be divided into convenient districts, a meeting called of friends to the cause, the object fully explained, and appropriate districts assigned to such individuals as may be found suitable and willing to engage in the work for Christ and for souls. As the duties to be performed are binding on all Christians, it hardly need be added that different denominations should be associated in the work.

COLPORTAGE.

The Committee regard the work of Colportage as the *right arm* of the Society in carrying out its objects. It brings our work in contact with the masses of the people. It reaches the poorest, most secluded, most destitute, and supplies them with saving truth. In order to the highest efficiency of this system, great care is used in selecting and employing only those who are adapted to the work. An elevated tone of piety, a catholic spirit, prayerfulness, strong faith in God, and faith

in this as one of God's chosen instrumentalities for doing good, prudence, zeal and activity in Christ's work, are all regarded as important qualifications.

Six Colporteurs were employed during the past year for the whole or part of their time. They labored faithfully and earnestly, and the results of their work are highly encouraging. They have been distributed as follows:—

One in Lunenburg, Queen's, Shelburne and Yarmouth, one in Hants, one along the shores of Halifax and Guysborough, one in Pictou, Antigonish and Guysborough, two in Cape Breton.

One of the number closed his labors for the purpose of engaging in city mission work. One is now employed in the Depository, and four are, at present, in Commission. The aggregate term of their service is equal to that of one man for forty-nine months. They travelled 7,850 miles, and made 11,226 family visits, supplying each family with one or more religious books, Tracts, or Bibles. They held conversation on personal religion, read the Scriptures, or prayed with 5,543 families, and took part in, or conducted, 250 prayer-meetings. A Pastor testifies, respecting one of these Colporteurs, that "he is earnest, zealous, and diligent in his endeavors to do good; that he is in the habit of speaking to persons, young and old, of the necessity of the new birth, and of getting them, especially the former, to promise to seek, by persevering prayer, an interest in Christ; that his labours are highly acceptable all over his field;" and adds the cheering fact that he has been instrumental, by his private appeals and public efforts, in several instances that came to his knowledge, in awakening souls, that afterwards found peace in believing.

One hundred and thirty Protestant families were found who habitually neglected evangelical preaching, 946 Romanist families were visited and supplied by sale or grant with more or less religious truth,—many of them with the Word of God,—and one or more bound volumes. Seventy-one Protestant families were found destitute of the Bible, and 57 of all other religious books. They distributed gratuitously books and Tracts to the amount of \$254.71

And by sale, 3,153.21

Total, \$3,407.92

Or about 17,000 volumes, besides many thousands of pages of Tracts.

From carefully kept statistics of Union Colportage in Nova Scotia since 1863, when it was commenced by the American Tract Society

and continued four a the present, by this S

Thirty-one Colport of service amount to family visits were ma gious conversation, re porteurs. In 803 of the Bible; and in 1, to Roman Catholic fa of religious books and value of this aggress disseminated, and in the estimated or known fu

The necessity of Co we consider that outsi Bookstores in this Pr (recently opened) in leaving fourteen count ation have thus no op conveyed to them.

There are large nu inadequately supplied efforts that have been volumes distributed, it average only one-and more; but very many quantity. Add to this ordinances that exists of children and youth bath School or parents who are unsaved, and of salvation; and that and we cannot but re there is for an aggress operate with the work

Friends in Halifax work. The Committe ministers and people n that means may be fur number of Colporteurs

and continued four and a half years, and from December, 1867, until the present, by this Society, the following facts are given :—

Thirty-one Colporteurs have been in commission, whose united term of service amount to thirty years, nine months, and four days. 88,202 family visits were made, in 39,746 of which there was personal religious conversation, reading of the Scriptures or prayer by the Colporteurs. In 803 of those visits, the families were found destitute of the Bible; and in 1,514,—of all other religious books. 6,422 visits to Roman Catholic families were made. More than 120,000 volumes of religious books and Bibles were distributed by sale and grant. The value of this aggressive work, in the large amount of religious truth disseminated, and in the efforts made in the Spirit of Christ, cannot be estimated or known fully this side of eternity.

The necessity of Colportage may be realized to some extent, when we consider that outside of Halifax there are only about half-a-dozen Bookstores in this Province: one in Windsor, one in Yarmouth, one (recently opened) in Truro, and three in the county of Pictou, thus leaving fourteen counties without any. The great mass of our population have thus no opportunity of obtaining supplies but as they are conveyed to them.

There are large numbers of families all over our Province most inadequately supplied with religious reading. Notwithstanding all the efforts that have been made by Colportage, and the large number of volumes distributed, it will be observed that the number of volumes average only one-and-a-half to each family visited. Some procure more; but very many, and those the most needy, not even this small quantity. Add to this such facts as these: the destitution of religious ordinances that exists in many parts of our land; that great numbers of children and youth in those destitute neighborhoods have no Sabbath School or parental religious instruction; that there are multitudes who are unsaved, and who are ignorant, to a large extent, of the way of salvation; and that these perishing ones will not seek the Gospel, and we cannot but realize, to some extent, the imperative necessity there is for an aggressive, preparatory Agency, such as this is, to cooperate with the work of the ministry in evangelising our land.

Friends in Halifax have contributed liberally to the support of this work. The Committee hope that the sympathies and co-operation of ministers and people may be more generally enlisted in its support; that means may be furnished to enable them this year to double the number of Colporteurs in Nova Scotia; and also that by the aid, of

for doing good, pruned as important

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urpose of engaging in Depository, and four m of their service is They travelled 7,850 ch family with one y held conversation d with 5,543 families, gs. A Pastor tes- e is earnest, zealous, e is in the habit of y of the new birth, ise to seek, by per- labours are highly ring fact that he has ic efforts, in several g souls, that after-

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of pages of Tracts. ge in Nova Scotia ican Tract Society

the Churches and individuals in the adjoining Provinces they may be able to extend their labors there also.

At present there is only an average of one to each 90,000 of the inhabitants of this Province. Each Colporteur laboring the whole of his time can reach only 3,000 families, or 15,000 souls. It would require twelve at the same rate to visit once in twelve months the half of the families in the Province.

PLEA IN BEHALF OF OUR COLPORTEURS.

We would bespeak in behalf of our Colporteurs the kind hospitality of those visited by them. They are engaged in an arduous self-denying work, and have to contend with many discouragements and difficulties. They are labouring in our Heavenly Master's cause, sowing the seed of the Gospel, seeking to do good to all as they have opportunity. They are sent forth by a Christian Benevolent Society, not for gain, but solely in the cause of truth, morality and religion. Treat them hospitably for the sake of the Master whom they serve. "And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. x. 42.

Most of our Colporteurs speak of the great kindness invariably shown to them wherever they go. The thanks of the Society are due to all such for the aid thus afforded to the cause. It is only comparatively few and those who do not understand the objects and aims of the Society that act otherwise.

Statistics of Colportage for the Year ending December 31st, 1869.

| COLPORTEURS. | COUNTY. | Time devoted to Society's service. | | No. of miles traveled. | Cash received for sales. | | Value of goods of Bibles and Tracts. | | No. of public meetings addressed and number of prayer meetings held. | No. of families desirous of all religious books except the Bible. | No. of families desirous of the Bible. | No. of families of Roman Catholics. | No. of Prot. families who habitually neglect attending evangelical preaching. | No. of families converted with or without religion or prayer with. | Whole number of families visited. |
|----------------------------|---------------------------------|------------------------------------|-------|------------------------|--------------------------|--------|--------------------------------------|--------|--|---|--|-------------------------------------|---|--|-----------------------------------|
| | | Months. | Days. | | Dollars. | Cents. | Doll. | Cents. | | | | | | | |
| <i>Mumuck, Mc Gregor,</i> | North Western Cape Breton. | 12 | 69 | 2816 | 839 | 30½ | 45 | 83 | 61 | 43 | 10 | 123 | 117 | 1391 | 2263 |
| <i>John Campbell,</i> | South Eastern Cape Breton. | 12 | 24 | 1091 | 811 | 10 | 37 | 45½ | 84 | — | — | 133 | — | 641 | 1414 |
| <i>Thomas Mc Donald,</i> | Pictou, Antigonish & Guysboro'. | 11 | 29 | 2625 | 641 | 35½ | 69 | 35 | 31 | 1 | 2 | 497 | — | 2366 | 3677 |
| <i>Robert Logan,</i> | Hants. | 3 | 21 | 438 | 95 | 88½ | 6 | 60 | 23 | — | — | 4 | — | 332 | 578 |
| <i>Lemuel H. Schirman,</i> | Lunenburg, Queens & Shelburne. | 6 | 16 | — | 679 | 45 | 67 | 60 | 37 | 10 | 38 | 17 | 3 | 464 | 2455 |
| <i>James Anderson,</i> | Halifax and Guysborough. | 3 | 16 | 460 | 85 | 92 | 28 | 48 | 14 | 3 | 21 | 172 | 10 | 420 | 839 |
| | | 49 | 0 | 7850 | 3183 | 21½ | 254 | 71½ | 250 | 57 | 71 | 946 | 130 | 5543 | 11226 |

Colporteurs whose names are in *italics* continue their labors.

Provinces they may be to each 90,000 of the laboring the whole of souls. It would require twelve months the half

PORTEURS. the kind hospitality arduous self-denying moments and difficulties. use, sowing the seed they have opportunity. Society, not for gain, but. Treat them hospitably. "And whosoever a cup of cold water you, he shall in no

kindness invariably the Society are due. It is only comparative objects and aims of

COLPORTAGE IN OTHER LANDS.—THE BRITISH COLPORTAGE ASSOCIATION.

A Colporteur work appears to have sprung up in London by the almost unparalleled munificence of a single individual, Mr. Bewley of Dublin, a devoted Christian, who has a large interest in a Gutta Percha Company in London. Taking a chop one day in a plain eating house in London, with a friend, a warm-hearted Scotch Minister, who is devoting himself to the wants of the destitute masses of England, their conversation turned on the subject of Colportage. After full consideration of the subject, Mr. Bewley decided to enlist in this enterprise, and authorized his friend to employ as many suitable Colporteurs as he could find, proposing himself to furnish the funds necessary. In fulfillment of this purpose, he at once deposited *ten thousand pounds* (\$50,000) in the Bank of England for the support of this work. Twelve Colporteurs were soon found, and through the influence of Lord Shaftesbury and Ministers of the Established Church and Dissenting Bodies, the British Colportage Association was organized, by whom these twelve Colporteurs were formally set apart and appointed to their work.

At a recent meeting held in the Metropolitan Tabernacle London, for the purpose of commending the work, the Rev. Mr. Spurgeon made an eloquent address, from which the following is an extract. Referring to the word "Colporteur," he said:—

"I have heard people call it coal-porter, and they have thought that a Colportage Society was a Society for carrying coals. Well, that is quite correct. It is a Society for carrying live coals about, and these live coals set many a place on fire. Still, it is an ugly name, and 'book-hawker' is not much better. There is no good name for it. It is a sort of unmentionable thing, but still unmentionable blessings have certainly come through its agency.

"In our own country, since those times, the sale of religious books has always been a main help to the cause of truth. You may be sure that this would naturally be so, because the sale of irreligious books is a main-stay to the cause of evil. Think of the infidel publications of England, and what is worse than that, the silly, trashy novels, from which people learn all sorts of mischief, and which debauch the mind of England. These things do infinite damage I believe to people's souls, and the only way by which we can meet the damaging effects of the books, is to scatter good books all over the land.

"As I have already said, there are large districts, where the ordinary bookseller is not within reach, and there are a great number of people who would not buy if there were a bookseller right opposite, but who feel as if they cannot help buying when the man calls at the door and

shows the book. confess. I like t excellent in its wa family is, I believe

"In Scotland th years ago, and wh have now more th land, scattering th got the ambition i big as that in Sco rather quiet but I may get it. I wil ever, prayer and fi all over the countr the agents, why, th the work should n

"It seems to be many of our earne might perhaps be preachers, but wh pray with the sick, and to lead sinners of great oratorical would naturally ge class of men, men love to souls, and v tell him the way o Colporteur going fr books, selling as m a tract, and if wish

The necessity for the discovery made the extensive and injurious publicatio infidel. About ten Edinburgh, reaching number of church-g that this demoralisin other large towns, a cations formed the s readers, and were ch multitudes even of C neglect of reading.

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shows the book. I like those Colporteurs who sell the most, I must confess. I like them to pray and to teach and all that. That is all excellent in its way, but still to place the books in the hands of the family is, I believe, the best help to the house and the people who buy.

"In Scotland there is a similar Society, which was started about twelve years ago, and which, under the grace of God, has so grown that they have now more than a hundred and fifty agents who go all over Scotland, scattering thus the truth as it is in Jesus. Our friends here have got the ambition into their heads of having a Society in England as big as that in Scotland. I know they have. They keep that idea rather quiet but I know they have it somewhere. I only wish they may get it. I will not say I am half afraid whether they will. However, prayer and faith can work wonders, and if they can find friends all over the country, as the Scotch Society has done, who will support the agents, why, there is no reason why, without burdening us at home, the work should not go on *ad infinitum*.

"It seems to be just the right sort of thing to take up. There are many of our earnest brethren who might not do for preachers, who might perhaps be scarcely adapted for even wandering about as preachers, but who are just the right sort of men to sell a book, to pray with the sick, to comfort the desponding, to guide the anxious, and to lead sinners to the cross of Christ. We do not look for brethren of great oratorical talents, who would make ministers; of course they would naturally get into the ministry. We want to employ another class of men, men who are quick with a ready answer, who have a love to souls, and who are not ashamed to look a man in the face and tell him the way of salvation. I should sometimes like to see the Colporteur going from house to house with his forty pound pack of books, selling as many as he can, and whenever he cannot sell, offering a tract, and if wished offering prayer."

COLPORTAGE IN SCOTLAND.

The necessity for such an agency became evident in 1855-56, from the discovery made by the agents of the Edinburgh City Mission of the extensive and alarming diffusion among the poorer classes of injurious publications, some of which were openly vile and others infidel. About ten thousand of these periodicals were sold weekly in Edinburgh, reaching, as it was estimated, nearly as many as the whole number of church-goers in the Scotch Metropolis. It was also found that this demoralising literature was widely circulated in Glasgow and other large towns, as well as in the rural districts, and that these publications formed the staple of the reading of the great majority of their readers, and were chiefly read on the Sabbath; while in the country multitudes even of Church-going people had fallen into an almost total neglect of reading.

The system of Colportage was introduced, and almost universally hailed with cordial approbation by Christians of all denominations, and has been pursued with increasing usefulness and success. The present number of Colporteurs is about one hundred and fifty. The annual sales number millions of publications. Many are sold to the poor at reduced rates, donations being given for the purpose. Increased attention is now given to the wants of large towns, where the Lord's Day is spent in idleness and sin, and where, if working-men read at all, it is the Sunday newspaper or pernicious periodical. Colporteurs from their own class gain access to them and to the public houses, disposing of attractive publications and periodicals to them."

It is very gratifying to find what may be considered a general and national support is being more and more extended to this good work by the nobility, the landed proprietors, the bankers, merchants, manufacturers, and tradesmen of Scotland. The Committee embraces the names of men of position, influence, and piety, who, as representatives of a Catholic constituency, do their work in the spirit of loving brotherhood and earnest zeal.

The Divines of the Puritan age undoubtedly recognized the vast importance of diffusing the Holy Scriptures and subordinate religious literature. Of Baxter's call, 20,000 copies were sold within twelve months after its publication; and of Alleine's Alarm, 70,000 copies within three years. These were but two of thousands of publications, from folio to 24mo., that then swarmed from the Puritan press. Sibles' Bruised Reed, purchased at the door of his father, was largely the means of Baxter's conversion. Well, therefore, might Baxter say, 'I would rather be the author of books to be carried on peddlers' packs to poor men's doors, than of books to stand in golden libraries.' In the same age the works of Bunyan, Baxter, Flavel, and especially of Cotton and the Erskines, were scattered widely over the lowland districts of Scotland.

COLPORTAGE IN IRELAND.

aid and encouraged by the large blessing attending Book Agency and Colportage in Scotland, the Irish Bible and Colportage Society was formed seven years ago, whose results have far exceeded the expectations of its founders. In 1859 there were but two book agents; in 1865 there were 240, who disposed of 358,815 publications. Colportage has been a principal agency in this extension of good books and periodicals. There are now forty-four Colporteurs, and their labors are incessant and success gladdening."

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COLPORTAGE IN THE UNITED STATES.

The American Tract Society, to whom a lasting debt of gratitude is due, for the introduction and liberal support of Colportage for several years in these Provinces, and especially Nova Scotia, remark in the Report for 1869:—

“A living personal embodiment of Christian unity is Missionary Colportage. More years of such labour have been performed, twice told than would measure back to the birth of our Lord; more Christian family visits have been made than there are now families in the nation; more volumes of scripture truth circulated than there are households in this entire land; all this by the union effort of evangelical Churches. Romanism with its boasted and efficient unity has done no such harmonious widespread missionary work as this in the United States.

A second characteristic of Colportage, carries it down to the roots of society, and performs its most vital work there. It seeks even that Divine organization, the family, and exerts its chief power in it. It comes to the domestic altar, and aids the father in his morning and evening ministrations; it speaks to the father and mother of parental duties and responsibilities; tells the brothers and sisters of the elder brother, who waits to be their counsellor and friend; and whispers to the lisping child of Him who took little children in His arms and blessed them. Thus it touches the life of the soul of the Church, of the nation, and its fountain-head. And then it installs in each household an abiding preacher, who shall ever with mute but eloquent voice, instruct in the right way, when the living apostle has passed on to other households. And these children, these foundation stones of Church and State, it seeks to fashion meet for the Lord's temple. Its constant visits to the household of the village or neighborhood, find those who neglect instruction in the Sabbath School and gather them in; its magazine of scriptural literature, gives it an argument and a means for permanent instruction, while it finds and persuades the men and women to teach the classes. Thus many scores of schools and many thousands of children have been taught by Colportage year by year. This elementary work sufficiently extended would reach all the springs of human society.

A third element of Colportage is its helpfulness of all other modes of doing good. As a servant, it comes to the pastor, and does his bidding in the visitation of his people and the surrounding destitutions; to the county Bible Society, and seeks out all those who have not the holy record, and supplies them; to the revival meeting, and casts in its aid in the work of the Lord; to the Sabbath School Convention, and co-operates in gathering the children into classes for instruction; to the Immigrant Aid Society, and supplies them with printed truth for their many tongued people; to Seamen's Friend Societies, and fills their hands with books and tracts for the hungry sailors; to Young Men's Christian Associations, and supplies them with needed publications for reaching the careless youth around them; to every godly man

and woman who wishes to work for Christ, and fills his hands with gospel weapons and his mouth with arguments for winning souls to the Saviour. Such are some of the elements of Union Missionary Colportage."

THE RELIGIOUS TRACT SOCIETY,

Of London, the parent of all modern Tract Societies, kindly and generously co-operates with and aids our Society, especially by furnishing libraries for Sabbath Schools at half price and Tracts for gratuitous distribution.

The total receipts, including the balance of last year (1868-69), amount to £119,170 0s. 6d., being an excess over the previous year of £5,077 7s. 5d.

The total benevolent receipts, including legacies, appropriated to the year's grants, amount to £15,308 0s. 8d., and the total grants to £15,380 7s. 1d., of which £5,021 14s. was cash paid for foreign issues in various languages of the world.

The number of publications issued from the Depository during the past year has exceeded *forty millions*; and if to these be added the probable issues in foreign countries the number will exceed *forty-seven millions*: making a total, since the formation of the Society, of *twelve hundred and eighty-six millions*.

The Society was formed to promote the circulation of religious books and treatises in foreign countries, as well as throughout the British dominions; and is conducted by a Committee, composed of an equal portion of members of the Established Church and of Protestant Dissenters, annually elected at a public meeting of the Institution, in the month of May. At the commencement of the Society, in 1799, the sphere of its labours was much circumscribed by the smallness of its funds, and the unsettled and warlike state of most of the nations of the earth; but, through the general intercourse with foreign countries, from the long continuance of peace, and the increased support which the public has given to the Society, its operations have been extended to almost every part of the world. Assisted by the disinterested labours of many esteemed friends, and the devoted missionaries of different Christian denominations, the Society has printed important books and tracts in *one hundred and nineteen* languages and dialects; its annual circulation from the Depository in London, and from various foreign societies, is nearly *forty-seven millions*: and its total distribution to March, 1868, has been nearly *one thousand two hundred and eighty-six millions* of copies of its publications.

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| Jan'y. 1. | Balance | |
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FINANCIAL STATEMENT.

1869.

RECEIPTS.

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|-----------|---|------------------------|
| Jan'y. 1. | Balance in Treasury, - - - - - | \$389.08 $\frac{1}{2}$ |
| Dec. 31. | Rec'd. for Periodicals, - - - - - | 2253.81 $\frac{1}{2}$ |
| | “ Sales in Stores, - - - - - | 6765.65 $\frac{1}{2}$ |
| | “ “ by Colporteurs, - - - - - | 3074.44 |
| | “ from Donations and Subscriptions, - - - - - | 1470.41 $\frac{1}{2}$ |
| | “ Debts due Depository on Barrington St. 510.40 | |
| | “ N. S. Bible Society for rent, &c. - - - - - | 120.00 |

\$14583.81

EXPENDITURES.

| | |
|--|-------------------------|
| Paid for Publications, - - - - - | \$9581.20 $\frac{1}{2}$ |
| “ Colportage, - - - - - | 1608.64 |
| “ Salaries of Sec'y. and three Assistants in Depository, - - - - - | 1557.96 |
| “ Duty, - - - - - | 457.12 |
| “ Postage, - - - - - | 299.15 $\frac{1}{2}$ |
| “ Store expenses, including fitting up Depository, - - - - - | 556.80 |
| “ Freight, Insurance, Advertising, Printing, Stationery, &c. - - - - - | 303.81 $\frac{1}{2}$ |
| Balance, - - - - - | 219.12 |

\$14583.81

APPENDIX.

THE thought may arise in the minds of some, "*How obtain means*" for such a work as this, when there are already "so many calls" for benevolent contributions. The following letter, giving a condensed but comprehensive view of the duty of *systematic beneficence*, is here added, in the hope that more enlarged and Scriptural views on this matter may be promoted thereby, and, as the result, not only this work, but the cause of God and the interests of religion generally, may be sustained with greater liberality. The privilege of giving and labouring for the glory of God is incomparably great beyond any and all earthly objects. Let Christians *know and realize* their duty in this and their liberality and activity will increase.

What is the duty of the Church and of Christ with regard to the measure of her liberality?—and, How can a Christian best fulfil his or her duty on this point in the present day?

I. What is the duty of the Church of Christ with regard to the measure of her liberality?

To answer this question satisfactorily, it is necessary to examine briefly—the imposed obligations of believers under former dispensations; the express demands of the New Testament; the comparative condition of the subjects of former and present dispensations; the comparative magnitude of the aims of these dispensations; the comparative cogency of the motives which commend their respective claims; and the breadth and urgency of human want and woe.

1. The stipulated obligations of believers under former dispensations.

Abraham's presentation of a tenth to Melchisedek; Jacob's vow of a tenth; and the Divine institution of this proportion through Moses, establish it as the *patriarchal obligation*, unless we suppose that God's stipulation was borrowed from man's previous arbitrary decision. Who can imagine this?

Relative to the obligation of the Jew a grievous error has almost universally prevailed, in the conclusion that it was a single and uniform tithe under all-varying conditions. The comparison of the following passages—Numb. xviii. 25—30; Deut. xiv. 22—29; Exod. xiii. 1, 2; xxiii. 19; Lev. v. 2—10; xix. 5 and 9; Deut. xvi. 16, 17; Lev. xii. 6—8; xiv. 22—30—proves it to have been nearer a fourth of annual

income, of each who had an estate, and some small instances.

In a brighter age for Christianity, as patriarchal tenth, owing to the privilege of a conjecture now said

2. The express demand. The principle of beseech you, therefore (xii. 1.)

The defined Christian is the only Lord's somed creature, the are not your own, y

The approved spirit. The measure,—“prospered.”

3. The comparative dispensations. The and plenty. That comfortable sufficient household aiding its tain the costs of the God as their Almighty warned that God's rejection of himself, they must stand pre

Can a Christian in lower obligation? deduct national tax

4. The comparative

The patriarchal a compared with the limited and restrictive bearing; while Christian character and design of God, while Christian purposes of his for a Christian to inf

5. The comparative respective claims.

The motives chief God were obedience

income, of each who remained in possession of his divinely bestowed estate, and some small proportionate offering under all adverse circumstances.

In a brighter age of the Church, some may infer a sacred obligation for Christianity, as far exceeding the Jewish fourth, as that did the patriarchal tenth, on the principle of a graduation of offerings according to the privileges of respective dispensations. The mention of such a conjecture now savours of fanaticism, if not of insanity.

2. The express demands of the New Testament.

The principle of Christian dedication is entire consecration. "I beseech you, therefore, brethren, by the mercies of God," &c. (Rom. xii. 1.)

The defined Christian character is that of a steward, put in trust to serve the only Lord and proprietor,—“Occupy till I come.” A ransomed creature, the absolute possession of his Divine Redeemer,—“Ye are not your own, ye are bought with a price.”

The approved spirit is,—“God loveth a cheerful giver.”

The measure,—“According to that a man hath.” “As God hath prospered.”

3. The comparative condition of the subjects of former and present dispensations. The condition of Abraham and Jacob was one of ease and plenty. That of the Jews when first located in Canaan, one of comfortable sufficiency with family industry, every member of the household aiding its interests. Their assessed offerings went to sustain the costs of the Divine theocracy; the worship and service of God as their Almighty Prince and Sovereign Lord. They were warned that God would regard their choice of an earthly king as a rejection of himself, and that the extra costs which this would involve they must stand prepared to meet. (1 Sam. viii.)

Can a Christian in circumstances of equal ease and plenty infer a lower obligation? Admitting his equal obligation, can he fairly first deduct national taxes from his offerings *devoted to God*?

4. The comparative magnitude of the aims of these dispensations.

The patriarchal and Mosaic dispensations were dark and typical compared with the spirituality and glory of Christianity. They were limited and restrictive in their range, and merely conservative in their bearing; while Christianity is gracious, aggressive, and universal in its character and design. They but faintly indicated the mind and grace of God, while Christianity discovers all the yearnings of his heart, all the purposes of his will, and all the riches of his love. Is it possible for a Christian to infer an inferior obligation to a Jew, in equal circumstances?

5. The comparative cogency of the motives which commend their respective claims.

The motives chiefly influencing a Jew to a higher consecration to God were obedience to his direct command, grateful sense of the ex-

alted privileges conferred upon his people above other nations, and an ardent desire for the glory of that God to whose distinguishing goodness and love they owed all their earthly greatness, and all their immortal hopes.

The motives that influence the Christian appeal at once to his consistency and his love, to his understanding and his heart. The apostle Paul, treating on this very subject, in 2 Cor. viii. 8, says, "I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love." He urges them to lofty liberality from motives of Christian love, by the example of the poor Macedonian believers (2 Cor. viii. 1-7), and as the most excellent and the great essential virtue (1 Cor. xii. 28-31; xiii. 1-13). He indicates four most blessed consequences of Christian liberality (2 Cor. ix. 12-14): supplying the wants of Christ's saints; securing abundant gratitude to God; furnishing proof of a true and ardent consecration to the service of God; and obtaining blessings from Heaven in answer to the prayers of those benefited.

In the exclamation, "Thanks be to God for his unspeakable gift" (2 Cor. ix. 15), he put all human generosity into the shade by discovering the source and fulness of all beneficence—the grand masterboon of infinite opulence and love. In the wonderful picture, "For ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye, through His poverty, might be rich," he shows how cheerfully Divine love brought Divine resources to bear for our benefit, and He leaves us to infer therefrom our obligation to practise cordial liberality to our fellow-men.

The heart that remains insensible to the motives of Christian emulation and consistency, and, above all, to that of the love of God in Christ Jesus, what power on earth can move? Such a man proves himself unfit for a dispensation of *grace*, whatever had been his conduct under one of *law*.

6. The breadth and urgency of human want and woe.

The spirit of benevolence breathes throughout the entire Scriptures. God made the poor, the fatherless, the widow, and the stranger, His own wards and special care. (Lev. xix. 9, 10; xxii. 22.) The Saviour's teachings and labours give embodiment and emphasis to this spirit in the New Testament. The apostolic definition of godliness, "Pure religion and undefiled before God and the Father, is this, to visit the fatherless and widow in their affliction, and to keep himself unspotted from the world" (James i. 27), stamps it with force of an essential and principal element of real, soul-saving religion.

The wants and woes of men urgently demanding relief of all who can render any are legion. Ignorance abounds on every hand, calling for instruction. Poverty, want, disease, and misery crowd every pathway, crying for aid. Crime and vice stalk forth in the public highway, claiming prompt and wise measures for their reformation. Sabbath-breaking, revelry, blasphemy, and contempt of Divine truth

tell of myriads of guilt and ruin for the greatest of all, millions of them, and full throats of lamentation are under various regions of everlasting soul-saving power of them, meanwhile a wail of soul-agony.

The Christian liberality has delegated to his impelling motives intelligent beings died for him. Canst thou hast sent me the world," and His glory the ene

The New Testament according to that its appeal to reason Every man is left

The proper proportion may vary greatly, tion, and just social

A gentleman practices three quarters of Does another who he has reached etc

Many could not like this without every man be full

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Every Christian to God, and should his income before To give capricious ed man.

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tel of myriads of our home population as still treading the course of
guilt and ruin for want of agencies adapted to reclaim them. Last and
greatest of all, mighty nations remain ignorant of the God who made
them, and full three-fourths of the 1,000,000,000 of the earth's popu-
lation are under various delusions, treading the way of darkness to the
regions of everlasting woe, through ignorance of a remedy, whose
soul-saving power every true Christian acknowledges and feels, myriads
of them, meanwhile, giving no adequate response to this million-voiced
wail of soul-agony and despair!

The Christian lives under the brightest dispensation of time. He
has delegated to him the grandest task ever committed to creature;
his impelling motives excel any ever brought to bear on the heart of
intelligent beings; the love and example of the Saviour who bled and
died for him. Can he read the words of that Redeemer's prayer, "As
thou hast sent me into the world, even so have I also sent them into
the world," and not kindle with a holy ardour, at once to devote to
His glory the energies of His love, and the treasures at his command?

The New Testament furnishes no law of proportion beyond "Ac-
cording to that a man hath." "As God hath prospered." It makes
its appeal to reason, guided by love, and leaves the matter there.
Every man is left to decide for himself, free from others' dictation.

The proper proportion to be devoted from the same annual income
may vary greatly, according to circumstances, education, family posi-
tion, and just social demands and interests.

A gentleman prefers to live on one quarter, and to devote the other
three quarters of about £3,000 a-year directly to the glory of God.
Does another who did so out of £8,000 per annum regret it now that
he has reached eternity?

Many could not retrench from present expenditure to do anything
like this without grievous harm to many worthy dependants. "Let
every man be fully persuaded in his own mind."

To employ is better than to pauperize. Wise beneficence may
encourage art and industry. The motive of the giver or employer in
this is everything.

Every Christian should reach a point of sacrifice in his consecration
to God, and should determine what proportion he will so devote from
his income before fixing the rate of his expenditure and investments.
To give capriciously or after other expenditure is unworthy of redeem-
ed man.

David's million treasures; Mary's box of precious spikenard; the
Widow's two mites; and the estate of Barnabas; alike love-offerings
to God, found their worthy object in his glory. Who ever judged
them the poorer for these gifts? Do they lament them now? Are
they not radiant among the materials of time, changed by a Divine
alembic into the enduring riches of heaven.

II. How can a Christian best fulfil his or her duty on this point in
the present day?

Whenever the Scriptures furnish plans or suggestions for the performance of required duties we may be sure they are best adapted for their purpose. It is only the dictate of a becoming humility, docility, and obedience, to employ the same for all similar objects, unless they prove positively impracticable.

It were to be expected, after the distinct and elaborate instructions given to the few, concerning his mode of devoting property to God, that some information would be supplied to the Christian to the same effect; especially as God has given unto us "all things that pertain to life and godliness," and as the Scriptures, given by inspiration of God, are profitable for doctrine, for reproof, for correction, for instruction in righteousness, *that the man of God may be perfect, thoroughly furnished unto all good works.*

One method is pointed out for the use of the Galatian and Corinthian Churches, for one particular object: "Now concerning," &c. (1 Cor. xvi. 1, 2.) Some Christians think that this plan was enjoined by the Saviour after his resurrection among the "all things whatsoever I commanded you," (Matt. xxviii. 20); that it was at once adopted by the Pentecostal Churches, under the term *Koinōnia* fellowship (Acts ii. 42); that the apostle Paul received it from Christ himself, and urged its practice on all Churches, as he here does on those of Galatia and Corinth.

Certain it is that it was expressly *enjoined* on the Churches of Galatia and Corinth; that it carries the value and influence of a *Divine suggestion* of the wisest and easiest method for securing needful funds; and that it continued in the practice of the early Churches into the seventh century.

Will a teachable and obedient disciple of Christ demand more positive authority than this for a rule of this nature? Is it compatible with the genius of Christianity to enjoin one more authoritatively?

This method is, the presentation every Lord's-day, as an act of loving fealty and holy sacrifice, to the glory of God and the benefit of man, of a self-assessed portion of the week's earnings, placed in an accumulating fund, available for all gracious and benevolent purposes at pleasure.

"Oh, how unlike the complex works of man,
Heaven's easy, artless, unencumbered plan!"

It secures the offerings of all, even the poorest, in such small sums as they can spare; and of the more wealthy, by its frequency, in such measure as to bear some due proportion to their ampler means. It constitutes every man the conscientious assessor of his own gifts. It makes his offerings ever depend on the benefits positively realized. It puts it on the high ground of principle, as done to God, and not procured by artifice or stimulant. Above all, it gives it the sanctity of an act of true heart-worship, and of loyal homage to the Lord of the Sabbath and Saviour of mankind.

The moral advantages of this practice are such as,—a greater equalization of necessary costs; greater freedom from the domination of

wealth; higher respect for all, rendering a more generous and ampler measure; and a more abundant blessing; a weekly remembrance of the Lord's day, and incense of prayer, and training of ourselves to God, by dispensing with a part of what, as creatures, we are so working a warfare, whose pattern shall

Should it be objected that the sons of large vary in their income-tax will not be for righteous ends. The thought it impossible for a poor woman who since she heard the wright who began in October, at a time before, now gives and ever feeling as to the Lord's treasure means of grace, the Lord's day morning constant liberal benevolence an urgent, special ing his richest donations for gracious purposes, "I have a poor man, whom I love from Ireland last year, the method of Sabbath-day carries round the world, obliged by your presence. Would that you were establishing a people. 'The Weekly Offering'

The writer of this method in the benevolence of the Lord's treasure aid in provoking motives to such a

The fields open

wealth; higher respect for generous poverty; warmer esteem and love for all, rendering assistance on the ground of general conscientiousness; and ampler means and loftier power for every gracious purpose. Among the spiritual effects are,—a weekly sense of dependence upon God, of reception of Divine bounty, and of gratitude for unmerited blessings; a weekly effort to glorify God and relieve men; a weekly remembrance of stewardship for God; the Sabbath supply of the fuel and incense of prayer and praise, along with their utterance; the training of ourselves into habits of Godlike generosity and bountifulness, by frequently occurring acts; and the assimilation of ourselves to God, by dispensing on the Sabbath-day, from love to Christ, a due part of what, as creatures, we have accumulated during the week, and so working a warp of eternity and a woof of time into a life-web, whose pattern shall read for ever,—“Holiness to the Lord.”

Should it be objected, how can men of business, merchants, and persons of large varying incomes, ascertain their weekly rate of offering? The income-tax will aid them near enough, for all reasonable and righteous ends. There are those now who joyfully do it, who once thought it impossible. A sincere and earnest trial made it very easy. A poor woman who gave nothing before, has given a shilling a week since she heard this plan commended twelve months ago. A shipwright who began to do it about the same time, gave sixteen shillings in October, at a missionary collection. A tradesman who gave little before, now gives a tenth every week, always having plenty to give, and ever feeling as his chief joy in prosperity, the amount that will go to the Lord's treasury. A prosperous merchant finds his sweetest means of grace, the presentation to God in an act of worship every Lord's day morning, of a large proportion of the week's gains. Besides constant liberal benefactions, he lately had a store of £250 to give to an urgent, special object. A gentleman lives in quiet economy, finding his richest delight in laying aside large weekly contributions for gracious purposes. One of the adjudicators of “Gold and the Gospel,” whom I long sought to persuade to this practice, wrote to me from Ireland last July:—“I have, since I returned, adopted your method of Sabbath weekly offerings, and at prayer one of the children carries round the box in which the ‘offerings of God’ are put. I am obliged by your patience, and grateful for your teaching on the subject. Would that you could indoctrinate myriads. We are thinking of establishing a periodical for ———, and I will not fail to keep ‘The Weekly Offering’ before our people, please the Lord.”

The writer of this letter assumes no right to dictate to his fellow-Christians on this point. He is free to confess that his heart has often been indignant, more often sad, at the general lack of Scriptural method in the beneficence of believers, and at the consequent poverty of the Lord's treasury. He would esteem it an exalted privilege to aid in provoking any to nobler sentiments and doings. Surely the motives to such a result are not far to seek!

The fields opening to Christian labour and enterprise enlarge on

every hand. Our social evils are being probed to their very heart's core. India, China, Siam, Japan—the world—are ripe for evangelization.

The agencies adapted for every department of service are known and approved. The visitor, the colporteur, the city and the foreign missionary, with numerous other tried labourers, have already obtained the manifest sanction and blessing of Heaven, each in his own department.

The one grand deficiency everywhere realized is money. Every institution languishes for want of sufficient funds. Is it that the treasures at the command of the Church of Christ are inadequate? Are not the riches of the globe tending more than anywhere to our privileged isle? Does not the Christian Church possess a full share of them? Would there be any deficiency of funds for these objects if Christians were as much alive to these interests as they are to their own enrichment and enjoyment? Would there not be ample means if these interests were conscientiously and systematically provided for?

Money may serve uses infamous, childish, rational, or divine. It is for every Christian to determine for which his chief treasures shall be employed; especially if his resources are extensive.

Nothing short of sacrifice will meet the necessities of the case, and nothing short of sacrifice is worthy of the object. An oppressed and dying world cries aloud for relief and salvation. The infinite God "spared not His own Son, but delivered Him up for us all," to reproach, agony, and death. The Saviour and the Holy Spirit fully sympathize in this stupendous benefaction. Compassion, consistency, gratitude, love, happiness, every gracious consideration, demand corresponding sacrifice of those who live through a Redeemer's death.

Shall the claims of the glory of Christ and of the world's eternal redemption plead for this in vain? Will Christians of the present day rise to the sublimity of their high calling, and to the performance of the glorious task devolved upon them by Divine benignity? or will they prove insensible to their noble position, through apathy or parsimony, so rendering their early removal needful to make way for a generation who will cheerfully "come to the help of the Lord—to the help of the Lord against the mighty?"

In conclusion, every Christian, however poor, should resolutely devote a portion of his income to the glory of God and the good of mankind, as the first claim of his stewardship, prior to ordinary expenditure.

The amount should be determined according to his means and their increase. If a person with £10 a-year give about 5s.; one with £20 give about 15s.; one with £50, about 50s.; one £100, about £8; one with £200, about £20; one with £400, about £50; one with £800 or £1,000, about £200; and so on, in higher proportion with larger means; it is clear that, while each succeeding person gives on a loftier scale than the former ones, he is better able to do it, having larger funds left for family expenditure.

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As the New Testament suggests a plan of weekly storing, in the proportion of realized blessings, for one gracious purpose, and as this plan is proved, where wisely and faithfully practised, advantageous alike to the resources and piety of Churches, the reader will do well to employ it himself. He will find it promotive both of his liberality and happiness, while ever furnishing with means in hand for every urgent demand!

If an equal amount be given, quarterly or otherwise—a rare fact—it lacks the happy weekly influence on the heart of the giver.

The considerations of the deep necessities of man; the infinite love of God in Christ Jesus; the privilege and blessedness of being almoners of Divine goodness; and that this is the alone period of such beneficence throughout eternal existence, might well influence the Christian to some self-denial of luxuries, and some sacrifice of lawful enjoyments, for so glorious an object.

Will not you, Christian reader, rather delight to spend and be spent for the honour of Him who thought not his blood and life too great a price for your salvation?

Farewell, courteous reader, till the issues of this mental contact appear in the destinies of eternity!

JOHN ROSS.

BEDFORD HOUSE, TRYONS-PLACE, HACKNEY.



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CONSTITUTION

OF AN

Auxiliary Tract Society.

ARTICLE I. This Society shall be called "THE TRACT SOCIETY OF AUXILIARY TO THE BRITISH AMERICAN BOOK AND TRACT SOCIETY," the object of which shall be to promote the circulation of that Society's publications in this vicinity, and to aid in extending its operations to the destitute in our own and foreign lands.

ART. II. All persons annually contributing to the funds of the Society, whether for publications or as a donation, or both, shall be members.

ART. III. The Society shall hold its annual meeting on the _____ when a Board, consisting of a President, Secretary, Treasurer, and members, shall be chosen to conduct the business of the Society until a new election.

ART. IV. It shall be the duty of the Board to appoint a Superintendent, and select Tracts for systematic distribution, and assign to members of the Board and of the Society their respective duties in obtaining subscriptions and promoting the usefulness of the Society. They may call special meetings of the Society, and fill their own vacancies. Three shall constitute a quorum.

ART. V. It shall be the duty of the Secretary to record the proceedings of the Society and the Board, notify meetings, and prepare the Annual Report, and also to communicate to the British American Book and Tract Society a notice of the formation of this Auxiliary, an abstract of the Reports annually presented, with a list of the officers elected, and such evidences as may be known of the usefulness of the Society's publications.

ART. VI.—The Treasurer shall report the state of the Treasury at every meeting of the Board, and shall, as early as practicable, remit the funds to the Treasurer of the parent institution, and procure and deliver the publications ordered.

ART. VII. Meetings of the Society shall be opened by prayer.

ART. VIII. This Constitution may be altered by a vote of two-thirds of the members present at any meeting of the Society regularly convened.

Magazines, Papers, &c.

THE following is a list of Magazines, Sabbath School Papers, etc., now sent from the Depository, with the price annexed for each, per annum, including postage prepaid at Halifax. When less than five Papers are ordered to one address, six cents additional for each copy per annum will be charged; for one paper ten cents additional. The Papers need not be all of one kind. Specimen numbers sent to any address for fifteen cents in postage stamps, for each Magazine; three cents for each Paper on the list. Subscriptions for Papers can begin with any month, but must close with the year. Payments can be remitted in a Post Office order or registered letter; or for small sums in Postage Stamps.

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