

Jos Geo W Hill 32
B77
'3

FOURTH ANNUAL REPORT

Public Archives of Nova Scotia

OF THE

British American

BOOK & TRACT SOCIETY,

ADOPTED AT THE ANNUAL MEETING,

HELD AT

HALIFAX, FEBRUARY 19, 1872.

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

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

1872.

FOURTH ANNUAL REPORT

OF THE

British American

BOOK & TRACT SOCIETY,

ADOPTED AT THE ANNUAL MEETING,

HELD AT

HALIFAX, FEBRUARY 19, 1872.

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

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

1872.

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 therein, or Codicil thereto, must be executed in the manner before mentioned.

FORM OF A BEQUEST TO THE SOCIETY.

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

THE NOVA SCOTIA BIBLE SOCIETY'S DEPOT

Is in the Society's Depository,

66 Granville Street.

REV. G.
REV. JO

R. N. BE

J. S. MA
REV. R.
HON. D. M
H. N. PA
D. BLAC
D. HENR
W. ROCH
W. MON
W. B. WO
REV. E. I

REV. R. M
T. A. BRO

D. BLAC
H. N. PA

D. HENR
W. H. WI

OFFICERS FOR 1872.

President:

T. A. BROWN.

Vice-Presidents:

REV. G. W. HILL, REV. J. A. CLARK,
REV. JOHN FORREST, REV. J. E. GOUCHER.

Treasurer:

GEORGE H. STARR.

Secretary, and Superintendent of Colportage:

REV. A. McBEAN.

Auditors:

R. N. BECHWITH, JOSEPH BELL.

Directors:

J. S. MACLEAN, REV. A. SIMPSON,
REV. R. MURRAY, W. S. STIRLING,
HON. D. McN. PARKER, EDWARD BINNEY,
H. N. PAINT, JAIRUS HART,
D. BLACKWOOD, REV. J. F. CAMPBELL,
D. HENRY STARR, J. B. MORROW,
W. ROCHE, JUNR., W. H. WISWELL,
W. MONTGOMERY, B. H. COLLINS,
W. B. McNUTT, P. C. HILL,
REV. E. M. SAUNDERS, C. D. HUNTER.

Publication Committee:

REV. R. MURRAY, REV. J. E. GOUCHER,
T. A. BROWN, REV. J. A. CLARK.

Finance Committee:

D. BLACKWOOD, W. B. McNUTT,
H. N. PAINT, W. MONTGOMERY,
W. S. STIRLING.

Distributing Committee:

D. HENRY STARR, REV. A. SIMPSON,
W. H. WISWELL, REV. E. M. SAUNDERS,
REV. J. F. CAMPBELL.

acted on strictly

must be accompanied
ance.

a of Sabbath School
west possible prices.

THE SOCIETY.

plate making Bequests
Society, is respectfully

valid unless it shall be in
ed (that is to say) it shall
or by some other person in
shall be made or acknowl-
Witnesses present at the same
the Will in the presence of
ary."
1838, are not affected by the
must be executed in the man-

THE SOCIETY.

American Book and Tract
in the year 1867, the
paid out of my personal
those receipt shall be a suf-

SOCIETY'S DEPOT

itory,

Street.

RECEIPTS AND EXPENDITURES.

The receipts for the year ending December 31st, 1871, have been in donations and subscriptions \$2,891.74; store sales, including \$3,205.30 for periodicals, \$12,085.69; Colporteur sales \$14,914.81; other sources \$157.87, which with the balance on hand January 1st, gives as the total resources of the year \$30,487.85.

The total expenditures have been \$30,178.27, including \$18,657.92 for publications, and \$6,424.39 for Colportage. All other expenditures as per Treasurer's statement, \$4,095.81 leaving the balance in the Treasury of \$309.67.

The increase over 1870 in donations and sub-	
scriptions is - - - - -	\$ 832.83
Do. do. in store sales - - - - -	612.35
Do. do. in Colporteur sales - - - - -	8,192.64
Total - - - - -	\$9,637.82

or more than 47 per cent. over receipts from the same sources for 1870.

The receipts from Colporteur sales have been \$3,231.38 in excess of the total receipts from the same source for the first three years, and more than one hundred and twenty per cent. in advance of the preceding year.

The total value of Bibles and religious publications sent out from the Depository, including free grants is \$31,481.36.

In this amount are included the following:—

Bibles - - - - -	14,549
Testaments - - - - -	13,879
Total - - - - -	28,428

Periodicals, including Magazines such as Sunday at Home, Sunday Magazine, Family Treasury, &c.....	6,500
Band of Hope	25,200
British Workman	20,400
Children's Paper	25,896
Cottager and Artizan	16,800
Child's Paper	14,400
British Workwoman	11,400
Good News	8,400
Child at Home	7,800
Children's Friend	7,200

S. School
 Young R
 S. S. Mes
 Children's
 Christian
 British M
 Good Wo
 Good Che
 Old and Y
 Child's W
 Infants M
 Temperan
 British Ju
 Child's Co
 American
 Christian
 Baptist S.
 Friendly V
 Family Fr
 Tract Mag

Including oth
 all have been se
 2,000,000 pag
 and smaller pub
 Pilgrim's P
 Call to Pra
 Come to Je
 Dr. Newton
 God's Way
 Annals of t
 Anxious In

More than 300
 at the low averag
 children to each
 besides their pare

EXPENDITURES.

1871, have been in sales, including \$3,205.30 14,914.81; other sources January 1st, gives as the total

1877, including \$18,657.92 All other expenditures making the balance in the

and sub-
 - - - \$ 832.83
 - - - 612.35
 - - - 8,192.64
 - - - \$9,637.82

same sources for 1870. \$3,231.38 in excess of first three years, and in advance of the pre-

publications sent out from 1866.
 - - - 14,549
 - - - 13,879
 - - - 28,428

Monday at
 &c..... 6,500
 25,200
 20,400
 25,896
 16,800
 14,400
 11,400
 8,400
 7,800
 7,200

S. School Visitor	....	7,200
Young Reaper	....	6,600
S. S. Messenger	....	6,600
Children's Prize	....	6,600
Christian at Work	....	6,000
British Messenger	....	6,000
Good Words	....	6,000
Good Cheer	....	6,000
Old and Young	....	6,000
Child's World	....	6,000
Infants Magazine	....	4,900
Temperance Banner	....	4,800
British Juvenile	....	3,612
Child's Companion	....	3,300
American Messenger	....	3,000
Christian Banner	....	2,400
Baptist S. S. Teacher	....	1,800
Friendly Visitor	....	1,680
Family Friend	....	1,800
Tract Magazine	....	1,200
	....	1,200

Including others not in the above list, about 275,000 Periodicals in all have been sent out from the Depository.

2,000,000 pages of Tracts have been circulated; 75,000 bound volumes and smaller publications, (besides Bibles,) including:—

Pilgrim's Progress	....	4,450
Call to Prayer	....	1,700
Come to Jesus	....	1,400
Dr. Newton's Works	....	1,000
God's Way of Peace	....	1,225
Annals of the Poor	....	900
Anxious Inquirer	....	650

More than 300 S. Schools have been supplied with Libraries, which at the low average of 40 volumes each would number 12,000; and 50 children to each school would comprise 15,000 children and youth, besides their parents, as readers of these books.

FOURTH ANNUAL MEETING

OF THE

British American Book and Tract Society.

The Fourth Annual Meeting of the Society was held in Temperance Hall, Halifax, Feb. 19, 1872, at 7½ o'clock, p. m. The Revd. John A. Clark, M. A., of the Wesleyan Church, Vice President, in the Chair.

After singing the Hymn

"All hail the power of Jesu's name,"

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

An abstract of the Annual Report was read by the Secretary. John S. Maclean, Esq., moved its adoption.

The Rev. G. W. Hill, Rector of St. Paul's Episcopal Church, spoke on "Colportage,—its spirit, mission and results"; the Rev. Allan Simpson, Pastor of Poplar Grove Presbyterian Church—on "The Periodical,—its power and influence"; the Rev. J. E. Goucher, Pastor of the North Baptist Church—on "The Religious Press, as a means of Evangelization"; J. B. Morrow, Esq.—on "Voluntary Tract Distribution."

After the election of the Board of Directors, the Doxology was sung and the Benediction was pronounced by the Rev. J. C. Cochran, of Trinity Episcopal Church, when the meeting adjourned.

SKETCH

Rev. John A. Clark, with a sincere desire to advance, however, attempt to reach and their success. The salvation of souls—should enlist the good Christians in its behalf is one of the greatest prophet "In the making verified in these latter saw what a mighty influence have upon mankind. science and art, and all Christ would create and books would be multiplied now so widespread, and upon the minds of men proper character; how which our people are a press ought to be made efforts of those who direction, should have the first book printed branch of the Church of advancing the cause Wesley was preaching 270,000 miles, he could there is the *mis-use* of books and periodicals should be carefully guarded. As man must have something it be good or evil, it should supply such literature. As this is the aim and tenance and support of

The Rev. Geo. W. [unclear] and in endeavoring to

SKETCH OF THE ADDRESSES.

Rev. John A. Clark in the Chair, said:—I yield to no man in a sincere desire to advance the interests of this Society. I will not, however, attempt to relate its history, or give an account of its agencies and their success. Those who come after will do that. Its object—the salvation of souls—is dear to every lover of the Lord Jesus, and should enlist the good will, the prayers, and the contributions of all Christians in its behalf, without distinction of age or sex. The press is one of the greatest powers of modern times. The words of the prophet “In the making of many books there is no end,” have become verified in these latter days. Doubtless, he with true prophetic spirit, saw what a mighty influence the invention of printing would eventually have upon mankind. He saw how the advancement of philosophy, science and art, and above all how the spread of the blessed Gospel of Christ would create and stimulate an appetite for books; he saw how books would be multiplied upon earth. Seeing then, that books are now so widespread, and that they exert such an unbounded influence upon the minds of men, how necessary it is that they should be of a proper character; how necessary it is that the mental aliment with which our people are supplied, should be pure and strengthening. The press ought to be made to serve the interest of true religion, and the efforts of those who are endeavoring to extend its influence in this direction, should have our hearty co-operation and support. I believe the first book printed was the Bible, and I know that the Wesleyan branch of the Church has always made use of the press for the purpose of advancing the cause of Christ. During the period in which John Wesley was preaching his four thousand sermons and travelling 270,000 miles, he constantly made use of the press. But then there is the *mis-use* of the press—by which vicious and contaminating books and periodicals are spread abroad to vitiate and corrupt. This should be carefully guarded against and suppressed as far as is possible. As man must have something upon which to employ his mind, whether it be good or evil, it should be the aim and object of all good men to supply such literature as would promote pure and religious thoughts. As this is the aim and object of this Society, it should have the countenance and support of all good men.

The Rev. Geo. W. Hill said:—In looking back upon the past year, and in endeavoring to weigh the labors of the men who have done and

TING

Tract Society.

was held in Temper-
ck, p. m. The Revd.
h, Vice President, in

pbell, pastor of the

nd by the Secretary.

iscopal Church, spoke
s”; the Rev. Allan
n Church—on “The
E. Goucher, Pastor
Press, as a means of
ntary Tract Distribu-

Doxology was sung
v. J. C. Cochran, of
urned.

are doing the work of the Society, and promoting the cause of their Master, we have every reason to hope and believe that they have been blessed. These men (the colporteurs) are the earnest, honest, religious men who aid the ministry, who pave the way for the successful introduction of the Gospel by those specially set apart for the work; who work with the strength and perseverance of earnestness and love, to remove the obstacles in the way to the knowledge of Christ. It must greatly rejoice all present to know that there are so many men going in all simplicity, but in all earnestness, to awaken to a sense of their serious position, of the fearful hazard in which they will stand at the last great day, those who care not for the glory of Christ, and for the salvation of their souls. These men work when the tempest falls upon them, as well as in the calm and sunshine; they endure fatigues and trials of which we have little conception. I will be bound to say that there are not ten persons present who would do what the City Missionaries are now doing in Halifax and the Colporteurs are doing in the Province. It may be said that their bread is sure, and their water is given them; but little do we know the labor they undergo, the comforts they are deprived of, and all for the love of Christ. They are not learned men, but they sit down at the feet of Jesus, they read the Holy Scriptures, they are taught by that "still small voice" that whispers to them. These men are as well taught in the great essential truths as the most learned. And it is not the most learned who are most successful in gaining souls, but those who are taught by the Spirit and teach by the Spirit. What they know they teach. A great deal of God's truth is obscured in these days by carnal weapons, by Gothic windows which let in dark, dim, solemn light, by elaborate ceremonies, etc.: these are the things which are retarding its spread—these things are not needed to help out the great truths, the grand verities of our Christian religion.

Rev. Allan Simpson said:—I have been asked to speak upon "the periodical—its power and influence," and I presume it is expected that I will confine my remarks to religious periodicals, as none others are circulated by this Society. From the report itself you can learn at a glance what the periodicals are that we desire to have circulated in this our land. Of the larger and abler let the "Sunday Magazine" and the "Family Treasury" serve as examples, and of the smaller and simpler, "The British Messenger" and "The American Messenger." The report further informs us that 275,000 copies of these publications were circulated during the past year. A large number, 75,000 more

than in the year
in circulation by
were no other c
the homes of ou
vast amount of
adult population
ing matter thus
guarantee of its
it not that much
that heading is
these periodicals
of them, we have
tive. Some of t
on interesting an
by the ablest and
peruse them with

(2)—*Attractive*
written in an ear
about them. Cou
people, and espec
religious book, or
of it before they g
stirring age, those
work have not the
are daily coming f
condensed and att
tion, and as much

(3)—*Liberal*.
whole article in t
tion, but the aim o
and awaken sinner
church, and not for
other branches.

(4)—*Evangelical*
cult to determine w
have seen them, ar
sent the Gospel sin
be summed up in th
the Saviour."

Speaking, therefo

d promoting the cause of their and believe that they have been are the earnest, honest, religious way for the successful introduction set apart for the work; who ce of earnestness and love, to knowledge of Christ. It must there are so many men going to awaken to a sense of their which they will stand at the e glory of Christ, and for the rk when the tempest falls upon ne; they endure fatigues and I will be bound to say that ould do what the City Mission- Colporteurs are doing in the ad is sure, and their water is bor they undergo, the comforts e of Christ. They are not t of Jesus, they read the Holy small voice" that whispers to the great essential truths as e learned who are most suc- re taught by the Spirit and ey teach. A great deal of carnal weapons, by Gothic ht, by elaborate ceremonies, ing its spread—these things s, the grand verities of our

asked to speak upon "the presume it is expected that odicals, as none others are rt itself you can learn at a esire to have circulated in the "Sunday Magazine" les, and of the smaller and "The American Messenger." opies of these publications rge number, 75,000 more

than in the year 1870, and I believe about four times as many as were in circulation by this Society three years ago. Thus you see, if there were no other channel through which these publications could pass into the homes of our people (but there are) through this channel alone, a vast amount of periodical literature is finding its way to the youth and adult population of our province. And we are glad of it, for the reading matter thus supplied is very good. It ought to be a sufficient guarantee of its character to say that it is religious, and it would, were it not that much of the current literature of the day that goes under that heading is far from being what it ought to be. With regard to these periodicals, however, and we are acquainted more or less with all of them, we have no hesitation in saying—(1)—that they are *instructive*. Some of them exceedingly so. They contain original articles on interesting and important subjects. They are edited and supported by the ablest and best men of the day. And no ordinary reader can peruse them without receiving valuable instruction from them.

(2)—*Attractive*—The articles they contain are for the most part written in an easy, popular style. There is nothing heavy or dull about them. Consequently they will be, and are read by scores of people, and especially young people, who would seldom look into a religious book, or who if they did would be almost sure to grow tired of it before they got half way through with it. And moreover in this stirring age, those who are actively engaged in carrying on christian work have not the time necessary for the perusal of the volumes that are daily coming from the press, but in these periodicals they get in a condensed and attractive form the substance of them—just the information, and as much of it as they require for their work.

(3)—*Liberal*. Occasionally there may be a paragraph or even a whole article in these periodicals that a rigid sectarian could not sanction, but the aim of them is not to build up sects, but to edify believers and awaken sinners. They are intended for *the* church, the catholic church, and not for any particular branch of it, to the exclusion of all other branches.

(4)—*Evangelical*. We would say orthodox only it is a little difficult to determine what orthodoxy is. These publications, so far as we have seen them, are decidedly and thoroughly evangelical. They present the Gospel simply—often very beautifully. Their theology may be summed up in these words, "man is a sinner and Jesus Christ is the Saviour."

Speaking, therefore, of them as a whole we can safely say they are

instructive, attractive, liberal and evangelical; and while they are now widely circulated, we could wish, and do wish, to see them yet more widely circulated. Better, a thousand times better, have the rising generation read these papers and magazines than have them read the cheap, sensational, worthless literature that is fairly flooding the land, and threatening the ruin of our youth—both intellectually and morally. Men's thoughts, like their hands, must be occupied; be it ours to place mental food within their reach that is at once pleasant and profitable. And all who aid in circulating the periodical of which we speak are helping to do this.

The Rev. J. E. Goucher said:—It might be regarded by some almost an insult to the intelligence of an audience like this to attempt to argue, what is conceded on all hands, *the power of the Press*. Yet so mighty is this agency, for good or evil, for weal or woe, that we conclude its potency is very imperfectly conceived by any of us. You have heard of the *bronze statue of Guttenberg*, in Strasburg—one who lays good claim to having been the inventor of the art of printing. Beside him stands a printing press with one hand lifted above it, containing a scroll, upon which are inscribed the memorable words of the Creator, when out of the dark, disorderly mass of chaotic matter he fashioned this globe on which we dwell, "Let there be light." On one of the four sides of the pedestal on which the statue stands are inscribed some of the illustrious names of the men of science, on another worthy names of men who have struggled for civil liberty; on another, noted philanthropists, and on the other some names of whom the world was not worthy, men who laboured and sacrificed in the most blessed of all causes, the cause of religion. What a mighty conception was this; how true, almost prophetic.

Here we see imaged the influence of the *Press*, enlisted on the side of *science and literature*, to open their treasures and scatter them broadcast. On the side of *civil liberty*, to break the chains of the captive and let the oppressed go free. On the side of pure philanthropy, to aid her in her love labours to elevate and comfort humanity. On the side of religion, to unfurl and lift aloft the banner of the cross, and hasten the triumphs of *the crucified One*, in every land. The Printing Press not only aids and hurries thought, but scatters like autumnal leaves these thoughts over all the earth. It does not make christian thought immortal, but it "has contributed a new method, first of perpetuating in their original forms all expressions of truth, whether human or divine, and next, of multiplying such expressions, in the

same original form immortal wisdom never sufficiently the invention of would be the sph how limited the blessings of civil and which is des nation under her

In the 12th Lyons. In the this was shortly noble efforts, tho they severally lig

The art of pri ever, Guttenberg

Then the mig life work, and be tality of the Pres testant Faith. reality, "there w triumphs. Ever of light, its leave saying: Will n evangelization of pulpit? May th into the face of th no more? Nay, *helper* to the pu necessarily narro the more time an has had his preac the work of th agency he stampe of righteousness l pulpit.

He also gave hi lee, from the.mou Synagogue and th joy." Then the

angelical; and while they are now
I do wish, to see them yet more
and times better, have the rising
magazines then have them read the
e that is fairly flooding the land,
—both intellectually and morally.
t be occupied; be it ours to place
at once pleasant and profitable.
periodical of which we speak are

might be regarded by some al-
a audience like this to attempt to
the power of the Press. Yet so
nil, for weal or woe, that we con-
conceived by any of us. You
Gutenberg, in Strasburg—one who
inventor of the art of printing.
h one hand lifted above it, con-
ced the memorable words of the
y mass of chaotic matter he fash-
"Let there be light." On one
which the statue stands are in-
the men of science, on another
ed for civil liberty; on another,
some names of whom the world
l sacrificed in the most blessed
What a mighty conception was

the *Press*, enlisted on the side
asures and scatter them broad-
break the chains of the captive
the side of pure philanthropy,
e and comfort humanity. On
ft the banner of the cross, and
ne, in every land. The Print-
ght, but scatters like autumnal
It does not make christian
d a new method, first of per-
expressions of fruth, whether
ing such expressions, in the

same original form, so as to fill the world with them, and to give to
immortal wisdom a sort of visible and palpable ubiquity." We can
never sufficiently thank God that, in his providence, man was lead to
the invention of the art of printing. But for it how circumscribed
would be the sphere of literature,—how slow the progress of science,—
how limited the influence of that blessed volume, that has given the
blessings of civilization and the light of Christianity to half the globe,
and which is destined to extend these inestimable blessings to every
nation under heaven.

In the 12th century Peter Waldo translated the Scriptures at
Lyons. In the 14th Wickliffe's translation saw the light at Oxford;
this was shortly succeeded by John Huss's, at Bohemia. But their
noble efforts, though not a failure, seemed to be so. The torch which
they severally lighted, though never extinguished, burned but dimly.

The art of printing was not yet discovered. Soon after this, how-
ever, Guttenberg's invention was proclaimed to the world.

Then the mighty Reformer of Germany entered upon his glorious
life work, and before Luther's death, largely through the instrumen-
tality of the Press, under God, fifty millions of men embraced the Pro-
testant Faith. Surely the Sculptor's conception became a living
reality, "there was light." But that was only the beginning of its
triumphs. Ever since it has been sending out its winged messengers
of light, its leaves for the healing of the nations. But do I hear some
saying: Will not this wondrous agency sepersede all others in the
evangelization of the world? Do you not tremble for the safety of the
pulpit? May there not be something in the taunts sometimes flung
into the face of the living preacher, that his services will soon be needed
no more? Nay, nay, we look not upon the Press as a *rival*, but as a
helper to the pulpit. The sphere of the Preacher's discussions is
necessarily narrowed, and properly so, as thereby he is enabled to give
the more time and strength to questions vital and all important. God
has had his preachers since the days of Enoch, and will need them till
the work of the world's evangelization is accomplished. Upon this
agency he stamped the eternal seal of approval, by becoming a preacher
of righteousness himself, and making the smoking *Peaks of Sinai* his
pulpit.

He also gave his Son to be a preacher, who from Nazareth and Gali-
lee, from the mountains of Judea and the streets of Jerusalem, from the
Synagogue and the Upper Room proclaimed the "glad tidings of great
joy." Then the Apostles were commissioned to carry on the work.

Others took up the message, when *their* voices were hushed. And still tens of thousands of living voices are employed in echoing the theme upon which Jesus and his Apostles dwelt. So also has he approved the agency which we are here to-night to recommend. He wrote upon tables of stone the Ten Commandments of the moral law. He inspired Moses and Joshua, David and Solomon, the Prophets and Apostles to write books and tracts, which combined, have been the text book of the living preacher and christian writer for nineteen centuries. So that these two agencies are destined to go hand and hand till their glad mission is accomplished.

The *silent preachers* that go forth from the depository of this Society, the Baxter's and Bunyan's, the Leigh Richmond's and John Angel James's, with a host of others, are doing valuable *Home Missionary Work*, thereby laying christians of every branch of Christ's Church, in these Provinces, under obligations to this Society, and richly earning the sympathies, contributions and co-operation of all.



FOU

In presenting the
humbly and devoutly
and blessing the o
year.

During the year
influential and mos
death the Hon. M.
the first establishm
ciety. At the very
warmly joined wit
manner of carrying
the meetings of the
the last year or tw
co-workers, and giv
at their Board, the
had passed the bou
entered into his res
ing memory.

"In conducting a
first principles, and
prise is undertaken.
prise professing to
sympathy and co-op

In order to accom
desired confidence ar
results of it, must be
but they must also b

The Committee of
realising the necessit

their voices were hushed. And
 voices are employed in echoing the
 hostles dwelt. So also has he ap-
 here to-night to recommend. He
 Commandments of the moral law.
 id and Solomon, the Prophets and
 , which combined, have been the
 christian writer for nineteen cen-
 are destined to go hand and hand
 l.
 from the depository of this Society,
 gh Richmond's and John Angel
 oing valuable *Home Missionary*
 ery branch of Christ's Church, in
 this Society, and richly earning
 peration of all.



FOURTH ANNUAL REPORT.

In presenting their Fourth Annual Report the Committee desire humbly and devoutly to acknowledge the goodness of God, in prospering and blessing the operations of this Society, so largely during the past year.

During the year the Society was deprived of one of its oldest, most influential and most interested friends. It pleased God to remove by death the Hon. M. B. Almon, who held the office of President from the first establishment of the British American Book and Tract Society. At the very outset of the efforts to organise the Institution, he warmly joined with it. There was something in the aim and the manner of carrying it out that met his practical views. He attended the meetings of the Committee whenever practicable, and although for the last year or two his health had failed, he was ready to meet his co-workers, and give his wise counsel. The Committee will miss him at their Board, the Society will miss his liberal assistance. But he had passed the boundary line of three score years and ten, and has entered into his rest, leaving behind him in the Society a most pleasing memory.

"In conducting any enterprise, it is important frequently to recur to first principles, and to define clearly the objects for which the enterprise is undertaken." Especially is this true with respect to an enterprise professing to be for the public welfare, and seeking public sympathy and co-operation.

In order to accomplish the greatest possible good, and command the desired confidence and support, its principles and aims, its work and the results of it, must be not only such as are worthy of commendation, but they must also be fully known to the Christian community.

The Committee of the British American Book and Tract Society, realising the necessity and importance of the work in which they are

engaged, desire to give the fullest publicity to the principles and operations of the Society, confident that the more fully they are known, the more hearty and general will be the sympathy and co-operation accorded to it.

The grand object of the Society is the salvation of souls. Two facts stand out prominently as the basis of its operations: 1st. Multitudes are perishing for lack of knowledge, living in ignorance of the Gospel, in careless neglect of the one thing needful. 2nd. The truth in the printed page, is by the Spirit of God, made effectual in quickening dead souls. Books and tracts, the works of Baxter and Bunyan, Flavel, Owen and Doddridge, John Angel James, Newman Hall and Ryle and other kindred Authors have been instrumental in the conversion of thousands, and in comforting and edifying God's people everywhere. Realising these facts Christians of the various branches of Christ's Church, constrained by love, unite for the purpose of disseminating in this form the soul-saving truths of the Gospel.

It is not by motives of worldly gain they are actuated. Of the thousands of dollars contributed to this work by members of the Board and of the Society, nothing is ever returned either in principal or interest. The time given so largely to the objects of the Society by members of the Board is wholly gratuitous. Books are sold, but at the lowest prices; while hundreds of dollars are expended annually in free distribution, and thousands in the benevolent system of colportage, which carries the bread of life to the remotest and poorest families in the land. Whatever profits arise from the sales, are all expended in supporting and enlarging these benevolent schemes. A common love to Jesus the sinner's friend, to God's people and His cause, to the souls of men and to the truth which makes men free, is the grand moving cause in all the operations of the Society.

It is in this spirit that Colporteurs are employed—men of faith and prayer, of self-sacrificing spirit, willing to endure toil and hardship in the Master's cause, trained by the spirit and providence of God for the work to which He calls them. They are sent specially to seek out the destitute, to visit the poor and needy at whatever cost of time, labour and expense, and bear to them the message of salvation. At the same time they do good everywhere, and to all men as they have opportunity, scattering broadcast the leaves of the tree of life, knocking at every door, supplying every family, by sale or grant, with the precious volumnes with which they are freighted.

Carrying out the same spirit on a more extended scale, the Society

seek to enlist C
and periodicals.
respective neigh
Tens of thousan
are in this way
Jesus, for no r
Master will brin

The work of
humbler sphere,
ordained ministr
promoted by the
in the printed
on the Sabbath,
the masses on th
ing workers for
ward.

The Committe
far as they can b
given from repor
of the results o
families, among
were distributed,
have been awake
destitute places,
families visited,
many of them p
books.

Let the fact al
for colportage in
the sum of \$6,43
books and tracts,
Unless more libe
the work must be
prevented from g

Twenty-five C
whole or part o
amounts to 14 ye
miles, and visite
sonal religion, re
took part in or

publicity to the principles and operations, the more fully they are known, be the sympathy and co-operation

is the salvation of souls. Two basis of its operations: 1st. Multitude, living in ignorance of the one thing needful. 2nd. The Spirit of God, made effectual and tracts, the works of Baxter and John Angel James, Newman and others have been instrumental in comforting and edifying God's people. Christians of the various nations, united by love, for the purpose of spreading the truths of the Gospel.

gain they are actuated. Of the work by members of the Society ever returned either in principal to the objects of the Society by gratuitous. Books are sold, but at a price. Dollars are expended annually in a benevolent system of colportage, to the remotest and poorest families in the world. From the sales, are all expended in benevolent schemes. A common cause of the people and His cause, to the making men free, is the grand object of the Society.

are employed—men of faith, willing to endure toil and hardship by the spirit and providence calls them. They are sent to visit the poor and needy at what cost and bear to them the message of good everywhere, and to all entering broadcast the leaves of the Gospel, by sale and supply every family, by sale with which they are freighted.

on an extended scale, the Society

seek to enlist Christians in the work of *voluntary* distribution of tracts and periodicals. Hundreds co-operate thus with the Society, in their respective neighbourhoods, and in connection with Sabbath Schools. Tens of thousands of tracts and cheap periodicals, full of gospel truth, are in this way put into circulation, by active, loving followers of Jesus, for no reward but that which the humblest service to the Master will bring sooner or later.

The work of this Society is thus a soul-saving work. It is, in a humbler sphere, the same in spirit, in aim, in object, with that of the ordained ministry. The great ends of the work of the ministry are promoted by the wide circulation of the word of God, and the truth in the printed page—by the distribution of tracts on Temperance, on the Sabbath, and on Systematic Giving,—enlightening the minds of the masses on the doctrines and duties of the Bible, enlisting and training workers for Christ, and helping Christians in their course heavenward.

The Committee desire to call attention to the facts of colportage, so far as they can be here recorded in statistics, and in the brief narratives given from reports of the labourers of what they are permitted to see of the results of their work. Besides their ordinary visitation of families, among whom such a large amount of religious publications were distributed, including about 28,000 Bibles and Testaments, souls have been awakened and led to Christ, Sabbath Schools organized in destitute places, prayer meetings held, hundreds of Roman Catholic families visited, who almost universally received the Colporteur kindly, many of them purchasing the Word of God and one or more good books.

Let the fact also be noted that while only \$1,820.74 were received for colportage in Nova Scotia, Cape Breton and Prince Edward Island, the sum of \$6,430.39 was expended in this work; and grants of Bibles, books and tracts, were made to the needy, to the value of \$974.17. Unless more liberal donations are received for these objects in future, the work must be considerably decreased, and several good men will be prevented from going forward in it.

Twenty-five Colporteurs were employed during the past year,—the whole or part of their time. The aggregate time of their service amounts to 14 years, 3 months and 4 days. They travelled 25,711 miles, and visited 31,610 families. They held conversation on personal religion, read the Scriptures or prayed with 16,096 families, and took part in or conducted 1,126 prayer meetings; 419 Protestant

families were found destitute of the Bible; 640 of all other religious books, and 755 who neglected public worship. 920 Roman Catholic families were visited.

STATISTICS OF COLPORTAGE FOR 4 YEARS.

Time employed	.... 28 years, 1 month and 25 days.	
Miles travelled	....	52,755
Amount of sales	....	\$26,354.17
Do. grants	....	\$1,961.59
Public meetings addressed and Prayer meetings held	....	2,182
Families destitute of all Religious books except the Bible	....	1,032
Families destitute of the Bible	....	861
Roman Catholic families visited	....	4,130
Protestant families neglecting Public Worship	....	1,378
Families conversed or prayed with	....	34,781
Number of Family visits	....	69,541

17 Colporteurs are now employed: 1 in New Brunswick, 1 in P. E. Island, 4 in Cape Breton, and 11 in Nova Scotia proper.

Two have been commissioned for New Brunswick, since the beginning of the year, making three for that Province. At a public meeting held in St. John, near the close of the year, a deep interest was manifested in the work, and liberal contributions were made in aid of Colportage.

ACKNOWLEDGMENTS.

We are indebted 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.

The Society is also under obligations to the National Bible Society of Scotland for the very favourable terms on which Bibles (especially in Gaelic) are supplied to us.

The Inman, Allan and Anchor Lines of Steamships have carried our packages free of freight, and thus greatly aided the benevolent work of the Society.

We are also indebted to the Superintendent of the N. S. Railway, to the Prince Edward Island Steamers, and to the Cunard Steamer Alpha for free passage to the Secretary, and to the various stage lines in the Province, for passage at reduced fare.

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.

Statistics of Colportage for the Year ending December 31st, 1871.

COLPORTEURS.	COUNTY.	Time charged to Society's service.		No. of miles travelled.	Cash received for sales.		Value of grants of books and tracts.		No. of public meetings held.	No. families destitute of all religious books except the Bible.	No. of Roman Catholics visited.	No. of families who habitually neglect preaching.	No. of families conversed with on personal religion, or prayed with.	Whole number of family visits.	
		Months	Days		Dols.	Cts.	Dols.	Cts.							
Joseph Tweedley, ... J. B. Weatherly, ... Colchester, ...	New Brunswick, ...	1	0	720	100	85	2	32						19	1169

Bible; 640 of all other religious
ic worship. 920 Roman Catholic

STAGE FOR 4 YEARS.
3 years, 1 month and 25 days.
..... 52,755
..... \$26,354.17
..... \$1,961.59

and Prayer 2,182

gious books 1,032
..... 861
..... 4,130

ublic Worship 1,378
th 34,781
..... 69,541

1 in New Brunswick, 1 in P. E.
Nova Scotia proper.
New Brunswick, since the be-
for that Province. At a public
e of the year, a deep interest was
contributions were made in aid of

MENTS.
Auxiliary Bible Society for the
s of the British and Foreign
orteurs.
to the National Bible Society
s on which Bibles (especially

of Steamships have carried our
y aided the benevolent work

endent of the N. S. Railway,
and to the Cunard Steamer
and to the various stage lines
ere.

have kindly and generously
ts operations, of the Anniver-

the Society to extend, more
s of Colportage and free dis-
tracts to the destitute. We,
with many thanks.

Statistics of Colportage for the Year ending December 31st, 1871.

COLPORTEURS.	COUNTY.	Time charged to Society's service.		No. of miles travelled.	Cash received for sales.		Value of grants of books and tracts.		No. of public meet-ings held.	No. families des-tute of all religious books except the Bible.	No. Prot. fam. des-tute of the Bible.	No. fam. of Roman Catholics visited.	No. Prot. fam. who had a tract evangelist preaching.	No. of families covered with on personal religion.	No. of persons prayed with.	Whole number of family visits.
		Months.	Days.		Dols.	Cts.	Dols.	Cts.								
Joseph Tweedey.....	New Brunswick.....	1	9	190	85	9	32	31	1	1	3	1	1	19	153	
J. B. Weatherby.....	Colchester.....	3	24	153	41	99	03	36	3	1	3	3	1	235	721	
D. McGregor.....	Antigonish.....	3	19	184	81	92	43	28	1	52	10	2	3	204	430	
M. Lodge.....	Cumberland.....	3	3	231	46	8	02	25	1	10	10	2	2	389	440	
C. Burgess.....	Kings.....	2	21	46	05	90	37	36	33	19	34	10	6	202	290	
Z. A. Hubley.....	Guysboro.....	2	22	48	33	6	57	6	13	9	9	9	16	66	276	
G. McKay.....	Cape Breton.....	5	15	212	23	15	30	64	13	9	9	4	3	642	925	
James McLearn.....	Halifax.....	3	24	501	300	30	8	41	4	44	120	27	3	988	1182	
Z. McKay.....	Guysboro.....	4	27	584	388	18	77	91	7	2	120	27	3	327	971	
C. Steiner.....	Halifax.....	5	16	1325	765	38	42	36	1	3	54	499	9	499	1791	
Wm. Schuurman.....	P. E. Island.....	2	1	300	116	59	16	04	5	20	6	36	2	300	486	
Wm. Schuurman.....	Colchester.....	1	20	350	116	53	10	49	4	4	2	2	16	381	505	
J. J. Kelly.....	Cumberland.....	6	9	804	478	13	18	56	31	2	40	209	6	209	1416	
A. Gunn.....	Lunenburg.....	9	9	2562	976	67	47	03	148	3	21	42	6	1033	1300	
James Soutford.....	Kings.....	4	10	3407	455	69	25	76	18	84	82	10	12	124	1300	
L. N. Young.....	Pictou.....	7	30	932	853	63	36	36	40	24	16	40	28	1036	1269	
R. J. Metcalf.....	Cumberland.....	7	30	557	91	96	1	05	3	24	16	40	28	283	507	
Rev. E. B. Coxey.....	Cumberland.....	1	8	170	523	15	72	03	73	80	40	110	186	1794	1960	
M. McGregor.....	Inverness.....	1	2	185	112	07	19	25	7	13	5	15	18	1009	1341	
L. H. Schuurman.....	Yarmouth.....	1	8	2501	650	94	43	37	91	5	3	15	18	204	1348	
W. H. Hamilton.....	Hants.....	1	4	1434	896	15	79	73	60	5	3	15	18	1009	1348	
T. McDonald.....	Pictou.....	10	10	9098	557	69	118	59	115	201	80	496	358	9253	3053	
John Campbell.....	Richmond.....	11	25	1497	877	10	60	23	31	373	373	2	2	1339	2195	
Gardner Tyfts.....	Annapolis.....	10	23	896	1516	54	79	88	53	3	12	101	27	601	1184	
H. Sterna.....	Halifax City.....	11	12	1560	1255	72	35	68	3	3	24	5	5	1019	1928	
Rev. E. Needham.....	P. E. Island.....	11	23	1335	1289	20	48	89	36	8	5	24	5	506	1528	
A. McKenzie.....	Victoria.....	10	14	1333	1195	53	36	81	80	75	27	512	34	1421	2166	
		171	04	28711	14647	65	974	17	1137	624	364	2333	767	16098	31610	

Colporteurs whose names are in italics can use their labours.

EXTRACTS FROM COLPORTEURS' REPORTS.

One of our Colporteurs writes as follows concerning a field where he had laboured for some time with marked success:—"S. M. is richly favoured with Evangelical preaching. They have a bi-weekly prayer meeting, and three Sabbath Schools, which are well attended. They have also a tri-weekly Gaelic class, where a large number of old and young meet to read the Word of God and pray. It appears that the class has been owned of God as the means of doing good to souls. Here there are about twenty-five young men, who take part in prayer meetings, who did not do so four months ago.

"—— a settlement containing about twenty-five families is very destitute both of the means of grace and of those who appreciate them. Yet they have preaching within their reach every alternate Sabbath. They have neither a prayer meeting nor a Sabbath school. There were two meetings held when I was there, which were well attended. The place was never explored by a Colporteur before. I had a very cordial reception among the people, and they were very anxious I should visit them again. I was agreeably disappointed in the sale of books there.

"—— another place entirely neglected by Colporteurs hitherto is greatly wanting in prayer meetings, Sabbath schools and religious reading. The Gospel is preached within their reach, yet I fear there are many stony hearts in this district of thirty or forty families. Would that the beams of the Sun of Righteousness descended to melt them!

"At —— called on a Roman Catholic family, consisting of an old woman, two middle-aged women, and a girl about fifteen years old, who was the only person in the house that could read. While showing them some books, the little girl took up a Testament, and being told the price, the old people immediately bought it for her. Seeing the Bibles were so cheap, they thought it would be right to buy one of them too. The old woman remarked,—"but is it a Roman Catholic Bible?" To which the girl replied, "There is not much difference between them." They then paid for it. I gave some tracts for which they were very thankful.

"Spoke about the Testament to a Roman Catholic whom I met on the road. Speaking of the difference between the Roman Catholic and Protestant versions of the Testament, he referred to the words penance and repentance, and asked what was the meaning of these words. I told him that Judas did penance and Peter repented. A few days after, his sister having met me on the road wanted a Testament.

"After a son
Roman Catholic
Having met
and had no book
I must have it
full price. I so
Catholics, also

"Learning th
the Word of G
house adjoining
believed every
and spoke to he
of His sufficien
ledge was hidde
have prayers be

"I strongly re
Shortly after as
meet me. He s
that time, for m
found in it the d

"It has been
native of G——
book, called the
perusal of which

"I rejoice to
prospered during
God has been ri
souls. Many sh
appeared to ther
'and living sobe

"I have unifo
and Roman Cath
purchase good b
prevails, persons
reception always
speed in the wor

Another writ
benefited by you
every family vis
and that is very
They are doubtl
were some years
who live among
rounded by dang
are cheered and
them.

"The Roman
are not offended

COLPORTEURS' REPORTS.

follows concerning a field where marked success:—"S. M. is richly g. They have a bi-weekly prayer g, which are well attended. They where a large number of old and od and pray. It appears that the he means of doing good to souls. ung men, who take part in prayer nth ago.

about twenty-five families is very ce and of those who appreciate ithin their reach every alternate er meeting nor a Sabbath school, n I was there, which were well lored by a Colporteur before. I the people, and they were very was agreeably disappointed in

neglected by Colporteurs hitherto s, Sabbath schools and religious hin their reach, yet I fear there rict of thirty or forty families. Righteousness descended to melt

Catholic family, consisting of an and a girl about fifteen years old, that could read. While showing p a Testament, and being told bought it for her. Seeing the would be right to buy one of but is it a Roman Catholic 'There is not much difference I gave some tracts for which

oman Catholic whom I met on between the Roman Catholic ent, he referred to the words at was the meaning of these ance and Peter repented. A on the road wanted a Testament.

"After a somewhat similar conversation I sold a Testament to a Roman Catholic boy whom I met on the road.

Having met a Roman Catholic woman, who I understood was poor and had no books, I offered her a 30 cent Bible for 25 cents. 'Well I must have it' she said. She also bought the *Anxious Inquirer* at full price. I sold five or six Bibles and Testaments to other Roman Catholics, also some small books and periodicals.

"Learning that one of them was anxious and delighted in hearing the Word of God read, there was a meeting appointed to be held in a house adjoining hers. She attended and the next day told Mrs. A. she believed every word she heard was true. Two young men visited her and spoke to her on personal religion. Speaking to her of Christ and of His sufficiency to save she expressed great surprise that this knowledge was hidden from her so long. Being asked if she would like to have prayers before parting, she cheerfully answered in the affirmative.

"I strongly recommended Mr. ——— to buy the '*Anxious Inquirer*.' Shortly after as I was passing, I saw him running across the field to meet me. He said, 'I am glad you selected such a good work for me that time, for my wife who has since been in a state of great anxiety found in it the directions she needed.'

"It has been certified to me on good authority that a young man, a native of G—— going on a foreign voyage, took with him a little book, called the *Faithful Soldier* (one of the Society's books), the perusal of which by the Lord's blessing resulted in his conversion.

"I rejoice to have to report that the state of religion has greatly prospered during the last year in this County, and that the power of God has been richly displayed in the awakening and converting of souls. Many show that the grace of God that bringeth salvation hath appeared to them by their 'denying ungodliness and worldly lusts,' and living soberly, righteously and godly in this present world.'

"I have uniformly met with much kindness both among Protestants and Roman Catholics. There is a general anxiety among the poor to purchase good books, but in many instances where the greatest anxiety prevails, persons have not the means to buy them. A most cordial reception always awaits me among God's chosen ones, who bid me God speed in the work in which I am engaged."

Another writes:—"The Roman Catholics are in a special manner benefited by your Society, for we leave books or tracts with nearly every family visited—in every case except where absolutely prohibited, and that is very rare. Much good may thus be done among them. They are doubtless fonder of reading and getting good books than they were some years ago, especially the younger people. The Protestants who live among them are favoured by your Society, for they are surrounded by dangerous influences, which may lead them astray. They are cheered and encouraged by the labours of your Colporteur among them.

"The Roman Catholics are kind and hospitable in their families, and are not offended by offering them good books, if they are dealt with

faithfully and cautiously. In some cases they too would express their satisfaction at seeing the "bookman" visit them. Now, that schools are generally kept among them, the young people in particular rejoice to see the box of books and tracts opened before them. Though there are many among them who do not value much anything that is different from their own forms and ceremonies, there are others who will act more independently, and choose books that will be both interesting and instructive.

"I also found that the oftener they were visited, the more they valued our books, and consequently they would purchase more.

"We meet with encouraging incidents in our visits. Last summer I called at a house where there were none at home but children. The eldest was a young girl that had taught school some time. When I opened the box of books, she said—'there was none of them she would rather have than the Bible, but as it was not a Catholic one she was afraid her father would be displeased with her if she took it.' I did not urge her much to take it, but after some further conversation she examined the Bible and read some of the other books, and thought the Bible was the best of them all, and decided on taking it.

"I called at another house where there was a number of young men—all Roman Catholics. I showed them the books. They looked at them and read in some of them some time, and then said they were too religious—that if they were story books they would like them better. But one of them took a copy of the Bible and said, 'he would keep it—that he had been long wishing to get one, but could not come across any.' 'O, that is not your Bible,' said the others to him. 'I know it is not a Catholic Bible,' he said, 'but there is not much difference between them—only in a few words differently translated, and I can put that all right myself.' They could not persuade him to leave it. I admired his courage very much, for it is very rare to see among them so much independence of thought and action,—situated as he was among his companions—all seemingly against him. I find that they are much readier to accept of a good book when alone than when in the company of others."

Another writes:—"I visited 227 families, mostly Roman Catholics; sold Bibles and Testaments, with other books, to the amount of fifty dollars. They seemed well pleased to see one going from house to house, offering them books to buy. Some objected on the ground that they were books which were not allowed them to read; but that they would buy a Bible since they were so cheap, for the purpose of comparing it with their own. I am told that they gather together to read and find out the difference between their own and ours. The Society is the means appointed by God for sending His word to every poor family. He will bless it to them in His own good time.

Another writes:—"I gave a Bible to an old lady in poor circumstances. Since closing my labours for the Society I had the privilege of visiting her, when she stated that she was happy in a Saviour's

love, and that the way of Peace,

Another who years past, written formed that the summer, in the has commenced anxiously inquired Lord visited the me that four of sinners the same the way to be s

Another who a meeting in a man on the subject to talk to me, but me and said that and now that I him, I found that plained to him that appeared to understand through Christ. had found peace not give his hope

"I was asked her if she expected because she never one little sin would dreadful,' for she about Jesus and I could. While I to her, perhaps she believed the Bible While I was at hope was wrong and that she felt Bible. I visited and said that Jesus

"I met another anxious about his God did not answer case, I found that to show him his Lord Christ's work for said that he never this kind. Two of Society. I felt so the second time. I

cases they too would express their
"visit them. Now, that schools
the young people in particular rejoice
opened before them. Though there
value much anything that is dif-
ferences, there are others who will
books that will be both interesting

they were visited, the more they
they would purchase more.
ents in our visits. Last summer
e none at home but children. The
taught school some time. When
id—there was none of them she
ut as it was not a Catholic one she
leased with her if she took it.' I
t after some further conversation
e of the other books, and thought
nd decided on taking it.

ere was a number of young men—
em the books. They looked at
time, and then said they were too
ks they would like them better.
ble and said, 'he would keep it—
one, but could not come across
the others to him. 'I know it
there is not much difference be-
erently translated, and I can put
ot persuade him to leave it. I
is very rare to see among them
nd action,—situated as he was
against him. I find that they
book when alone than when in

families, mostly Roman Catholics;
books, to the amount of fifty dol-
one going from house to house,
ected on the ground that they
them to read; but they would
for the purpose of comparing
ey gather together to read and
wn and ours. The Society is
ding His word to every poor
own good time.

an old lady in poor circum-
the Society I had the privilege
he was happy in a Saviour's

love, and that her soul had been blessed by reading the Bible, 'God's way of Peace,' by Bonar, and some tracts I had given her."

Another whose labours have been greatly blessed during several years past, writes:—"I visited M—— a second time. I was informed that the Lord blessed the Society's efforts there, during the last summer, in the conversion of two young men. The Lord, I trust, has commenced his work of grace in that settlement. Many are anxiously inquiring the way to Zion. I know a family whom the Lord visited through the Colporteur work. One of the Parents told me that four of the children were awakened to see their state as lost sinners the same week. The other two seem to be anxiously inquiring the way to be saved."

Another who laboured about three months writes:—"After holding a meeting in a certain place, on my way home, I spoke to a young man on the subject of personal Religion. At first he was unwilling to talk to me, but on assuring him of my object, he spoke plainly to me and said that sometimes he was impressed with these things, and now that he wished to become a Christian. On talking to him, I found that he was coming to God without Christ. I explained to him that God could accept him only through Christ. He appeared to understand his error, and promised to seek the Lord through Christ. Before I saw him again I heard from others that he had found peace through the Lord Jesus. He told me that he 'would not give his hope of Salvation for a thousand worlds.'

"I was asked one day to visit a girl who was very sick. I asked her if she expected to go to heaven when she died. She said she did, because she never did anything very wrong. I explained to her that one little sin would keep her soul out of heaven. She said 'that is dreadful,' for she knew she had done some wrong things. I told her about Jesus and his finished work for sinners, as plainly and simply as I could. While I did so a pleasant smile passed over her face. I said to her, perhaps she did not believe what I told her. I asked her if she believed the Bible. She replied, 'Oh every word in the Bible is true.' While I was at my trunk for a Bible, she said to her nurse that her hope was wrong before, that it was Christ that died for all her sins, and that she felt very happy. She was a poor girl. I gave her the Bible. I visited her twice in a week's time, and she still was happy, and said that Jesus died for all her sins.

"I met another person who had been ill for some time, and was very anxious about his soul's salvation. He said that he was praying, but God did not answer him. On enquiring more particularly into his case, I found that he did not understand Christ's work at all. I tried to show him his lost state, and directed him to come to God through Christ's work for him. He thanked me with tears in his eyes, and said that he never 'saw it in that light before.' I met several cases of this kind. Two others I hope have been led to Jesus through the Society. I felt sorry leaving the field, for it was when I was visiting the second time. I saw these indications of good.

"I met with nothing but kindness from Catholics and Protestants. I have to thank the ministers for the help and countenance they gave me and the work."

Another writes:—"The Statistics of my labor are as follow:—Time employed in the Society's Service, five months and sixteen days. Number of miles travelled, 1347. Value of Bibles and religious books sold, \$763.17. Bibles, books and tracts granted, \$43.29. I have taken part in fourteen prayer and other religious meetings. Sold 458 Bibles, and 542 Testaments, and given away 20. I supplied four Sabbath schools with books. Sold and granted in all about 2960 volumes. I have made 1852 family visits, and conversed on personal religion or prayed with 580 families. I found four Protestant families destitute of the Bible. Visited 53 Roman Catholic families. I found many families very anxious to have books, if they had money to pay for them.

"There are several Churches in my field without pastors.

"In passing through ——— I visited an aged pilgrim, who was wasting away with consumption. I asked him how he felt in prospect of death. He said he had put his whole trust in the Lord Jesus Christ. At his request I read a portion of God's Word and prayed with him, and when I left him he said he had peace and comfort in believing.

"At ——— I met with another, a middle aged man, who was afflicted with cancer in his face, and notwithstanding his great pain and suffering, he could trust in the Lord and rejoice in his salvation. After reading and praying, I left him apparently resigned to his Heavenly Fathers will.

"I met with many kind Christian friends, with whom I took sweet comfort in religious conversation. Many young people who seemed to be careless and unconcerned about their souls, I endeavoured to urge to flee from the wrath to come.

"I met with several ministers of the Gospel, who gave encouragement, and said they thought that colportage was next to the preached Gospel. I believe from what I have seen and heard among the people where I have laboured, that the work of the Colporteur is a very interesting work, and I would say to all my brethren, who are engaged in the work—'take courage, labour faithfully for the Master. We have the promise that He will be with us unto the end.'"

Another, whose labours have been abundant and successful, writes:—"The statistics of my labour are as follows:—Time employed in the Society's service, 10 months and 20 days; number of miles travelled, 896; value of Bibles and religious books sold, \$1,513.84; Bibles, books and tracts granted, \$79.88. I have taken part in 53 prayer and other religious meetings—have sold 680 Bibles and 700 Testaments—supplied 28 Sabbath Schools with books, and made 1,928 family visits; conversed on personal religion, or prayed with ten hundred families. I, therefore, find the Colporteur's work is one of labour; my greatest grief is that I am not laboring harder for the

salvation of so
altogether in v
waters shall be

"I visited t
if I had a mess
time, and recor
the Scriptures,
a little time
visited the sick
words of advic

"I have visi
—— and ——
is an opportuni
In some settlem
Sabbath school
some in purcha
people want re
To those who
Story, Of Unse
His love,' and t

"During this
places in my fi
woman spoke v
here last year.
I have also be
and horse have
other religions
abused if I wen
again. I gave
woman I saw at
it. I also gave

Another writ
and a few other
have not had ev
had a small Bil
it.

"The childre
ledge of the oth
many cases the
should not be b
ly to blame for
cheap, and the p
for the support
be better to save
spend it for thei
a good many wh
drunkards, with
glad to notice th

ness from Catholics and Protestants. I
the help and countenance they gave me

ics of my labor are as follow :—Time
nce, five months and sixteen days.
17. Value of Bibles and religious
books and tracts granted, \$43.29. I
r and other religious meetings. Sold
and given away 20. I supplied four
ld and granted in all about 2960
ily visits, and conversed on personal
es. I found four Protestant families
3 Roman Catholic families. I found
e books, if they had money to pay

my field without pastors.
isited an aged pilgrim, who was
I asked him how he felt in prospect
whole trust in the Lord Jesus Christ.
God's Word and prayed with him,
peace and comfort in believing.
r, a middle aged man, who was
notwithstanding his great pain and
and rejoice in his salvation. After
parently resigned to his Heavenly

friends, with whom I took sweet
Many young people who seemed to
their souls, I endeavoured to urge

the Gospel, who gave encourage-
portage was next to the preached
seen and heard among the people
ork of the Colporteur is a very
all my brethren, who are engaged
faithfully for the Master. We have
unto the end."

abundant and successful, writes :
follows :—Time employed in the
ays ; number of miles travelled,
books sold, \$1,513.84 ; Bibles,
have taken part in 53 prayer
ld 680 Bibles and 700 Testa-
s with books, and made 1,928
religion, or prayed with ten
e Colporteur's work is one of
m not laboring harder for the

salvation of souls. Yet I feel assured that my labour has not been
altogether in vain. We have the promise that bread cast upon the
waters shall be found after many days.

"I visited twice a young man very low with consumption. I felt as
if I had a message from God for him. After labouring with him some
time, and recommending him to the Crucified One—praying, reading
the Scriptures, and the "Old, old Story" to him—I left, satisfied that
a little time had been profitably spent. In several places I have
visited the sick and dying, and have felt glad to leave with them a few
words of advice respecting their spiritual interests.

"I have visited this year nearly all the back and poor settlements in
— and — Counties. In the most distant settlements there
is an opportunity to attend public worship once in four or five weeks.
In some settlements prayer meetings are held nearly every Sabbath.
Sabbath schools are generally well attended and an interest taken by
some in purchasing suitable books and papers for the young. The
people want religious books. It is seldom I am asked for a story book.
To those who ask for such books I sometimes read 'The Old, old
Story, Of Unseen things above, Of Jesus and His glory, Of Jesus and
His love,' and then they will want to get one.

"During this year there have been revivals of religion in many
places in my field. In one house I visited, almost the first words the
woman spoke were, O my husband has been converted since you were
here last year. I shall long remember the kindness of numerous friends.
I have also been kindly treated by the French Catholics. Both myself
and horse have shared of their bounty. I have sold them Bibles and
other religious books in houses where I had been told that I would be
abused if I went ; but instead of abusing me they wanted me to come
again. I gave to some the little book 'Come to Jesus.' One young
woman I saw afterwards said, it was so good, she would not part with
it. I also gave them some tracts."

Another writes :—"Most of the people have a Bible, hymn book
and a few other small religious books. But as my reports show some
have not had even a Bible, and in a great many cases they have only
had a small Bible, of which the print is so fine they could hardly read
it.

"The children are generally learning to read, and have some know-
ledge of the other primary branches. But I am sorry to say that in
many cases the schools are very poorly taught. Many of the teachers
should not be in the schools except as scholars. The people are main-
ly to blame for this—for this class of teachers can be procured very
cheap, and the people who employ them do not believe in paying much
for the support of schools and ministers. They seem to think it will
be better to save their money, and leave it to their children, than to
spend it for their intellectual and religious improvement. Accordingly
a good many who have had money left to them are to-day miserable
drunkards, with hardly a penny to help themselves with. But I am
glad to notice that there is an improvement in this respect. In some

places there are very good schools, taught by capable and worthy teachers of both sexes.

"Morally the people are certainly far below what they should be. They have very loose notions on the great moral questions of the day. Intemperance prevails to a fearful extent. Rumselling is regarded as a legitimate business. Hence it is an open traffic, even though the law forbids it.

"I met with some instances of very great ignorance. I was showing a New Testament to a woman. She wanted one for her son. She could not read; he could. She had a Bible from the date of her marriage. She looked over the Testament and said: 'I suppose there is good reading in this.' I explained to her what it contained, and told her she had better get him a Bible. She looked over it in the same way, and made the same remark. This woman lived not more than a mile from the church to which she belonged, and had a Bible in the house ever since she was married; yet she seemed to know nothing about its contents. I sold her a Bible and some other small books.

"I asked a man who had a Testament to buy a Bible. He said, 'I guess it is all here.' There are many who seem to have not a thought about God and their accountability to Him.

"I do not know that I have done much good; yet I think and pray that the reading of the books may be blessed of God to the people. I called at one house, and asked if they had a Bible. They said 'yes, Mr. M. B—— gave us one a couple of years ago.' I asked if they had any other religious books, they said yes, and handed me the 16th and 17th pages of the tract 'Come to Jesus,' by Newman Hall, and said that Mr. M. B—— gave her that too. They had it put carefully away with the Bible, and I think it had been read often. I sold them 'Come to Jesus,' and some other small books. One day I threw out a tract to some small children. When I returned to the town I heard that the little book had gone and was still going all over town, and everybody was reading it with great delight. It was entitled 'The Debt is paid,' and was a beautiful illustration of the doctrine of 'Justification by faith.'

"There are not many Roman Catholics, but I called on a very intelligent family. They said they always had bought some books, when brought to them, but the last they got was so bigoted, they did not think they would buy any more. They thought it wrong for one denomination to abuse another. I told them I would be very sorry to give them any offence, and asked them to take time and select for themselves. I told them I had a lot more in my trunk. They selected some excellent books. I sold them more than to all the rest of the families in the place. They were very kind to me, and gave me dinner. I do hope the books may do them good.

"I have held meetings where convenient during the week, and my Sundays have all been engaged. In the morning I hear a sermon, after which I superintend a Sabbath School and teach a Bible class. In the afternoon I go to the country, attend a Sabbath School and hold

service often, and come out and give and kept in open. By this means have had the benefit they never had used it, said he was miles from the

"The people received and tried they are able to wherever I have been sickened

"Many of the those used in the have no knowledge be bought. But are and induce to And an encouragement and so the field

Another laborer of the Government as destination thirty-nine families the New Testament the short time without a complete when I visited them and tried to execute getting one, or, being told something becoming acquainted poverty, and one case among man did not feel use to have one excellency, but found contained therein copy).

"I tried to succeed in despairing of being It is thought necessary a visit from the time complaining Bible to read in where there are many who They think books have been frequent

ools, taught by capable and worthy

inly far below what they should be. the great moral questions of the day. extent. Rumselling is regarded as an open traffic, even though the law

ery great ignorance. I was showing She wanted one for her son. She had a Bible from the date of her Testament and said: 'I suppose explained to her what it contained, in a Bible. She looked over it in a remark. This woman lived not to which she belonged, and had a was married; yet she seemed to I sold her a Bible and some other

ment to buy a Bible. He said, 'I ny who seem to have not a thought to Him.

much good; yet I think and pray e blessed of God to the people. I ey had a Bible. They said 'yes, ple of years ago.' I asked if they said yes, and handed me the 16th to Jesus,' by Newman Hall, and that too. They had it put care- nk it had been read often. I sold er small books. One day I threw When I returned to the town I nd was still going all over town, ent delight. It was entitled 'The illustration of the doctrine of

tholics, but I called on a very ways had bought some books, ey got was so bigoted, they did They thought it wrong for one d them I would be very sorry to m to take time and select for ore in my trunk. They selected ore than to all the rest of the kind to me, and gave me dinner.

ient during the week, and my he morning I hear a sermon, hool and teach a Bible class. tend a Sabbath School and hold

service often, and sometimes an evening service. Generally the people come out and give good attention. Four S. Schools have been organised and kept in operation, though two of them will stop during the winter. By this means children who have had no religious instruction at home, have had the benefit of one summer's teaching. At one of those places they never had a S. School. The only man that came when I organised it, said he was never in a S. School, and this place was only two miles from the county town.

"The people are generally very hospitable and kind. I am well received and treated with respect in almost every case. So far as they are able they buy books. I have read and prayed with families wherever I have stopped over night, and also with families where there has been sickness.

"Many of the people hardly know of any other religious Books than those used in the Churches, and so can not seek for that of which they have no knowledge. There are very few places where good books can be bought. But now we take the books to them, show them what they are and induce them to buy. Then they read them and want more. And an encouraging feature is that they have very few bad books,—and so the field is clear and we are called on to occupy it."

Another labouring in a section where great destitution and ignorance of the Gospel prevails, writes:—"I have visited places this quarter as destitute of religion as any I visited before. I found thirty-nine families who never owned the whole Bible, having only the New Testament, and two who were totally destitute. During the short time I have been Colporteur I found eighty-two families without a complete copy of the Bible. Most of them bought readily when I visited them, and a few felt ashamed at not having one before, and tried to excuse themselves by saying they were just talking of getting one, or, they did not know where to get one. Others, after being told something of the nature of the Book and their duty in becoming acquainted with its instructions, purchased, while some pled poverty, and to them I granted a copy each. I met with only one case among Protestants, where after some conversation the man did not feel disposed to buy. This person argued it was no use to have one because we cannot do as it requires. He admitted its excellency, but from want of ability on our part to obey the injunctions contained therein it was useless to possess one. (His family bought a copy).

"I tried to supply every family in my field with a Bible, but despaired of being able to supply them with another religious book. It is thought necessary to have a Bible in case of sickness or death, or a visit from the minister. A woman told me weeping, at the same time complaining of the indifference of her husband, that they had no Bible to read in when their child died. With respect to other books, there are many who do not see the propriety of having them at all. They think books are only for the children in the school room. I have been frequently asked what kind of books they were, were they

Bibles? and I found cases where it was impossible to give an idea of what a religious book is. When I inquired if they had any, they replied, 'Yes, we have Testaments and spelling books.' Others would say, 'books are very good for men of good learning, who have plenty of time; but for poor farmers, who can barely read, a Bible and a prayer book is sufficient.'

"Many who received from me the first Bible they ever owned promised to read them. But I met with those who though they had Bibles, were so ignorant of their contents that it is evident they seldom read them.

"Showing a small edition of the Pilgrim's Progress to a woman, I said perhaps she had it in a larger form. She answered, 'perhaps it was in the Bible,' I told her it was not, when she replied, 'Oh, but we have a large Bible.'

"Sabbath schools are quite rare in the country. The children give evidence that they would like to attend, and their parents are willing to have schools; but the difficulty is in getting a Superintendent. In some districts few that are grown up can read, and fewer make even a profession of religion. I organised three Sabbath Schools, one of which I heard was doing well; the other two I did not hear from.

"They are better supplied with preaching than with other means of grace. I visited only one place where they had no preaching at longer or shorter intervals. When a death occurred in the neighbourhood they would send for a minister, and have funeral services. I was told it was no use to visit the place. I went, however, and disposed of a number of books, and supplied several families with Bibles.

"You are not to suppose that all I visited was thus dismal. There were some cheering incidents—families where the altar was erected, and the incense arose morning and evening, who appreciated good literature, and who not only bought for themselves, but also Bibles and other books to give away. I visited part of my field a second time. Many spoke highly of the books. I called on a man to whom I sold none on my first visit. I asked him if he wished any books. From the manner in which I was received in my former visit, I was surprised to hear him answer pleasantly. He looked at the books and said, 'your books have done good here.' On asking for an explanation he said there was less drinking in the place, that the old man in the next house where I sold the book used to be a real drunkard, but was quite different this summer. I learned from him that the book, (a copy of 'The Giants, and how to Fight them,' by Dr. Newton), was lent throughout the neighborhood. This man bought a nicely bound volume, though I little expected it when I called on him.

"The 'Band of Hope' is a great favorite among the young people belonging to the Temperance organizations, owing to the appropriate pieces in it for recitation. Having witnessed the effects of those recitations,—the tears running down the cheeks of the audience,—I will venture to say that their power for the object for which they were intended, is greater than that of the best of orators would be in this place."

Another writ
of the Bible ex
read, but said h
Bible to anothe
Douay Bible.
God, and refer
said he would r
Prayer,' and ga
Lord. They a
again.

"The numbe
deavoured to in
expressed their
professed to fin

"I feel an in
by the anxiety
tlement where
religious servic
of heart. I can
to advance his
the work."

Another writ
ceived me with
dinner with the
visit is not lost.
They seemed ve
never prevent h

"I visited a
one poor old bli
see you here, bu
a Sabbath Scho
they were very

"I sold sever
a daughter marr
when she found
the lady with w
the morning, ser
and one of the

"I have given
whose wife wa
hardly able to r
was very thankf
to the concerns

The following
earnest laboure
engages in his w

"My field is

re it was impossible to give an idea of
I inquired if they had any, they re-
s and spelling books.' Others would
men of good learning, who have plenty
who can barely read, a Bible and a

me the first Bible they ever owned
met with those who though they had
contents that it is evident they seldom

the Pilgrim's Progress to a woman, I
er form. She answered, 'perhaps it
was not, when she replied, 'Oh, but

in the country. The children give
attend, and their parents are willing
y is in getting a Superintendent. In
up can read, and fewer make even a
ed three Sabbath Schools, one of
e other two I did not hear from.

preaching than with other means of
here they had no preaching at longer
th occurred in the neighbourhood
I have funeral services. I was told

I went, however, and disposed of
veral families with Bibles.

I visited was thus dismal. There
ilies where the altar was erected,
d evening, who appreciated good
at for themselves, but also Bibles
visited part of my field a second
oks. I called on a man to whom
ed him if he wished any books.
eceived in my former visit, I was
ntly. He looked at the books and
re.' On asking for an explanation
e place, that the old man in the
ed to be a real drunkard, but was
ed from him that the book, (a copy
them,' by Dr. Newton), was lent
man bought a nicely bound vol-
I called on him.

avorite among the young people
ations, owing to the appropriate
witnessed the effects of those
he cheeks of the audience,—I will
the object for which they were
est of orators would be in this

Another writes :—"I visited 8 Roman Catholic families all destitute of the Bible except one. I sold one parent a Bible. He could not read, but said his wife could, and he loved to hear it read. I gave a Bible to another and sold some books, some of them asked me for the Douay Bible. I told them I could furnish them with the Word of God, and referred them to the priest for the Douay version. They said he would not let them have it. I sold one of them 'The Call to Prayer,' and gave some tracts, and felt my visit was not in vain in the Lord. They all received me with much kindness and asked me to call again.

"The number of my family visits was 236, in all of which I endeavoured to impress the truth on the minds of the people. Several expressed their desire for salvation. I visited two in a dying state, who professed to find peace.

"I feel an increased happiness in my work, and am much encouraged by the anxiety many express, to "buy the truth." I visited one settlement where there was a gracious revival of religion, and engaged in religious services several evenings. About twenty professed a change of heart. I can see the blessing of the Lord attending my weak efforts to advance his cause. I am endeavoring to give myself more fully to the work."

Another writes :—"I visited one Roman Catholic family, who received me with great kindness. They insisted on my stopping to take dinner with them. I found them intelligent and kind. I think that visit is not lost. They bought two books. I gave them some tracts. They seemed very thankful. The head of the family said he would never prevent his family from reading religious books.

"I visited a number of sick ones, some on the brink of eternity,—one poor old blind man, who said in parting, 'pray for me; I cannot see you here, but I can see you in Heaven.' I went 8 miles to organize a Sabbath School. I gave them some small books and tracts for which they were very thankful.

"I sold several Bibles to some rigid Roman Catholics. In one case a daughter married a Protestant. The mother got into a great passion when she found that they were to be married. But to the surprise of the lady with whom I lodged, this young woman came the first thing in the morning, sent by her mother, and bought a small Bible for herself, and one of the large 88 cent Bibles for her father and mother.

"I have given away during the month four Bibles,—one to a man whose wife was a Catholic, another to an old man, evidently poor, hardly able to read; he said his daughter would read it for him. He was very thankful. I tried to give him some good advice in reference to the concerns of his soul."

The following selections from a number of letters received from an earnest labourer, show the spirit with which the true Colporteur engages in his work. He writes :—

"My field is remarkable for the number of harbours it contains,

there being about twenty in the County. Hence the population consists largely of persons engaged in the fisheries, directly or indirectly. These men are, many of them away from home during the summer, and for that reason, are, during a great portion of the year, deprived of the privileges of the Sabbath.

"In many of the harbors there is no minister settled. They are visited occasionally by clergymen from other places. Some of those harbours are hardly accessible except by water, or by travelling round the shore, or by footpath through the woods. Some have preaching only once in five or six weeks; others once a month or once a fortnight. This being the case religion languishes in some places and by some of the people the Sabbath is openly desecrated, while most of them are careless about their souls.

"In ——— Harbour there are fourteen families who are almost cut off from the rest of the world. They have neither day school nor Sabbath school. They are visited occasionally by a minister from ——— Harbour; but they seem to be careless about their spiritual wants. I sold books to most of them, and granted some to those who could not or would not buy. I urged the importance of having schools and spoke to most of them on the great subject of personal religion.

"In ——— Harbour there is great coldness in religion and lack of spiritual life. A layman, Mr. ———, preaches to them every Sabbath. He is, I think, sincere, and no doubt God owns and blesses his efforts.

"The next place visited was ———. This settlement presents quite a contrast to ——— Harbor. There is a band of praying young men, who are not afraid to stand up for Jesus, and point out to their fellow beings the way to Life. Here, too, are some good old disciples, among whom I spent a very pleasant and profitable time. They have a prayer meeting every Saturday evening, conducted largely by young men. In some sections there are, at the present moment, in my opinion, real revivals of religion, not noisy but deep. In other tracts of the country the feeling is that of indifference and apathy; but all over the County I have met with God's own people, and by them have been cheered, comforted and encouraged.

"I can assure you I enjoy the work very much. I have been treated kindly and courteously by all with whom I came in contact. True, I have been at first regarded by some with coldness and suspicion; but after explaining the object of my mission, this is generally removed.

"The work of the Colporteur is a glorious work. Difficulties are to be met, trials to be borne, opposition to be overcome, patience and self-denial to be exercised; you must become a wanderer without a certain place to lay your head. Still these things are unworthy to be mentioned in connection with the benefits, honor, and triumphs of the work. You have the peace which arises from the fulfilling of the Master's command: 'Go work in my vineyard.' You have abundant opportunities of speaking a good word for the Master, of advancing his cause, and confessing him before men. The writer can testify from

his own short experience in one warfare after another.

"I feel that I have done my own strength, and am perfect in my work; and if I pray for me.

"I think I must be that it was He who was kind to me. I feel that He is a loving Father.

"Pray for me, my family I meet.

but to confess his name. Again, I would like to be on the Society, and to be a member.

"I will record my death. I read his name, said, Oh no, read his name, told him to trust in Christ, as the tears streamed down my face.

"In a house in ——— who intended to go to the thought that any one she said, 'Certain I then asked her why which she could not say Jesus was ever while the priest, at a time. I had a subject. The idea of when I was leaving.

"At one of the meetings of whose members I did not check him in the New Testament, he seemed much so that he hoped God would bless.

"In reading a book and her sick daughter and the tears streamed down my face. I directed her by the Spirit to would uphold her through eternity.

"When recommending carpenters in ——— one of their number I have read it five

County. Hence the population con-
in the fisheries, directly or indirectly.
away from home during the summer,
great portion of the year, deprived of

There is no minister settled. They are
from other places. Some of those
except by water, or by travelling
through the woods. Some have preach-
; others once a month or once a fort-
night languishes in some places and by
is openly desecrated, while most of

fourteen families who are almost cut
They have neither day school nor
and occasionally by a minister from
to be careless about their spiritual
them, and granted some to those who
regard the importance of having schools
great subject of personal religion.
great coldness in religion and lack of
—, preaches to them every Sab-
no doubt God owns and blesses his

— This settlement presents
There is a band of praying young
for Jesus, and point out to their
re, too, are some good old disciples,
at and profitable time. They have
evening, conducted largely by young
at the present moment, in my opin-
isly but deep. In other tracts of
ference and apathy; but all over
own people, and by them have been

work very much. I have been treat-
whom I came in contact. True,
some with coldness and suspicion;
of my mission, this is generally

a glorious work. Difficulties are
on to be overcome, patience and
become a wanderer without a
these things are unworthy to be
benefits, honor, and triumphs of the
arises from the fulfilling of the
'vineyard.' You have abundant
for the Master, of advancing
men. The writer can testify from

his own short experience in the work, that our God does not send any
one a warfare at his own Charges.

"I feel that it is a responsible work, and also that I am unable in
my own strength to do it. But I believe God will make his strength
perfect in my weakness. I have great faith in real earnest, believing
prayer; and if you wish me to be useful and diligent and faithful, pray
for me.

"I think I may say that God has been with me. I have no doubt
that it was He who put it into the hearts of so many of His people to
be kind to me. Oh! if we could trust Him every moment, and realize
that He is a loving Father and our dearest Friend,—Oh! that we could
feel that He is an ever present God.

"Pray for me that I may speak a word for my Saviour to every
family I meet. When I come to a christian family, it is easy to do so;
but to confess him before those who do not believe, I find harder.
Again, I would say pray for me, and may God's richest blessing rest
on the Society, on all its members, and all its objects.

"I will record a few incidents:—I visited a poor man at the point of
death. I read him a tract, and then asked him if he was tired. He
said, Oh no, read another. I did so, and then prayed with him, and
told him to trust in Jesus alone for salvation. He said he would try
as the tears streamed down his cheeks.

"In a house in which I stayed for dinner, there was a Catholic girl
who intended to go to Confession that evening. I asked her if she
thought that any human being had power to forgive the sins of another.
she said, 'Certainly, the priest had more power than a common man,'
I then asked her if it would not be better to confess her sins to Jesus,
which she could do without going out of the house. I showed her that
Jesus was ever ready to forgive sin, and was everywhere present,
while the priest, even if he had the power, could be only in one place
at a time. I had much more conversation with her on the same sub-
ject. The idea of confessing her sins to Jesus seemed new to her, and
when I was leaving she promised to think about it.

"At one of the harbours I stayed over Sabbath with a family, one
of whose members, an old man was much given to profanity. I did
not check him in a direct manner but read him a chapter out of the
New Testament, and also a little sermon of Richard Weaver's. He
seemed much softened, thanked me, and when I was leaving he said
he hoped God would bless me.

"In reading a copy of this sermon of Richard Weaver's to a woman
and her sick daughter, in another harbour, they were much affected
and the tears streamed down the daughter's cheeks. When done reading,
I directed her by a few simple words to put her trust in Jesus, who
would uphold her in sickness, cheer her in death, and make her happy
through eternity.

"When recommending 'God's Way of Peace,' to a company of ship
carpenters in ———, I was much pleased, and agreeably surprised, by
one of their number saying, 'yes, I know that to be an excellent book.
I have read it five or six times. I can't find out who the author be-

longs to, whether he is a Baptist, or Methodist, or Presbyterian, but I know he must be a good man.' A man told me that he thought 'Line upon Line,' was one of the best books published for children, one of his boys had no interest in reading the Bible. He bought 'Line upon Line' for him, and now he takes pleasure in reading it and the Bible. A woman told me that her children are so fond of reading this book, that they take it up to their room and read it after the rest are in bed."

Our Colporteur in the city writes:—"During the past year I have laboured chiefly in the city and suburbs, and Dartmouth. I was three times up to Bedford and sold there about \$18 worth of books. I have spent the most of the time about the wharves and country markets, as I found I could dispose of more books among the sailors and to strangers at the country markets, than I could at the houses in the city and suburbs. I have worked on steadily, and I trust faithfully, and have sold from January 1st to December 23rd, 1305 Bibles and 751 Testaments, and a great number of other books, to the amount in all of \$1155.72. I have distributed tracts freely and made some few grants of books, but generally found those who wanted books willing to pay for them. I found no Protestant family destitute of the Bible, but many sailors who had none, and bought one from me. I was instructed to visit the Orphan's Home, the Old Ladies Home, the Poor House, the Jail, the Police Station, and Deaf and Dumb Asylum, and Insane Asylum, which I did, and made grants of books and tracts to each Institution except the Poor House; Mr. Shields told me they had more good reading matter than they could make use of. The packages of books and papers delivered to the above places were thankfully received.

"I have visited Gentlemen's Offices, Sailors Boarding Houses, Liquor Stores, Drinking Shops, Work Shops, Gas Works, Iron Foundry, Richmond Station, and all the Departments and Workshops connected therewith, and have sold Bibles or other books nearly every visit. I cannot enumerate the number of houses I have called at and offered books; some, but not many, have purchased Bibles. I always leave tracts where they will receive them, and try to do some good in giving advice, and reproving swearers, and no person, but one who travels about as much as I do, on Water street, could realise the amount of profane language uttered daily. It is dreadful to hear it, but who can put a stop to it but God only; man may work but God's blessing must follow his labours to be productive of any good, and I trust and pray that my labours may be followed by the influences of the Holy Spirit, and be the means of doing some good in God's vineyard.

Our Society
London for gran
the Dublin Trac
American Tract
From the Am
following admir

"THE first tho
originated by the A

"From small t
accompanied with
tage has not been c
organization here,
visited Scotland, at
Tract Society in th
enquiring how the
fluence of the Chur
Society, and under
their General Secre
the last reports,
threading the high
beginning of this
Scotland.

"The example o
tem was introduced
four has been reach
among the mansion

"Christians in E
lizing power; but b
by various associati
Society in Scotland
on a catholic basis,
to house.

"This form of Ch
of Protestant Christ
Its prominent featu
individuals—are emp
ed everywhere, still
unconverted, shall b

"There are, we th
to-day, out of Chri
They are most num
South and West, esp
but they are found e
bells, yet chiefly, do
the direct influence o
Bible in your hand a
every third or fourth
lessness, or prejudice
ordinary means of gr
wish no acquaintanc
unbelievers in revela

st, or Methodist, or Presbyterian, but I
 A man told me that he thought 'Line
 books published for children, one of
 ng the Bible. He bought 'Line upon
 s pleasure in reading it and the Bible.
 ren are so fond of reading this book,
 n and read it after the rest are in bed."

rites:—"During the past year I have
 urburbs, and Dartmouth. I was three
 re about \$18 worth of books. I have
 the wharves and country markets, as
 re books among the sailors and to
 than I could at the houses in the city
 steadily, and I trust faithfully, and
 eember 23rd, 1305 Bibles and 751
 of other books, to the amount in all
 l tracts freely and made some few
 and those who wanted books willing
 testant family destitute of the Bible,
 nd bought one from me. I was in-
 ne, the Old Ladies Home, the Poor
 n, and Deaf and Dumb Asylum, and
 made grants of books and tracts to
 House; Mr. Shields told me they
 an they could make use of. The
 vered to the above places were thank-

ces, Sailors Boarding Houses, Liquor
 shops, Gas Works, Iron Foundry,
 artments and Workshops connected
 other books nearly every visit. I
 houses I have called at and offered
 purchased Bibles. I always leave
 and try to do some good in giving
 d no person, but one who travels
 street, could realise the amount of
 is dreadful to hear it, but who can
 may work but God's blessing must
 of any good, and I trust and pray
 the influences of the Holy Spirit,
 d in God's vineyard.

KINDRED SOCIETIES.

Our Society is largely indebted to the Religious Tract Society of London for grants of Tracts and for S. S. Libraries at half price; to the Dublin Tract Repository for Tracts at very low rates, and to the American Tract Society of New York for books at reduced prices.

From the American Tract Society's Report for 1869-70, we clip the following admirable view of

COLPORTAGE.

"The first thoroughly organized system of union missionary colportage was originated by the American Tract Society in 1841

"From small beginnings it spread over all the States of the Union, and was accompanied with blessed results. As a distinct form of evangelizing work, colportage has not been confined to the United States. About thirteen years after its organization here, Rev. R. S. Cook, then Secretary of the American Tract Society, visited Scotland, and conferred fully with the officers of the Religious Book and Tract Society in that land, who were just at that time, as God ordered it, anxiously enquiring how they might reach with saving truth the many beyond the direct influence of the Churches. Union colportage was immediately commenced by that Society, and under the able and indefatigable supervision of Rev. William Boyd, their General Secretary, it has been prosecuted with ever-increasing success. At the last reports, every county in Scotland was supplied with at least one man threading the highways and byways, seeking the lost and wandering. At the beginning of this year, one hundred and sixty colporteurs were in commission in Scotland.

"The example of Scotland soon reached Ireland; and after conference, the system was introduced there, and has gradually extended until every county except four has been reached. Fifty colporteurs are now efficiently diffusing saving truth among the mansions and the cabins of Ireland.

"Christians in England were less prompt in adopting colportage as an evangelizing power; but by degrees it has grown upon there, until now there are sustained by various associations about forty men in this good work; fifteen of them by the Society in Scotland. An influential society in London, if formed for this purpose on a catholic basis, might soon fill England with godly laborers going from house to house.

"This form of Christian effort seems now established in every important centre of Protestant Christianity, as an essential aid in the evangelization of the world. Its prominent features—the press combined with personal effort, for the salvation of individuals—are employed by every mission on heathen shores, and must be employed everywhere, still more faithfully before the multitudes at home and abroad, now unconverted, shall be brought to Christ.

"There are, we think, at least ten millions of adult men and women in the land to-day, out of Christ and as regardless of his claims practically as the heathen. They are most numerous proportionately in the newer portions of the country South and West, especially among the western mountains and on the Pacific slope; but they are found everywhere in startling numbers even within the sound of church bells, yet chiefly, doubtless, beyond the immediate reach of the minister's voice, and the direct influence of church organizations. If you go in search of them with the Bible in your hand and the love of souls burning in your heart, you find them in every third or fourth house of city and country; but practically from their carelessness, or prejudice, or outbreking wickedness, quite beyond the reach of the ordinary means of grace. They are not seeking a knowledge of the Bible, they wish no acquaintance with the church. Many of them are hardened in sin, many unbelievers in revelation, some bitter opposers of all that is good.

"And yet these ten millions are to be sought out, and if possible won from their unbelief and opposition to Christ, and brought into communion with his people.

"A vast and difficult work is this: many of them in addition to the inherent opposition of the natural heart to holiness, have learned the objections to Christianity so prevalent in this day, and are ever ready to adduce the faults of professors and the divisions of the church into many sects, as adequate reasons why they should reject, or at least neglect the great salvation. Many of the unsaved in thirst for wild adventure, or in the more absorbing thirst for gold, have sought homes in the boundless plains and mountain ranges near the Pacific, where, except in a few centres, the established churches cannot reach them for many years to come.

"What means will speedily and effectually bring the gospel to bear upon these ten million hearts, is perhaps the most vital question Christians can ask in this day. No pressure of other duties can relieve Christ's blood-bought children in this land from laboring to save them. This is our first, highest, and until fully attempted, chief work.

"What agencies shall we employ hopefully in this great and urgent business.

"We answer, it must be *Christ-like in spirit*. It will not do to go to these careless, or callous, or openly irreligious ones, with half-hearted zeal or a narrow sectarian purpose, and attempt to win them to one's own particular party in religion. Many of them have cut themselves off from all intercourse with Christian people, because of the divisions observed among good men; and they are keen-eyed to detect any selfish or unworthy motive in the one who would lead them in a new way. Love for souls for the soul's sake, and love to the Redeemer of souls, must be the impelling motive with those who would evangelize these outside and hardened sinners.

"Again, the agency to reach and save the unevangelized in our land must be *persistently aggressive*. These men are standing outside of the ordinary channels of religious influence. They keep away from good men and good surroundings as much as possible. Vast numbers of them live beyond the reach of sanctuary privileges, and if reached at all successfully, it must be by an aggressive effort which will carry the missionary into many a dark ally, over many a rough mountain, through many a gloomy forest. And this aggression must be persistent; for not one visit nor two will avail in many cases to arrest the hardened wanderer and turn him from his downward course.

"And the agency must be both *startling and permanent*. Startling, because so many of these ten millions are gospel hardened, so many backsliders, so many avowed unbelievers. They must be awaked and called as by the sound of a trumpet, or they will sleep on till death ends their probation. And permanence of effort in the agency employed is no less vital, because large numbers reached thus will have no other impulse Godward for months, perhaps years to come, except what is thus sent to them.

"With such an instrumentality, Christ-like in Spirit, aggressive in form, awakening in character, great numbers of the unevangelized can be saved. *Union Missionary Colportage* is such an agency. It is eminently broad-hearted in the spirit with which it goes to the wanderers from Jesus. It has no selfish ends to compass, but seeks to win souls to Christ in Christ's name and only for his sake. Under this one great impulse, it is ever pressing out into the waste places and calling upon men to be reconciled to God.

"And this colportage is persistent in its aggressiveness, because it knows that not else will the unevangelized be brought to the Saviour. If it fail to reach and save them, with its commission to go into every nook and corner of the land, into every hut in the forest, every tent among the miners, every coalshaft on the mountain-side, every cabin on the wide prairie—who else will seek them out and carry access to many else unapproachable: and as it is not only 'Christianity on wheels,' but Christianity on horseback, and Christianity on foot, it can go anywhere where men with souls have gone, and can stay and press upon them the commands of God.

"And herein lies its awakening power. The living voice is the most effective instrument for arresting attention, calling out thought, and waking emotion; and when employed by deeply devoted colporteurs to plead for Christ in the ears of the

impinent, one h
as a daily, hourly
careless from thei

"Nor is this im
house accompanie
will remain to enf
thus rendering ab
away in an hour.

during the last tw
eleven millions of
the great salvation

"Such is *Union*
has had an effect i
the lay members o

As we cannot alwa
the new developme
quarter of a centur

when colportage w
tent, dormant. Th

intrusted and left t
body of believers re
sibility of commun

"When colporta
fear and suspicion,
laboring for souls.

in 1842, when the q
sion, a preacher wh

be introducing a ne
not according to kn

jure the cause of Ch
house when the sug
turned to the pulp

the impetuous and e
Medad from proph

prophets, and that th
of comment closed th

gave the sanction of
into active efforts in

"The colporteurs
ligent, discreet, and p

great mass of the pec
spired with a burning

save, they have trav
the highways and hed

cal, personal labors, t
to Christian hearts.

thus presented to the
ample. Schemes for

organized. The pow
began to be develop

tions, the organized ef
of Christian activity,

vast efficiency as neve
instrumentality, the dir

be overlooked.

"Another of the be
great increase of relig

United States, now so
growth of the last fifty

book printing in the U
Last year the cost for
that amount.

be sought out, and if possible won from their
d brought into communion with his people.

many of them in addition to the inherent
ness, have learned the objections to Christian-
er ready to adduce the faults of professors and
y sects, as adequate reasons why they should
vation. Many of the unsaved in thirst for
ing thirst for gold, have sought homes in the
ges near the Pacific, where, except in a few
ot reach them for many years to come.

ectually bring the gospel to bear upon these
vital question Christians can ask in this day.
Christ's blood-bought children in this land
our first, highest, and until fully attempted,

opefully in this great and urgent business.

in spirit. It will not do to go to these care-
ones, with half-hearted zeal or a narrow
n them to one's own particular party in
selves off from all intercourse with Christian
ed among good men; and they are keen-eyed
re in the one who would lead them in a new
e, and love to the Redeemer of souls, must
who would evangelize these outside and

ve the unevangelized in our land must be
standing outside of the ordinary channels of
rom good men and good surroundings as
them live beyond the reach of sanctuary
fully, it must be by an aggressive effort
any a dark ally, over many a rough moun-
and this aggression must be persistent; for
eases to arrest the hardened wanderer and

ing and permanent. Startling, because so
hardened, so many backsliders, so many
waked and called as by the sound of a
ends their probation. And permanence of
vital, because large numbers reached thus
r months, perhaps years to come, except

-like in Spirit, aggressive in form, awaken-
aevangelized can be saved. *Union Mis-*
t is eminently broad-hearted in the spirit
Jesus. It has no selfish ends to compass,
t's name and only for his sake. Under
out into the waste places and calling upon

ts aggressiveness, because it knows that
t to the Saviour. If it fail to reach and
every nook and corner of the land, into
the miners, every coalshaft on the moun-
-who else will seek them out and carry
s unsectarian character it is able to gain
as it is not only 'Christianity on wheels,'
ianity on foot, it can go anywhere where
nd press upon them the commands of

The living voice is the most effective
out thought, and waking emotion; and
urs to plead for Christ in the ears of the

impenitent, one by one wherever found, not simply as a Sabbath-day service, but
as a daily, hourly duty, it will have, does have amazing influence in startling the
careless from their indifference, and directing their attention upon eternal things.

"Nor is this impression ephemeral, for the missionary colporteur goes into every
house accompanied by godly preachers in the form of good books, some of whom
will remain to enforce his living words from Sabbath to Sabbath for years to come:
thus rendering abiding and effective upon the life, what else might have passed
away in an hour. Here is found the permanent element in colportage, which has
during the last twenty-seven years placed in the households of our land, about
eleven millions of evangelical volumes, most of which are to this day testifying of
the great salvation.

"Such is *Union Missionary Colportage* in spirit, form, and character. That it
has had an effect in arousing, stimulating, and directing the personal activity of
the lay members of the church which cannot be overestimated, is unquestioned.
As we cannot always trace the whole line of cause and effect, we cannot say that
the new development of lay agency which has been so marked during the last
quarter of a century, is entirely due to this system. This however is certain, that
when colportage was introduced, this vast power of the church was, to a great ex-
tent, dormant. The work of communicating the riches of the gospel of grace was
intrusted and left to the ordained ministry, learned, useful, and active, the great
body of believers receiving truth gladly at their hands but not realizing the respon-
sibility of communicating it to others.

"When colportage was introduced, there were those who looked upon it with
fear and suspicion, proposing, as it did, to put unordained laymen into the work
of laboring for souls. At the Deliberative Meeting, held in the Broadway Tabernacle
in 1842, when the question of adopting the system of colportage was under discus-
sion, a preacher who was present, took the negative, on the ground that it would
be introducing a new, untried, and irresponsible class of laborers, who, with a zeal
not according to knowledge, might work great mischief among the people, and in-
jure the cause of Christ. An honored pastor of the city was passing out of the
house when the suggestion was made. Waiting till the close of the speech he re-
turned to the pulpit, opened the Bible, read the reply of Moses to the demand of
the impetuous and envious Joshua, that he should forbid the unlicensed Eldad and
Medad from prophesying in the camp, 'Would God that all the Lord's people were
prophets,' and that the Lord would put his Spirit upon them; and without a word
of comment closed the book. That apt reply silenced opposing arguments, and
gave the sanction of holy Scripture to this effort to bring all the followers of Christ
into active efforts in his service.

"The colporteurs began their work. Taken from among the most active, intel-
ligent, discreet, and pious men in our churches—men filled with sympathies for the
great mass of the people, able to reach their hearts and affect their lives, and in-
spired with a burning love for Christ leading them to labor for souls he died to
save, they have traversed the wastes of the land, explored its destitutions, and from
the highways and hedges have brought multitudes to the gospel feast. Their practi-
cal, personal labors, followed by the Divine blessing, have commended themselves
to Christian hearts. The lay members of our churches recognized the opportunity
thus presented to them. Christian activity was aroused by their precept and ex-
ample. Schemes for personal effort within the bounds of our churches were
organized. The power of the people in supplementing the labors of the pastor
began to be developed; till now, through the impulse given by Christian conven-
tions, the organized efforts of Young Men's Christian Associations, and other forms
of Christian activity, the lay element of our churches is developing its power and
vast efficiency as never before. While recognizing this youthful and blessed in-
strumentality, the direct influence of colportage in calling it into being should not
be overlooked.

"Another of the beneficent results largely due to the system of colportage, is the
great increase of religious literature in our country. The religious press in the
United States, now so great and growing a power for good, has been mainly a
growth of the last fifty or sixty years. In 1810 the cost of paper manufactured for
book printing in the United States was two hundred and forty-five thousand dollars.
Last year the cost for manufacturing the publications of this Society alone exceeded
that amount.

"In 1826, the new religious books issued by the trade in this country, as noticed in the New York Observer, numbered 17. In 1835 they had increased to 24, and in 1841, the year that colportage was introduced, they amounted to 125. Since then their increase has been rapid.

"The systematic visitations of the colporteurs of this Society in every state and territory of the Union, carrying to the people its valuable publications, exciting their interest in them, and circulating among them nearly twelve millions of volumes, has had an influence that can hardly be estimated. Inquiry has been aroused, intelligence has been diffused, an army of readers has been created—the market for the books not only of this and other publishing Societies, but of the trade at large, has been widely extended, and to-day the demand for the issues of our teeming presses is coming from many a home in which the first desire for books was kindled by the visit of the humble colporteur to their dwelling. Not only do our religious publishing societies seek to meet this demand, but private publishers now issue largely most valuable and attractive books, which, going to the homes of the people, are developing their Christian manhood, fitting them for the duties of life and the joys of immortality.

"During the past year the Society has extended this evangelizing agency South and West as rapidly as means permitted, and has now an Agency and Depository in San Francisco, and a corps of missionary colporteurs on the Pacific coast, of which a full account is given elsewhere in this report. Such blessing has crowned the labors of colportage in former years and in this last year, that a vast expansion of the system is greatly desired and greatly needed, if the ten millions unevangelized in our land are to be reached savingly with the gospel of Christ."

From the Report of the "Religious Tract Society," of London:—
1870-71.

CIRCULATION.

"The issues during the year from the Society's depot in Paternoster Row have amounted to 40,727,471; of which 19,440,288 were Tracts and Handbills. If to these be added the probable issues from foreign depots, which cannot have been less than 8,500,000, the total will be somewhat over 49,000,000, raising the whole since the formation of the Society to 1,384,000,000.

"Of the Every Week Series, the total circulation during the year has amounted to 7,079,500.

FUNDS.

"The total receipts, including the balance of last year, were £119,790; total expenditure, £117,155, leaving a balance in the Treasurer's hands of £2,635."

"The sales have amounted to £102,927, being £640 over the past; and the benevolent income, excepting legacies, has amounted to £10,839, being an increase of £816. The deficiency in the legacies, however, amounting to £1,992, causes a total deficiency in the benevolent income of £1,117.

"This deficiency, and the larger expenditure caused by the war, has made the excess of grants over benevolent receipts little less than £5,500. This year Committee trust the receipts of the present year may enable them to recover; as it must be evident that in societies like the Bible and Tract Societies, which are business institutions requiring considerable capital, a reserve equal, at least, to one quarter's expenditure is indispensable to vigorous action.

"The reports of the Society are almost confined to details of its missionary operations at home and abroad; but these constitute a comparatively small part of the business of the house, or of the channels of distribution. The object of your Committee is, not only to provide for the wants of every district through the special depositories sustained and conducted by their auxiliary committees, but also to gain an entrance for the Society's publications into all ranks of the community, the higher and middle classes, as well as those who can be reached only by free gift. This object can be best effected through the ordinary channels of trade. While, therefore, the tract distributor has been urged upon his path by free grants, while Sunday and congregational schools have been induced to establish libraries both for older and younger readers, while depositories are encouraged especially for the sale

of tracts, street
Society's publi
actually find the
as evangelical.
travellers, and o
with the varied i

"The success
three-fourths of
remembered that
work in the spre
is because they a
through this me
remind their reac
being not a mere
certain propositi
but an earnest, s
it is which make
oneness arise bot
'There is now no
after the flesh, bu
Eternal Father as
and spirit, and pr

To THE CH
porteur work o
tained by the d
have, therefore,
sibly can; and
several districts
by the consider
they visit. The
are we called u
we. Our limite
porteur work, a
and every night

We, therefore
British America
thanks to all the
porteurs, have ch
work. May He
And having e
rely upon it for
that you can in
your reward."

You

issued by the trade in this country, as noticed in 1877. In 1835 they had increased to 24, and since introduced, they amounted to 125. Since Colporteurs of this Society in every state and people its valuable publications, exciting among them nearly twelve millions of which hardly be estimated. Inquiry has been made an army of readers has been created—the and other publishing Societies, but of the and to-day the demand for the issues of Colporteur to their dwelling. Not only do meet this demand, but private publishers active books, which, going to the homes of a manhood, fitting them for the duties of extended this evangelizing agency South and has now an Agency and Depository Colporteurs on the Pacific coast, of this report. Such blessing has, woven and in this last year, that a vast expansion ly needed, if the ten millions unevangelized th the gospel of Christ."

ious Tract Society," of London:—

RELATION.

Society's depot in Paternoster Row have 2,288 were Tracts and Handbills. If to sign depots, which cannot have been less over 49,000,000, raising the whole since 000.

circulation during the year has amounted

DS.

ance of last year, were £119,790; total in the Treasurer's hands of £2,635.

7, being £640 over the past; and the amounted to £10,839, being an increase however, amounting to £1,992, causes a f £1,117.

ulture caused by the war, has made the title less than £5,500. This year Com may enable them to recover; as it must and Tract Societies, which are business a reserve equal, at least, to one quarter's tion.

st confined to details of its missionary constitute a comparatively small part of is of distribution. The object of your vants of every district through the special ir auxiliary committees, but also to gain into all ranks of the community, the who can be reached only by free gift. e ordinary channels of trade. While, ed upon his path by free grants, while en induced to establish libraries both for s are encouraged especially for the sale

of tracts, strenuous efforts are made to induce booksellers to keep a stock of the Society's publications for their ordinary customers. Thus these publications actually find their way into large circles outside those conventionally distinguished as evangelical. This, of course, involves the ordinary use of advertisements, travellers, and other means necessary to make the book-selling trade acquainted with the varied issues of the Institution, involving a large outlay.

"The success which has attended the plan is its highest justification; as perhaps three-fourths of the Society's sales are to the book-sellers. But it must be ever remembered that the business department of the house is as much for the Lord's work in the spread of His truth as in the missionary. If your Committee trade, it is because they are striving to scatter the precious deposit of evangelical doctrine, through this medium over all the earth. That doctrine—your Committee would remind their readers—is, Salvation by faith in the Lord Jesus Christ; that faith being not a mere hereditary assent to certain facts, nor a mere intellectual assent to certain propositions as consistent with those facts, or logically deducible from them, but an earnest, simple TRUST IN THE LORD'S PERSON AND WORK. This trust it is which makes us, according to His teaching, one with Him; and from that oneness arise both the justification and sanctification of the believer; as it is written, 'There is now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit,' (Rom. viii. 1), we in Him are accepted by the Eternal Father as just; while His Spirit flowing into us, sanctifies our body, soul, and spirit, and prepares us for the exceeding weight of glory that is to follow."

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.

ALAN SIMPSON,

Pastor Poplar Grove Presbyterian Church, Halifax.

E. M. SAUNDERS,

Pastor Granville Street Baptist Church, Halifax.

J. FRASER CAMPBELL,

Pastor Richmond Presbyterian Church.

W. H. WISWELL,

Distributing Committee.

\$30,487.85

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

Audited and found correct,

\$30,487.85

309.67

DIRECTORS FOR LIFE.

BY THE PAYMENT OF FIFTY DOLLARS AND UPWARDS.

- | | |
|------------------------------|---|
| Sir W. F. Williams, Halifax. | Rev. Foster H. Almon, Halifax. |
| George H. Starr, " | Rev. Jas. B. Uniacke, " |
| Miss I. B. Cogswell, " | J. F. Avery, M.D., " |
| W. Cunard, " | Rev. John A. Clark, " |
| Jairus Hart, " | Rev. Geo. M. Armstrong, St. John, N. B. |
| T. A. Brown, " | LeBarron Botsford, M.D., " |
| Rev. Geo. W. Hill, " | T. W. Daniel, " |
| Edward Jost, " | C. W. Wetmore, " |
| D. Henry Starr, " | Rev. Samuel Houston, " |
| A. McBean, " | James Eisenhaur, Lunenburg. |
| William Hare, " | |

MEMBERS FOR LIFE.

BY THE PAYMENT OF TWENTY DOLLARS AND UPWARDS.

- | | |
|-------------------------------------|--|
| Hon. D. McN. Parker, M.D., Halifax. | Rev. J. Fraser Campbell, Halifax. |
| John S. Maclean, " | John Silver, " |
| D. Blackwood, " | Rev. E. M. Saunders, " |
| W. Montgomery, " | Rev. J. E. Goucher, " |
| W. B. McNutt, " | Rev. John Campbell, " |
| T. F. Knight, " | Rev. J. Roy Campbell, Yarmouth. |
| H. N. Paint, " | Freeman Dennis, " |
| P. Lynch, " | Rev. George Christie, " |
| John Doull, " | Rev. Geo. Day, M.D., " |
| William Miller, " | Rev. A. J. McLeod, " |
| John A. Sinclair, " | Rev. Job Shenton, " |
| Alexander McLeod, " | T. M. Lewis, " |
| James Donaldson, " | G. J. Farish, M.D., " |
| William J. Fraser, " | Nathan Moses, " |
| James Barnes, " | Samuel Brown, " |
| John Stairs, " | Nathan Hilton, " |
| W. S. Stirling, " | Rev. A. W. Herdman, Pictou. |
| J. C. Mahon, " | Rev. Alexander Ross, " |
| William H. Wiswell, " | Clarence Primrose, " |
| John S. Smith, " | Howard Primrose, " |
| Geo. R. Anderson, " | James Bayne, D.D., " |
| Adam Logan, " | George W. Underwood, New Glasgow. |
| J. S. Hutton, " | Hugh J. Cameron, " |
| Brenton H. Collins, " | Rev. William Thomas Wilkins, Truro. |
| James G. Smith, " | Rev. Wm. McCulloch, D.D., " |
| Rev. Allan Simpson, " | Rev. D. W. C. Dimock, " |
| Archibald Patterson, " | J. B. Fletcher, Londonderry. |
| Rev. Robert Murray, " | Rev. A. J. Mowatt, Albion Mines. |
| James Anderson, " | Rev. James McLean, Shubenacadie. |
| Hon. J. W. Ritchie, " | Hugh L. Dickey, Cornwallis. |
| Rev. Geo. M. Grant, " | Rev. E. Annand, Windsor. |
| C. D. Hunter, " | Isaac S. Murray, Margaree, C. B. |
| Joseph Bell, " | John Murray, Mabou, C. B. |
| Edward Binney, " | Rev. T. H. Porter, North Sydney, C. B. |
| R. W. Fraser, " | Rev. Hugh McLeod, D.D., Sydney. |
| G. P. Mitchell, " | Christopher Jost, Guysborough. |
| Alexander McQuarrie, " | J. W. Bars, Wolfville. |
| F. C. Hill, " | L. Dickson, Antigonish. |
| J. Forman, " | Rev. James D. Murray, Antigonish. |
| C. H. M. Black, " | Thomas P. Jones, Cow Bay. |
| Miss Ann Vass, " | Louis Anderson, Lunenburg. |
| Sanford Fleming, " | Hon. John Robertson, St. John, N. B. |
| J. B. Morrow, " | Joseph Richard, " |
| F. C. Mahon, " | Judge Young, Charlottetown, P. E. I. |
| Robert Boak, jr. " | J. Levi Oxner, Bridgewater. |

SUBSCRIPTIONS AND DONATIONS, 1871,

IN AID OF COLPORTAGE AND GRATUITOUS DISTRIBUTION, INCLUDING
ALSO \$630.00 FOR "PUBLICATION FUND."

Halifax.			
Albro, E.	\$5 00	McDonald, James	2 00
Almon, Hon. M. B.	220 00	MacIntosh, James	5 00
Anderson, Billing & Co.	5 00	McLean, J. S.	20 00
Anniversary Collection	45 51	McLeod, Alex.	20 00
Austin, J. H.	3 89	McNab, W.	4 00
Avery, J. F. M. D.	110 00	Merkel, J. W.	5 00
Belcher, J. S.	1 50	Mitchell, G. P.	10 00
Binney, E.	20 00	Moir & Co.	5 00
Binney, S. N.	4 00	Montgomery, W.	10 00
Black, C. H. M.	5 00	Morrow, J. B.	10 00
Black, S. H.	5 00	Neal, W. H.	5 00
Black, W. L.	5 00	Northup, Hon. J.	5 00
Blackwood, D.	5 00	Oxley, J. B.	1 95
Boak, R., Jr.	10 00	Parker, Hon. Dr.	10 00
Borham, S.	4 00	Pearman, W.	3 00
Bremner, J. J.	5 00	Poplar Grove Church	23 18
Brookfield, S.	2 00	Pryor, W.	2 00
Brown, T. A.	210 00	Ritchie, Hon. Judge	10 00
Burns & Murray	5 00	St. Matthew's Church Prayer	
Clarke, Thomas	1 00	Meeting	27 50
Cogswell, Miss J. B.	220 00	St. Matthew's Church Bible	
Collins, B. H.	4 87	Class	12 50
Creighton, J. G. A.	2 00	Scott, James	5 00
Donaldson, J. A.	12 00	Shannon, Hon. S. L.	5 00
Doull & Miller	10 00	Share of first earnings	1 00
Ellis, D.	1 00	Silver, J. & Co.	5 00
Ellis, Mrs. D.	1 00	Simpson, Rev. A.	5 00
Esson & Co.	10 00	Stairs, John	5 00
Farquhar, James	4 87	Starr, G. H.	100 00
Forrest, Alex.	5 00	Starr, John	5 00
Fraser, W. D.	5 00	Thompson, P.	4 00
Fraser, Geo.	2 00	Tremain, R.	2 00
Friend	0 48	Troop, G. J.	5 00
Grant, Peter	5 00	White, S. A.	10 00
Grierson, John	2 00	Wilson, J. E.	2 00
Friend	2 00	Wright, C. W.	1 50
Harrington, W. D.	1 50	Young, Sir Wm.	9 74
Harrington, W. M.	1 94		
Hart Jairus	40 00	Albion Mines.	
Hunter, C. D.	12 00	Dickson, Charles	1 00
Jones, A. G.	5 00	Keith, James	0 50
Johns, Thomas	2 00		
Kaizer, C.	1 00	Antigonish.	
Kinnear, T. C.	5 00	Archibald, L.	0 50
Lawson, Harrington, & Co.	2 37	A. B. C.	0 75
Lewis, W. J.	2 50	Beck, W. J.	2 00
Lowell, W. L.	2 00	Bishop, J.	0 50
McAllister, W.	5 00	Copeland, J. L. C.	1 00
M. B.	30 00	Cunningham, A. M.	1 12

Cunningham, W.
Dalton, John
Friend

"
"
Gass, Joseph
Grant, Alex.
Grant, David
Haliburton, M. I.
Harrington, C. A.
Harrington, C. N.
Harrington, L. C.
Hill, Sheriff
Harrington, A. I.
Hatfield, H.
Jocelyn, W.
Johnston, M.
King, T. M.
King, W. P.
Kirk, A.
Kerr, B.
McCurdy, H. H.
McMillan, John
McMillan, W. D.
McDonald, D.
McDonald, Fred
McInnis, A.
McNaughton, D.
McKay, Murdock
Miller, Charles
Murphy, Daniel
McGregor, Miss
Pushee, G. N.
Randall, Mrs. W.
Randall, N.
Robb, J. F.
Trotter, R.
Thompson, A. C.
Thompson, Mrs.
Thompson, J. H.
Turnbull, S. A.
Whidden, C. D.
Whidden, W. R.
Wilkie, Charles
Wilden, George
Walker, John A.
Wylde, Miss

Collected by W. J. ...
byteria

Dodd, Judge
Friend
"
Henry, R. A.
M'Lennan, H. G.
Cunningham, A.
Friend
Hill, H. P.

ND DONATIONS, 1871,

TUITOUS DISTRIBUTION, INCLUDING PUBLICATION FUND."

McDonald, James	.... 2 00
MacIntosh, James	.... 5 00
McLean, J. S.	.... 20 00
McLeod, Alex.	.... 20 00
McNab, W.	.... 4 00
Merkel, J. W.	.... 5 00
Mitchell, G. P.	.... 10 00
Moir & Co.	.... 5 00
Montgomery, W.	.... 10 00
Morrow, J. B.	.... 10 00
Neal, W. H.	.... 5 00
Northup, Hon. J.	.... 5 00
Oxley, J. B.	.... 1 95
Parker, Hon. Dr.	.... 10 00
Pearman, W.	.... 3 00
Poplar Grove Church	.... 23 18
Pryor, W.	.... 2 00
Ritchie, Hon. Judge	.... 10 00
St. Matthew's Church Prayer Meeting	.... 27 50
St. Matthew's Church Bible Class	.... 12 50
Scott, James	.... 5 00
Shannon, Hon. S. L.	.... 5 00
Share of first earnings	.... 1 00
Silver, J. & Co.	.... 5 00
Simpson, Rev. A.	.... 5 00
Stairs, John	.... 5 00
Starr, G. H.	.... 100 00
Starr, John	.... 5 00
Thompson, P.	.... 4 00
Thompson, R.	.... 2 00
Thompson, G. J.	.... 5 00
White, S. A.	.... 10 00
Wilson, J. E.	.... 2 00
Wright, C. W.	.... 1 50
Young, Sir Wm.	.... 9 74

Albion Mines.

Blackson, Charles	.... 1 00
Smith, James	.... 0 50

Antigonish.

Chibald, L.	.... 0 50
B. C.	.... 0 75
Clark, W. J.	.... 2 00
Chap, J.	.... 0 50
Deland, J. L. C.	.... 1 00
Cunningham, A. M.	.... 1 12

Cunningham, W. E.	.... 1 00	Friend	.... 0 10
Dalton, John	.... 0 25	"	.... 0 12
Friend	.... 0 25	"	.... 0 10
"	.... 0 25	"	.... 0 05
"	.... 0 25	"	.... 0 10
Gass, Joseph	.... 0 50	Chisholm, Duncan	.... 0 25
Grant, Alex.	.... 0 50	Beek, W. J.	.... 0 25
Grant, David	.... 0 25	Fraser, Dr	.... 0 25
Haliburton, M. P.	.... 0 25	M'Donald, M.	.... 0 25
Harrington, C. A.	.... 1 00	M'Donald, C.	.... 0 25
Harrington, Daniel	.... 2 50	M'Donald, M. A.	.... 0 25
Harrington, C. N.	.... 1 00	Murray, J. D.	.... 0 12
Harrington, L. G.	.... 0 50	Fraser, J. R.	.... 0 12
Hill, Sheriff	.... 0 50	Pushee, F. W.	.... 0 25
Harrington, A. D.	.... 1 00	Pushee, J. C.	.... 0 05
Hatfield, H.	.... 0 50	Pushee, J. Millard	.... 0 05
Jocelyn, W.	.... 0 25	McMillan, J. M.	.... 0 25
Johnston, M.	.... 0 25	McMillan, W. D. G.	.... 0 12
King, T. M.	.... 2 00	Harrington, C. A.	.... 0 25
King, W. P.	.... 0 50	Miller, C. G.	.... 0 25
Kirk, A.	.... 2 00	Creed, Annie	.... 0 10
Kerr, B.	.... 0 25	Harrington, C. M.	.... 0 25
McCurdy, H. H.	.... 2 00	Randal, M. L.	.... 0 25
McMillan, John	.... 2 00	Friend	.... 0 12
McMillan, W. D.	.... 0 50	Kerr, B.	.... 0 25
McDonald, D.	.... 0 50	Friend	.... 0 10
McDonald, Frederick	.... 0 50	"	.... 0 15
McInnis, A.	.... 0 50	"	.... 0 12
McNaughton, D.	.... 0 50	"	.... 0 10
McKay, Murdoch	.... 0 50	Robb, J. F.	.... 0 25
Miller, Charles	.... 0 50	McDonald, D.	.... 0 25
Murphy, Daniel	.... 1 50	McMillan, Mrs. J.	.... 0 12
McGregor, Miss	.... 0 50	Friend	.... 0 25
Pushee, G. N.	.... 1 00	"	.... 0 12
Randall, Mrs. W.	.... 0 50	Henry, Mrs. G. P.	.... 0 25
Randall, N.	.... 0 50	McCurdy, H. H.	.... 0 25
Robb, J. F.	.... 1 50	Kirk, G. M.	.... 0 25
Trotter, R.	.... 1 75	Kirk, R. D.	.... 0 25
Thompson, A. C.	.... 0 50	Murphy, D.	.... 0 25
Thompson, Mrs. J. A.	.... 0 50	Trotter, R.	.... 0 25
Thompson, J. H.	.... 0 50		
Tarnbull, S. A.	.... 0 50		
Whidden, C. D.	.... 2 00		
Whidden, W. R.	.... 0 50		
Wilkie, Charles	.... 0 75		
Widden, George	.... 0 36		
Walker, John A.	.... 0 50		
Wylde, Miss	.... 0 40		

Cape George.

Collected by R. McDonald, Esq.

McDonald, Anna	.... 0 25
McDonald, Sophia	.... 0 25
McDonald, Kate	.... 0 25
McDonald, Ettie	.... 0 25
McDonald, Norman	.... 0 25
Ross, Anna	.... 0 13
McDonald, Jas. W.	.... 0 25
Wilkie, Mrs.	.... 0 35
McGregor, Miss	.... 0 25
Wilkie, Mrs.	.... 0 25
McPhie, Jas. R.	.... 0 12
Ballantine, D.	.... 0 50
McMillan, Mrs.	.... 0 25
McDonald, Annie J.	.... 0 12
McMillan, Janet	.... 0 12
M'Nair, Mrs.	.... 0 25
McNair, Mr.	.... 0 25
Ballantine, Mrs.	.... 0 26

Collected by W. E. Cunningham in Presbyterian S. School.

Dodd, Judge	.... 0 27
Friend	.... 0 05
"	.... 0 15
"	.... 0 05
Henry, R. A.	.... 0 25
M'Lennan, H. G.	.... 0 10
Cunningham, A. M.	.... 0 25
Friend	.... 0 05
Hill, H. P.	.... 0 25

McMillan, John	....	0 50
Campbell, Kate	....	0 29
Campbell, John H.	....	0 26
Campbell, Annie G.	....	0 04
Campbell, James	....	0 05
Ballantine, S.	....	0 35

Collected by James Hunter.

Hunter, Isabel	....	1 00
Livingston, John	....	0 10
Livingston, Daniel	....	0 25
Livingston, Mrs.	....	0 12
McMillan, Angus	....	0 25
Campbell, John	....	0 35
Livingston, A. D.	....	0 12
Livingston, Annie	....	0 12
Livingston, Thos. D.	....	0 05
Livingston, Jas.	....	0 05
Mitchell, W. C.	....	0 25
Livingston, Alex.	....	0 25
Livingston, C. Y.	....	0 12
Livingston, Louisa	....	0 12

Addington Forks.

Cameron, Hugh	....	0 50
Cameron, Alex.	....	0 50
Murdoch, Henry	....	0 24
Baxter, John	....	0 25
Bradshaw, Jas.	....	0 25
Williams, Samuel	....	0 24
Burnside, Jas.	....	0 48

Arichat.

Bew, John	4 00
-----------	------	------

Aylesford.*Collected by Gardner Tufts.*

Amar, W.	....	0 20
Chute, Miss Irene	....	1 30
Chute, Ann	....	0 55
Freeman, Rev. M. P.	....	1 00
Friend	....	0 48
Friend	....	1 25
Friend, (Annapolis)	....	0 50
Gates, Thomas	....	0 50
Giggins, James	....	0 50
Langton, John	....	0 25
McConnell, Mrs	....	0 36
Potter, Jas. E.	....	0 50
Raymond, R. L.	....	1 00
Raynsforth, C.	....	0 50
Randolph, R.	....	1 00
Rent, Miss	....	0 50
Sandford R.	....	0 50
Saunders, S.	....	0 50
Spinney, Beniah	....	0 50
Tufts, Gardner	....	1 00
Tupper, Rev. Dr.	....	1 00
Tupper, Elias	....	0 50
Tupper, Minard	....	0 50
Wier, Joseph	....	0 50
Wheelock, Samuel	....	0 50

Collected by Miss Amy Musgrave.

Avery, Mr.	....	0 50
Balcom, Mr.	....	0 25
Bishop, Mrs. John	....	0 25
Eaton, Mrs. G.	....	0 25
Eaton, Mrs. Joseph	....	0 25
Farnsworth, Mrs.	....	0 25
Fitch, Mrs. G.	....	0 25
Fitch, Leonard	....	0 25
Musgrave, Miss A.	....	0 17
Taylor, Mrs.	....	0 25
Taylor, Mrs. S.	....	0 20

Baddeck, C. B.

McCurly, D.	....	4 00
Hart, Joseph	....	8 00
Hart, Adam	....	1 14

Bridgewater.

Benjamin, S. P.	....	4 00
Calder, Dr.	....	1 00
Calder, W.	....	0 50
Cook, H.	....	2 00
Curl, J. A.	....	0 50
Dawson, R.	....	1 00
Fraser, P. G.	....	0 25
Gaeltz, W. J.	....	5 00
Gow, Andrew	....	1 00
Gunn, Adam	....	1 00
Hailey, John	....	0 25
Hebb, A.	....	0 60
McKay, D.	....	0 50
Miller, E. D.	....	0 50
Martell, C. H.	....	1 00
Morrison, Rev. P. M.	....	1 00
Owen, W. H.	....	2 00
Oxner, J. Levi	....	20 00
Orpin, Louisa	....	0 48
Park, J. E.	....	1 00
Simonson, T. B.	....	0 50
Stewart, A.	....	0 50
Taggart, A.	....	0 50
Wentzel, W. R.	....	0 48
Whitford, Joseph	....	0 25

Milton.

Kempton, J. C.	....	1 00
Bell, Geo. H.	....	1 00
Whitman, C. H.	....	1 00
Harlow, H.	....	0 50
Friend	....	0 25
Freeman, Jabez	....	1 00
Freeman, Zoeth	....	0 50
Freeman, Mrs. Z.	....	0 25
Minard, John	....	0 20
Freeman, J. B.	....	0 50
Freeman, E. H.	....	0 50
Freeman, N. H.	....	0 50
Freeman, Whitman	....	1 00
Freeman, Mrs. E	....	1 00

Minard, John H.
Freeman, S. P.
Friend
Black, Rev. R. K.
Brown, J.
Freeman, E. G.
Friend,
Kempton, G.
Kempton, Miss L.
Dexter, J.
Dexter, J. N.
Freeman, J. T.
Tupper, Hon. T.
Friend
Miles, John
Wyman, Joseph B.
Tupper, Nathan
Knowles, Thomas
Minard, Mrs. Edwa
Minard, Allen
Kempton, Simcon
Tupper, James

Clyde

Collection in Pres'n.
McKay, William
Coll. at Barrington
" Barrington
Colquhoun, R.
Sargent, W.
Richan, Rev. W. H.
Buchanan, Duncan

Shelb

Coffin, Rev. J. S.
Irvin, R. G.
Muir, C. S.
Muir, Thos.
Archibald, Rev. S.
Coll. in Wesleyan Ch
Kelly, W. J.

Locky

Dr. Beckwith
Collection
Frith, J.
Locke, W.
A Friend to the Soci
Locke, Jacob
Seton, Sarah
Locke, Henry
Johnson, Hon. Thos.
Locke, Geo.
Churchill
Chipman, W.
Coll. in Pres. Church

Yarmo

Dennis, Freeman
Doane, Geo. B.

Hilton, W.	....	0 50	Benjamin Burchell	....	0 50
Corning	....	1 00	William Morrison	....	0 50
Gardner, Heman	....	1 00	John McDonald	....	0 50
Davison, Oscar	....	1 00	Duncan Stewart	....	0 50
Sanderson, G.	....	1 00	Norman McIsaac	....	0 50
Miller, Mrs. D.	....	1 00	James Bonner	....	0 50
Sydney.			Philip Brown	....	0 75
McLeod, Rev. Hugh, D. D.	....	10 00	Donald McDonald	....	0 50
McDonald, D.	....	1 00	Henry Vickers	....	0 25
Lecras, H.	....	0 25	Isaac Greenwell	....	0 25
Anderson, J. N.	....	1 00	Joseph Howatson	....	0 25
Peters, Samuel	....	1 00	John Morrison	....	0 25
McAulay, John	....	0 50	Mrs. Waugh	....	0 25
Meloney, John	....	0 25	A. McQuinen	....	0 50
McDonald, Norman	....	0 25	Robert Gentle	....	0 50
McLeod, M.	....	0 50	James H. Rhindres	....	0 75
Harrington, C. H.	....	2 50	<i>Collected by Kenneth McDonald.</i>		
MacKenzie & Co., James	....	1 00	Mrs. John McLellan	....	0 25
Peters, Wm. E.	....	0 50	Christian McDonald	....	1 00
Ingraham, R. J.	....	3 00	Flora Morrison	....	0 25
McDonald, John	....	1 00	Angus McLean	....	1 00
Morley, Wm. H.	....	1 00	Neil McAuloy	....	1 00
McDonald, J. D.	....	0 75	John Stewart	....	0 50
McKenzie, N.	....	2 00	Neil McTuggart	....	0 50
Campbell, Mrs. A.	....	0 50	Jessie McDonald	....	0 25
Liscomb, Edward	....	0 25	Mary Ann McCuish	....	0 25
Burchell, J. E.	....	2 00	Christian Morrison	....	0 25
Burchell, J. T.	....	1 00	Angus McDonald	....	1 00
Routledge, W. jr.	....	0 50	William Ferguson	....	0 25
Subscriptions at Public Meeting.	25 95		James Bonner	....	0 20
McKenzie, Alex.	....	0 54	Donald Ferguson	....	0 25
Chipman, Rev. A.	....	0 75	Christopher Longwith	....	0 47
North Sydney.			Matthew Matheson	....	0 20
Horn, Thomas	....	0 25	Hugh Stewart	....	0 20
Archibald & Co.	....	5 00	<i>Collected by Kenneth Smith.</i>		
Horn, William	....	1 00	Kenneth Smith	....	0 50
Moore, W. H.	....	1 00	Donald McInnes	....	0 25
McKean, J.	....	1 00	John Morrison	....	0 25
Veysey, C. C.	....	1 00	John McLellan	....	0 50
Ingraham, J. L.	....	1 00	Neil McCuish	....	0 25
Ingraham, G. B.	....	0 50	Neil McLean	....	0 25
Brown, T. S.	....	0 50	John McKinnon	....	0 25
Hart, Thos.	....	0 75	Robert Robertson	....	0 10
Logan, Alex.	....	1 00	John McDonald	....	0 25
Chipman, O. H.	....	0 50	A. McInnes	....	0 25
MacKay, Alex.	....	1 00	Mrs. McDonald	....	0 50
Proctor, Wm.	....	0 50	Donald McInnes	....	0 25
Vooght, John	....	1 00	Murdoch McDougall	....	0 25
Dobson, G. H.	....	1 80	Mrs. M. Smith	....	0 25
Dobson, N. H.	....	1 00	<i>Collected by Angus McLean.</i>		
Collection at Public Meeting	....	1 85	James Bethune	....	1 00
Sydney Mines.			Thomas Bethune	....	0 50
<i>Collected by John McCuish.</i>			Kenneth Bethune	....	0 50
Wilson, Rev. M.	....	1 00	Charles Bethune	....	0 50
John Smith	....	0 25	Geo. M. Henderson	....	1 00
Kenneth McDonald	....	0 50	E. M. A.	....	0 50
Zechariah Burchell	....	0 25	Mary Jane McKenzie	....	0 25
			Catherine McKenzie	....	0 25

Mary McInnes
Catherine Beaton
Thomas Archibald
A. A. Bridge
Dr. McLarty
Archibald McLean
Sarah A. Beaton
Catherine McLean
R. H. Brown
W. H. Archibald
Donald Smith
Thomas McLellan
T. G. Lawlor
G. G. McKenzie
A. Friend
A. Nisbet

Collected by

Archibald McDonald
Allan Caldwell
John McCuish
Norman McDonald
James McDonald
William Oram
Jessie McLean
Catherine McCuish
Hector McLean
Donald McLellan
John McDonald
John McKernan
George Oram
Neil McTaggart
Donald McMillan
Catherine McLean
Hugh McPhee

Bro

Hall, J. R.
Dexter, J. H.
McLeod, Edward

Live

Calkin, T. P.
Patillo, T. R.
Parker, Geo. S.
Crowell, J.
Bill, S. S. R. N.
E. D. H.
Friend
McDonald, E. M.
Bill, Chas.
Sponagle, S. A.
Ford, A. J.
Sponagle, J. S.
Collie, James
Anderson, William
Day, Thos.
Harrington, A.
Agnew, M. F.
Draw, W. J.

Archell	....	0 50
Barrison	....	0 50
Donald	....	0 50
Swart	....	0 50
Isaac	....	0 50
er	....	0 50
n	....	0 75
Donald	....	0 50
ers	....	0 25
well	....	0 25
atson	....	0 25
on	....	0 25
a	....	0 25
n	....	0 50
le	....	0 50
hindres	....	0 75

by Kenneth McDonald.

McLellan	....	0 25
Donald	....	1 00
on	....	0 25
an	....	1 00
y	....	1 00
t	....	7 50
gart	....	0 50
ald	....	0 25
McCuish	....	0 25
Barrison	....	0 25
Donald	....	1 00
guson	....	0 25
r	....	0 20
uson	....	0 25
Longwith	....	0 47
theson	....	0 20
rt	....	0 20

ed by Kenneth Smith.

ith	....	0 50
ines	....	0 25
n	....	0 25
an	....	0 50
h	....	0 25
on	....	0 25
atson	....	0 10
ald	....	0 25
ald	....	0 25
nes	....	0 50
nes	....	0 25
Dougall	....	0 25
th	....	0 25

l by Angus McLean.

ne	....	1 00
une	....	0 50
une	....	0 50
ne	....	0 50
erson	....	1 00
	....	0 50
McKenzie	....	0 25
Kenzie	....	0 25

Mary McInnes	....	0 25
Catherine Beaton	....	0 25
Thomas Archibald, jr.	....	0 50
A. A. Bridge	....	0 25
Dr. McLarty	....	0 75
Archibald McLean	....	0 50
Sarah A. Beaton	....	0 25
Catherine McLean	....	0 25
R. H. Brown	....	1 00
W. H. Archibald	....	1 00
Donald Smith	....	0 25
Thomas McLellan	....	0 25
T. G. Lawlor	....	0 25
G. G. McKenzie	....	0 25
A. Friend	....	0 25
A. Nisbet	....	0 50

Collected by Hector McLean.

Archibald McDonald	....	0 50
Allan Caldwell	....	0 50
John McCuish	....	0 50
Norman McDonald	....	0 50
James McDonald	....	0 50
William Oram	....	0 50
Jessie McLean	....	0 25
Catherine McCuish	....	0 25
Hector McLean	....	0 50
Donald McLellan	....	0 25
John McDonald	....	0 25
John McKernan	....	0 30
George Oram	....	0 25
Neil McTaggart	....	0 25
Donald McMillan	....	0 25
Catherine McLean	....	0 25
Hugh McPhee	....	0 25

Brooklyn.

Hall, J. R.	....	1 00
Dexter, J. H.	....	0 50
McLeod, Edward	....	0 50

Liverpool.

Calkin, T. P.	....	8 00
Patillo, T. R.	....	2 00
Parker, Geo. S.	....	0 50
Crowell, J.	....	0 75
Bill, S. S. R. N	....	1 00
E. D. H.	....	0 25
Friend	....	0 50
McDonald, E. M.	....	0 50
Bill, Chas.	....	1 00
Sponagle, S. A.	....	2 00
Ford, A. J.	....	1 00
Sponagle, J. S.	....	1 00
Collie, James	....	1 00
Anderson, William	....	1 00
Day, Thos.	....	0 50
Harrington, A.	....	1 10
Agnew, M. F.	....	1 00
Drew, W. J.	....	1 00

L. B.	....	0 50
Marshall, J. M. S.	....	0 62
Sterns, Miss	....	1 00
Mulhall, John	....	1 00
Bryden W.	....	0 50
Farish, H. G., M. D.	....	1 00
Campbell, John	....	0 50
Sterns, Robie S.	....	1 00
Law, C. E. D.	....	0 62
Cowie & Sons, A.	....	2 00
Freeman, S. L.	....	0 50
Ritchie,	....	0 50
Tupper, S. C.	....	2 00
Freeman, A.	....	0 75
Sargent, Daniel	....	1 00
Crowell, J. L.	....	1 50

Port LaTour.

Crowell, G. A.	....	5 00
Niekerson, G. S.	....	0 30
Collection in Wes. Church	....	0 96
Hoskins, W. S.	....	0 50
Snow, S. N.	....	1 00
Vanarden, A.	....	1 00
Spinney, W. S.	....	1 50
Salisbury, Nathan	....	0 50
Spinney, Miss P.	....	0 50
Hoskins, H.	....	0 50
Swain, Wm.	....	1 00
Crowell, Joseph	....	1 00
Taylor, W. S.	....	1 25
Smith, N.	....	0 50
Crowell, N.	....	1 25
Crowell, Daniel	....	0 25
Smith, Jos. A.	....	1 00
Smith, Wm.	....	1 00
Smith, Benjamin	....	1 25
Smith, H. D.	....	0 75
Smith, David	....	1 00
Smith, Johu	....	1 00
Smith, N., jr.	....	1 25
Friend	....	1 00
Smith, David, 4th	....	0 50
Brannen, Henry	....	0 50
Banks, Capt.	....	1 00
Taylor, Mrs. Thomas	....	0 50

Cow Bay.

Graham, G. J.	....	1 00
Martell, A.	....	0 25
Rice, Robert	....	0 50
Spencer, O. J.	....	0 50
Friend	....	0 50
McAskill, A.	....	0 50
Archibald, B.	....	1 00
McKenzie, R.	....	0 50
McQueen, W.	....	0 50
Archibald, J.	....	1 00
Archibald, Mrs. J.	....	1 00
McKinnon, Archibald	....	1 00
McKinnon, Miss	....	0 50

Livingston, Mrs.	0 50	McKeen, Mrs. W.	0 50
Johnston, Dr.	1 00	Reid, John	0 50
Collected by T. P. Jones, Esq.	11 39	Cumminger, A.	0 50
" " Rev. C. Spinney ...	4 50	Stewart, J.	0 50
Big Glace Bay.		Caledonia Mines.	
McKeen, Daniel	1 50	Wilson, Geo. P.	0 50
<i>Collected by M. Campbell.</i>		Routledge, Wm.	1 00
McAulay, Peter	1 00	Mabou.	
McLeod, Archy	1 00	Murray, Wm.	1 00
McDonald, D.	0 50	McKeen, L. S.	2 00
McLeod, Wm.	0 50	McDonald, Walter	2 00
McKinnon, J.	0 50	Murray, Hezekiah	2 00
Robertson, Ewen	0 50	McMillan, A.	0 50
Sutherland, John	0 50	Hunt, J.	0 50
McLennan, K.	0 50	Pushee, Alex.	0 50
McLeod, D.	0 50	Cameron, J. D.	1 00
McDonald, H.	0 50	Port Hood.	
McKenzie, D.	0 50	Freeman, Edward	2 00
McLeod, J.	0 25	Lawrence, Geo. C.	1 00
Little Bras d'Or.		Port Hawkesbury.	
Gammell, Wm.	5 00	Hart & Ingraham	4 00
Chustie, J. H.	2 00	Grant & Jost	1 00
Lunenburg.		Paint, P., jr.	0 50
Eisenhaur, Jas.	100 00	Port Hastings.	
Anderson, Louis	20 00	Campbell, John	4 00
Fink, Stephen, (1870)	10 00	Sherbrooke.	
Rogers Hill.		McDonald, A.	1 00
.....	1 95	McDonald, J. A.	0 75
Sheet Harbor.		McDonald, W. H.	0 25
.....	5 28	King, C. R.	1 00
L'Ardoise.		Ross, W. G.	1 00
<i>Collected by D. M. Matheson.</i>		Murray, Miss	0 25
Matheson, Joseph	0 12	Campbell, J. D., M. D.	0 50
McKenzie, Peter	0 12	McLean, D.	0 50
McKay, Donald	0 25	McLean, Joseph	0 62
McRae, M.	0 25	Archibald, Isaac	0 25
McLeod, Angus	0 25	Cameron, Angus	0 50
Matheson, Margaret	0 25	Murdoch, Mrs. D.	0 75
Matheson, D.	0 25	Tate, Mrs. James	0 50
Gorham, Daniel	0 12	Cameron, W. D. R.	0 37
Brown, B. W.	0 12	K. W. A.	0 25
Brown, L. G.	0 12	Jordan, Mrs. J. C.	0 25
McKenzie, L. G.	0 12	Stewart, A.	0 50
McKenzie, John	0 25	Twist, Mrs. J. P.	0 50
Friend,	0 25	McIntosh, E. C. S.	0 50
McDonald, John	0 20	McDonald, Hugh M.	0 00
McAskill,	0 20	McDonald, D. A.	0 50
Friend,	0 20	Cameron, A.	0 25
Matheson, Alex.	0 12	McKeen, J. K.	0 50
Matheson, D. A.	0 25	Murdoch, Mrs. Capt.	0 75
Melrose.		McDonald, J. H.	0 50
Cumminger, Alex.	1 00	Painter, W. L.	1 00
Cumminger, Mrs.	0 50	McDonald, Donald	0 60
McKeen, Thos.	0 50	McQueen, Allan	0 50
McKeen, Mrs.	0 25	Campbell, Rev. J.	1 00

McDonald
Friend
Coll. by Mr. Henry
Miss Canada

Guysb

Jost, B. & J.
Hart, Wm.
Buckley, J. E.
Buckley, Rev. J. A.
Buckley, J. H.
Cunningham, H. R.
Hart, A. W. McL.
Hadley, J. W.
Heffernan, Hon. W.
Cassidy, Rev. J.
Russel, S. R.
Scott, W. G.
Hart, Joseph
Hart, Abner
Cunningham, Edwa

Car

Whitman, A. N.
Whitman, C. H.
Bigelow, W. M.
Cook, F. C.
Ogden, A.
Hull, Josiah
Cohoon, S.
Hart, A. W.
Friend
Whitney, B. R.
Whitney, J. S.
Hutchinson, W. A.
Young, J. W.
Tate, James

Mahon

Schnare, Henry
McDonald, D. S.
Slawenwhite, D.
Kedy A.
Marryatt, John H.
Westhaver, G. A.
Ham, John P.
Irwine, John
Hyson, E. B.
Kirtle, John
Snyder, J. T.
Chisholm, A.
Kedy, E.
Maider, H. E. S.
Ingles, Chas.

Mill V

Mack, J. M.
Colter, Rev. J. J.
Steadman, E.
Fraser, Mrs. J. H.
Fraser, John H.

rs. W.	....	0 50
A.	....	0 50
A.	....	0 50
A.	....	0 50
aledonia Mines.		
P.	....	0 50
Wm.	....	1 00
Mabou.		
n.	....	1 00
S.	....	2 00
Walter	....	2 00
ekiah	....	2 00
	....	0 50
	....	0 50
	....	0 50
D.	....	1 00
Port Hood.		
ward	....	2 00
o. C.	....	1 00
t Hawkesbury.		
ham	....	4 00
	....	1 00
	....	0 50
ort Hastings.		
n	....	4 00
Sherbrooke.		
	....	1 00
A.	....	0 75
H.	....	0 25
	....	1 00
	....	1 00
D., M. D.	....	0 25
	....	0 50
	....	0 50
h	....	0 62
ac	....	0 25
us	....	0 50
D.	....	0 75
nes	....	0 50
D. R.	....	0 37
	....	0 25
C.	....	0 25
	....	0 50
P.	....	0 50
S.	....	0 50
gh M.	....	0 00
A.	....	0 50
	....	0 25
	....	0 50
Capt.	....	0 75
I.	....	0 50
	....	1 00
ald	....	0 60
a	....	0 50
J.	....	1 00

McDonald	....	0 50
Friend	....	0 50
Coll. by Mr. Henry McLean	....	1 25
Miss Canada	....	3 87
Guysborough.		
Jost, B. & J.	....	1 00
Hart, Wm.	....	1 00
Buckley, J. E.	....	0 50
Buckley, Rev. J. A.	....	1 00
Buckley, J. H.	....	0 50
Cunningham, H. R.	....	1 00
Hart, A. W. McL.	....	1 00
Hadley, J. W.	....	1 00
Heffernan, Hon. W. O.	....	1 00
Cassidy, Rev. J.	....	1 00
Russel, S. R.	....	0 50
Scott, W. G.	....	0 50
Hart, Joseph	....	0 50
Hart, Abner	....	2 00
Cunningham, Edward	....	2 00
Canso.		
Whitman, A. N.	....	2 00
Whitman, C. H.	....	3 00
Bigelow, W. M.	....	1 00
Cook, F. C.	....	1 06
Ogden, A.	....	1 00
Hull, Josiah	....	2 00
Cohoon, S.	....	0 50
Hart, A. W.	....	1 00
Friend	....	0 50
Whitney, B. R.	....	0 50
Whitney, J. S.	....	0 50
Hutchinson, W. A.	....	0 50
Young, J. W.	....	0 50
Tate, James	....	0 50
Mahone Bay.		
Schnare, Henry	....	1 00
McDonald, D. S.	....	1 00
Slawenwhite, D.	....	0 50
Kedy A.	....	0 25
Marryatt, John H.	....	0 25
Westhaver, G. A.	....	0 50
Ham, John P.	....	0 25
Irwine, John	....	0 25
Hyson, E. B.	....	1 00
Kirtle, John	....	0 50
Snyder, J. T.	....	0 25
Chisholm, A.	....	0 25
Kedy, E.	....	0 25
Maidier, H. E. S.	....	0 50
Ingles, Chas.	....	0 25
Mill Village.		
Mack, J. M.	....	0 50
Colter, Rev. J. J.	....	0 50
Steadman, E.	....	0 50
Fraser, Mrs. J. H.	....	0 50
Fraser, John H.	....	0 50

Johnie & Millie	....	0 25
Mack, Mrs. Stephen	....	0 25
Barnaby, J. W.	....	0 50
Mack, Mrs. A.	....	0 25
Young David	....	0 25
Creed John	....	1 00
Mack, John jr.	....	0 50
Crouse, Joseph	....	0 50
Mitchell, Mrs. Geo.	....	0 75
Brown, Newton	....	0 50
Campbell, Jas.	....	0 25
Port Medway.		
Cohoon, E.	....	4 00
Foster, J. T.	....	0 50
Cohoon, S.	....	0 50
Crowell, Rev. T. H.	....	1 00
Seeley, E. C.	....	1 25
Port Williams.		
Sabbath School	....	1 00
Sackville.		
Per Rev. Mr. Morrow,	....	4 00
Stellarton.		
Logan, Norman,	....	1 00
Lochaber.		
Presbyterian Church	....	5 29
Leitch's 'Creek.		
Presbyterian Church	....	8 00
Lake Ainalie.		
Campbell, A.	....	0 37
Campbell, Catherine	....	0 25
McGregor, M.	....	12 00
McGregor, L.	....	0 25
Matheson, Angus	....	0 25
Cameron, Alex.	....	0 50
Morley, H.	....	0 00
French Village, N. B.		
Collected by Miss E. Alden	....	2 45
Chester.		
Touge, Miss	....	0 50
Whycocomagh.		
Presbyterian Church	....	6 28
Goldenville.	....	13 12
Stewiacke.		
Per Chas. Pearson	....	5 00

Upper Stewiacke.		Munro, James	.... 0 50
Per J. Graham	.... 1 70	Crearer, John	.... 4 00
		Knox Presbyterian Church	.... 12 00
Big Hill, St. Ann's, C. B.		Truro.	
Per M. McLeod	.... 7 50	Blanchard, E.	.... 1 00
Shubenacadie.		King, John	.... 1 00
Per Rev. Jas. McLean	.... 5 00	Logan, Issac	.... 5 00
Pugwash.		Cummings, Wm.	.... 2 50
Per Levi Borden	.... 8 29	Blanchard, J. F.	.... 2 00
Boston, U. S.		Campbell, J.	.... 2 50
McBean, Norman	.... 8 80	Eaton, C.	.... 0 50
McBean, A. W.	.... 7 04	Dickie, J. B.	.... 1 00
Windsor.		Lawrence, T. A.	.... 0 75
Flowers, J. B.	.... 1 00	Keller, J. W.	.... 1 00
Sweet, S.	.... 1 00	Blair, C. H.	.... 0 50
Webb, J. W.	.... 2 00	Reading, Geo.	.... 1 00
Chandler, B. F.	.... 1 00	New Glasgow.	
Currie & Shand	.... 3 00	Cameron, J. H.	.... 2 50
Payzant, P. P.	.... 1 00	Carmichael, J. W.	.... 5 00
Graham, J. A.	.... 0 50	Fraser, Jas. Downie	.... 1 50
Wilson, H. G.	.... 0 50	Chisholm, D.	.... 1 00
Blanchard, W. H.	.... 5 00	Smith, J. R.	.... 1 00
Dimock, C. W.	.... 0 50	Fraser, Albert	.... 0 50
Dimock, S. W.	.... 4 00	McConnell, R.	.... 2 00
Dimock, Walter	.... 3 00	Ross, Duncan	.... 0 50
Goudge, M. H.	.... 4 00	Henderson, John	.... 0 50
Carver, Isaac	.... 0 50	Marshall, D.	.... 1 25
Smith, John	.... 5 00	Charlottetown.	
Smith, Wm.	.... 1 50	Judge Young	.... 20 00
Welton, Rev. D. M.	.... 1 00	Dawson, W. E.	.... 10 00
Allison, W. G.	.... 1 00	Duncan, Rev. Thos.	.... 2 00
Allison, Matthew	.... 3 89	McLeod, Rev. J. M.	.... 2 00
Currie, Edward	.... 1 00	Fraser, R.	.... 1 00
J. R. M. S.	.... 1 00	Friend	.... 0 60
Pictou.		McDonald, John G.	.... 1 00
Primrose, Jas.	.... 4 00	Cundall, William	.... 3 00
Christie, Dr. G. A.	.... 1 00	Bayfield, H. W.	.... 4 00
Dwyer, C.	.... 1 09	Longworth, Robt.	.... 4 00
Davis, W. H.	.... 2 00	Friend	.... 1 60
Brown, C.	.... 1 00	Peake, Geo.	.... 1 60
Grant, J. A.	.... 2 00	Lepage, F.	.... 1 00
Ives, James	.... 1 00	Lord, W. W.	.... 1 00
Hawkin, R.	.... 1 00	Morrison, W. W.	.... 0 50
Ives, J. T.	.... 1 00	Friend	.... 0 50
Ives, W. H.	.... 1 00	Watson, W. R.	.... 0 50
Primrose, Howard	.... 4 00	Dodd, W.	.... 1 00
Primrose, Clarence	.... 4 00	Rogers, Benj.	.... 1 25
Patterson, Mrs. J.	.... 1 00	St. John, N. B.	
Patterson, R.	.... 3 00	Armstrong, Rev. G. M.	.... 7 00
Yorston, J. & J.	.... 2 00	C. A. J.	.... 10 00
Dawson, Gordon & Co.	.... 1 00	Botsford, Dr.	.... 50 00
Olive, R. W.	.... 0 50	Hill, Rev. Jas. J.	.... 10 00
Ross, W.	.... 0 50	Armstrong, Rev. Wm.	.... 5 00
		Cameron, Rev. Robt. J.	.... 3 00
		Boyd, John	.... 5 00
		Barton, Samuel D.	.... 4 00
		G. E. S.	.... 2 00

Ruel, J. R.
 Shives, Robert
 Forster, John
 Stewart, John
 Hall and Fairwea
 Daniel, T. F.
 Barnes, J. W.
 Manchester, Rob
 Allison
 Fellows, Jas. J.
 Friend
 Barhes, Anderson
 Friend
 Barber, Geo. N.
 H. B.
 A. E.
 Gillis, John
 Kaye, Jas. J.
 J. A. C.
 Chaloner, J.
 R.
 Graves, E.
 Wetmore, C. W.
 Tarnbull, W. W.
 Cash
 Do.
 Do.
 Barlow, Misses
 Lindsay, Matthew
 Elder, William
 McGiven, R. P.
 Cash
 Do.
 Robinson, B
 Matthews, Rev. C
 Thomson, Wm.
 Frost, Edwin
 Wishart, John
 Clawson, Joshua

The Society's
 and books to the
 from the benevo
 jects, and may b

nes	....	0 50
hn	....	4 00
byterian Church	....	12 00
Truro.		
E.	....	1 00
c	....	1 00
Wm.	....	5 00
J. F.	....	2 50
	....	2 50
	....	0 50
	....	1 00
A.	....	0 75
	....	1 00
	....	0 50
	....	1 00
New Glasgow.		
H.	....	2 50
J. W.	....	5 00
Downie	....	1 50
	....	1 00
	....	1 00
	....	0 50
	....	2 00
	....	0 50
ohn	....	0 50
	....	1 25
Marlottetown,		
	....	20 00
E.	....	10 00
Thos.	....	2 00
J. M.	....	2 60
	....	1 00
	....	0 60
hn G.	....	1 00
am	....	3 00
W.	....	4 00
obt.	....	4 00
	....	1 60
	....	1 60
	....	1 00
	....	1 00
W.	....	0 50
	....	0 50
	....	0 50
	....	1 00
	....	1 25
John, N. E.		
G. M.	....	7 00
	....	10 00
	....	50 00
J.	....	10 00
r. Wm.	....	5 00
Robt. J.	....	3 00
	....	5 00
D.	....	4 00
	....	2 00

Ruel, J. R.	....	5 00	Givan, Wm.	....	5 00
Shives, Robert	....	1 00	Friend	....	1 00
Forster, John	....	1 00	Berryman	....	3 00
Stewart, John	....	2 00	Hamilton, G. H.	....	2 00
Hall and Fairweather	....	10 00	Knox, James	....	1 00
Daniel, T. F.	....	50 00	Lawton, W. G.	....	4 00
Barnes, J. W.	....	3 00	McArthur, R. D.	....	2 00
Manchester, Robertson and	....		L. J.	....	2 00
Allison	....	10 00	Richard Joseph	....	25 00
Fellows, Jas. J.	....	2 00	Vaughan, Henry	....	5 00
Friend	....	3 00	T. E. M.	....	1 00
Barhes, Anderson and Keen	....	10 00	Scammell Bros.	....	5 00
Friend	....	1 00	Harrison, W. H.	....	5 00
Barber, Geo. N.	....	1 00	Hunter, Robert	....	1 00
H. B.	....	2 00	Munson, James	....	2 00
A. E.	....	2 00	Lawrence, R. R.	....	4 00
Gillis, John	....	5 00	Hevenor, M. B.	....	1 00
Kaye, Jas. J.	....	1 00	Butler, R. P.	....	4 00
J. A. C.	....	1 00	Welsh, Wm.	....	2 00
Chaloner, J.	....	2 00	Houston, Rev. Samuel	....	5 00
R.	....	1 00	Burpee & Co., J. & H.	....	5 00
Graves, E.	....	1 00	Robertson, Hon. John	....	25 00
Wetmore, C. W.	....	50 00	Logan, Wm.	....	2 00
Turnbull, W. W.	....	5 00	McMillan, James	....	10 00
Cash	....	2 00	Beard & Venning	....	5 00
Do.	....	2 00	Barker, T. B.	....	3 00
Do.	....	1 00	Jones, Hon. T. R.	....	5 00
Barlow, Misses	....	5 00	Cash	....	1 00
Lindsay, Matthew	....	2 00	Hunt, Mrs. H. G.	....	5 00
Elder, William	....	2 00	E. G.	....	1 00
McGiven, R. P.	....	5 00	McLellan, Thos.	....	5 00
Cash	....	1 00	McKay, Rev. A.	....	2 00
Do.	....	1 00	Starr, W. F.	....	2 00
Robinson, B.	....	5 00	Kinnear, C. F.	....	2 00
Matthews, Rev. Chas. B.	....	5 00	Friend	....	1 00
Thomson, Wm.	....	4 00	Deforest, G. F.	....	1 00
Frost, Edwin	....	5 00	Thompson, Richard	....	5 00
Wishart, John	....	5 00	Troop, J. V.	....	5 00
Clawson, Joshua	....	2 00	Turner, G. S.	....	5 00

The Society's Colporteur work and the free distribution of Bibles and books to the destitute are supported by donations and subscriptions from the benevolent. Funds will be thankfully received for these objects, and may be remitted to

GEORGE H. STARR, Esq.,
Treasurer.

Or A. McBEAN,
Superintendent of Colportage.

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, to the Treasury of this Society shall be a *member*; any one paying twenty dollars at one time shall be a *life member*.
3. This Society shall meet annually on the first Tuesday of February, when the proceedings of the foregoing year shall be reported, and a Board consisting of a President, 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 Depository one month previous to the annual meeting, and inserted in the call for such meeting.

Magazines, Papers, &c.

With price annexed for each per annum, including Postage pre-paid at Halifax.
N. B.—Terms strictly Cash in advance.

MAGAZINES.

Spurgeon's Sermons (five each No.)	\$1 63	*The Quiver	\$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
Golden Hours	1 75	The Day of Days	0 62
S. S. Times, weekly	2 00	S. S. Teachers Treasury	0 88
National Sunday School Teacher,		S. S. Teacher	0 88
monthly	1 63	Biblical Treasury	0 53
Baptist Teacher	0 70	National S. S. Teacher Lesson Pa-	0 28
Sunday School World	0 63	pers, per 100	0 75

BOOKS FOR S. S. TEACHERS.

Barnes' Commentaries,		Art of Questioning	\$0 05
Jacobus, do.		Pictorial Teachings	0 05
Janieson, Brown & Fausseff's ditto		Pictorial Description of the Taber-	0 05
Harts S. S. Liba	\$1 50	nacle	0 05
Sacred Geography, large 12 mo.	2 00	Teacher and His Books	0 05
S. S. Index	0 63	Art of securing attention	0 05
S. S. Monitor, 96 pp.	0 90	Mistakes of S. School Teachers	0 05
Do. do. 16 pp.	0 62	Memory	0 05
Illustrative Teaching	0 13		

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. Terms cash.

*Missionary News	\$0 56	*Infant's Magazine	\$0 23
*Christian at Work	0 75	Christian Banner	0 28
Sunday School Scholar	0 40	American Messenger	0 20
Canadian Messenger, bi-monthly	0 33	*Child's Own	0 14
*Little Folks	0 30	Gospel Trumpet	0 13
S. Scholar's Companion	0 28	*Child's Paper	0 14
Home Words	0 28	*Children's Paper	0 14
British Messenger	0 28	*Child at Home	0 14
*British Workman	0 28	*Child's World	0 14
*British Workwoman	0 28	*Band of Hope Review	0 14
British Herald	0 28	*S. S. Messenger	0 14
British Evangelist	0 28	*Youth's Temperance Banner	0 14
*Cottage and Artizan	0 28	*Young Reaper Monthly	0 14
*Evangelist	0 28	" " Bi Monthly	0 28
Sunshine	0 28	*S. S. Visitor, Monthly	0 14
*Child's Companion	0 28	" " Bi-Monthly	0 28
*Children's Prize	0 28	*Good Words	0 16
*Children's Friend	0 28	*Morning Light	0 15
*Bible Class Magazine	0 28	English Presbyterian Record	0 14
Mother's Treasury	0 28	*Children's Treasury	0 14
*Friendly Visitor	0 28	*Good News	0 12
Tract Magazine	0 28	*Good Cheer	0 10
Bible Class and Youth's Magazine	0 28	*Old and Young	0 65
True Catholic	0 28	*Apples of Gold, weekly	0 60
*Family Friend	0 28		

Monthly Tracts per 100, 4 pages each, 35 cents; or per annum, \$3.75.

* Those thus marked are illustrated.