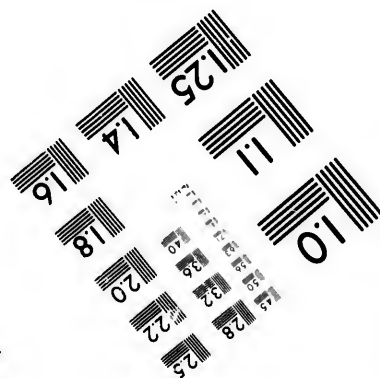
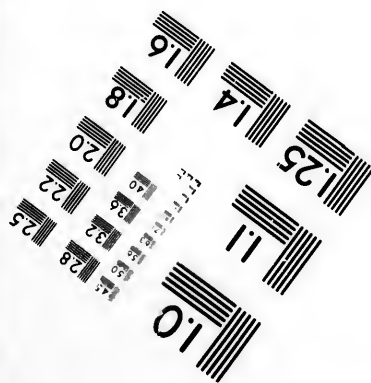
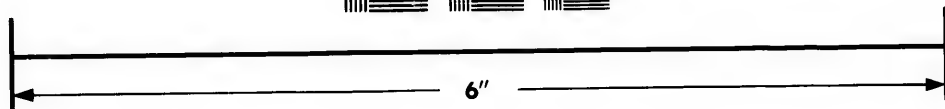
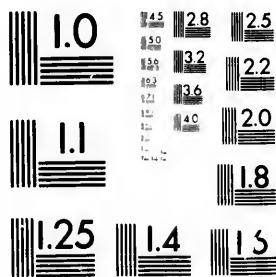


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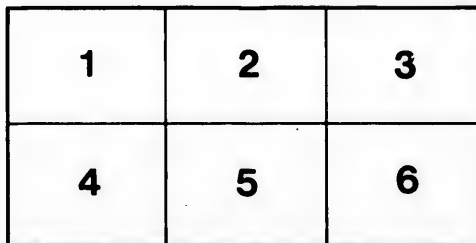
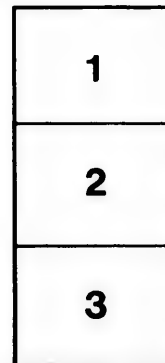
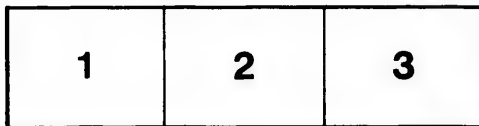
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ADDRESS

THE EXECUTIVE COMMITTEE

BRITISH AMERICAN

Book & Tract Society

THE CHRISTIAN PUBLIC

PUBLISHED BY THE  
British American Book and Tract Society

LONDON, N. S.

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## APPEAL.

*At a meeting of the Financial Committee of the British American Book and Tract Society, held August 16th, 1867, the following resolution, after prayerful consideration, was unanimously adopted—*  
“Resolved,—That, in order to carry on successfully the operations of this Society, it is necessary to raise the sum of five thousand dollars, viz., three thousand dollars for a (permanent) Publication Fund, and two thousand dollars for Colportage and grants for the first year.”

*Contributions to the above will be thankfully received. One dollar constitutes an Annual Member of the Society; twenty dollars a Life Member. Two hundred and fifty dollars will support a Colporteur for one year.*

*Congregations may constitute their pastors Life Members, and Sabbath Schools or Bible Classes their Superintendents or Teachers. Congregations, Sabbath Schools, or an association of christians may support a colporteur, in whole or in part, and receive Annual Reports of his labors.*

*Will not all who read this Appeal help to forward this work. Let each give according as he hath, even as the Lord hath prospered him. Let the rich, the poor, the little children, thus give. Let every active christian do what he can to interest those around him in this gospel work.*

*Donations may be sent to*

GEO. H. STARR, ESQ., *Treasurer,*  
137 Upper Water St.

OF, REV. A. McBEAN, *Secretary,*  
112 Cunard Street.

HALIFAX, Sept., 1867.

2764

**ADDRESS**  
OF THE  
**EXECUTIVE COMMITTEE**  
OF THE  
**British American Book & Tract Society.**

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ORIGIN OF THE SOCIETY.

A society bearing the above name, has been recently formed for the purpose of disseminating religious truth throughout our land. The *American Tract Society* extended its operations into this Province in July 1863, employing that year one colporteur; the next, eight; the next, twelve; this year (1867) ten, beside the Superintendent. More than twenty thousand dollars worth of its publications were circulated, a considerable part of which were in grants to the destitute. In the prosecution of its work many waste places were explored, and numerous facts revealed, of families and neighborhoods living without the gospel. A deeper interest was thus awakened in Missionary Colportage, and the circulation of Religious Books and Tracts as a means of spreading the gospel among the unevangelized masses. In 1866 the churches of Halifax agreed to co-operate with the Society in its benevolent work, by contributing one thousand dollars



in support of six additional colporteurs. Early in this year (1867) the Society intimated, that at the termination of its engagement with the churches and the colporteurs employed, its work in this Province would be closed, the wide and destitute field in the South and West requiring all their means. The committee and officers proposed that the churches here should organize a society, to continue the same work, wisely suggesting that an institution of the kind, owned and conducted by the Christian community of the Provinces, would command more general sympathy and co-operation, and thus be more extensively useful. This proposal was acted upon. Several preliminary meetings having been held, and a constitution prepared, the Society was fully organized August 2, 1867.

#### OBJECTS OF THE SOCIETY.

Its object, as defined in the constitution, is to "diffuse a 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."

#### PLAN OF OPERATIONS.

The Society's publications will be circulated—

1. From their Depository, as a central source of supply, for clergymen, Sabbath-schools, families, local Tract Societies, voluntary tract distributors, and colporteurs,



2. By Colporteurs,—men of earnest active piety and prudence, of love to Christ and souls, seeking out the destitute, carrying the gospel to them in the printed truth, and by personal prayerful effort.

3. By Local Tract Societies,—wherever Christians will unite in forming them,—and by the voluntary efforts of Christians in behalf of the perishing around them.

#### CHARACTER AND PRINCIPLES.

It is a *Union Society*; combining the efforts and enlisting the co-operation of Christians of every name, for the dissemination of those fundamental and soul-saving truths on which they are agreed, such as, “man’s native sinfulness,—the purity and obligation of the law of God,—the true and proper Divinity of our Lord Jesus Christ,—the necessity and reality of His atonement and sacrifice,—the efficiency of the Holy Spirit in the work of renovation,—the free and full offers of the gospel and the duty of men to accept it,—the necessity of personal holiness,—as well as an everlasting state of rewards and punishment beyond the grave.”

Its work is *missionary* in its nature, striving to do good to all men as it shall have opportunity, but carrying the gospel to the perishing as its special object, seeking them out in the highways and hedges, not waiting for them to come for it. It is *benevolent in principle and aim*, seeking simply to do good to souls, supplying the needy gratuitously with saving truth, calling out the voluntary efforts of Christians,—its colporteur work and

grants sustained by Christian beneficence, and its publications sold as nearly as possible at cost. It is a combination of the two great instrumentalities, printed truth and prayerful personal effort for souls. Either of these, singly, with the Divine blessing, has great influence for good. But united, the one helping the other, their power is vastly increased.

#### NEED FOR SUCH AN INSTITUTION.

That such a work, as is thus undertaken, *is necessary*, must be obvious to every Christian who will consider such facts as these;—There are many neighborhoods in our land that are very destitute with respect to the public ordinances of religion. One such had no Sabbath service for a period of eleven years. There are numbers of families in almost every christian community, who do not avail themselves of these means of grace, when within their reach. Hundreds of families are found living without the word of God. In one neighborhood eleven out of twenty families had no part of the Bible. There are thousands of families that have almost no religious reading. There is a sad state of ignorance in the minds of multitudes respecting the only way of salvation. There are great numbers of children and youth growing up without any adequate religious instruction. There are thousands of impenitent ones around us treading in the “broad road,” who too often have reason to say, “No man careth for my soul.” Such facts show the absolute necessity there is for united, earnest, Christian effort, co-operating with the

ministry, in disseminating the truth, seeking to save souls and promote the interests of religion, so that our whole people may be evangelized.

*Such a work is calculated to do much good.* It is catholic in spirit, exciting no denominational prejudices, but uniting the minds and efforts of all who love our Lord Jesus. Its object is single, seeking only the glory of God in the salvation of souls. The means used are simple and most appropriate,—religious truth in the form of books and tracts, the best uninspired works, carried to the homes of the people, accompanied with the prayers and efforts of humble, self-denying Christians, making direct and personal appeals to families and individuals, warning and beseeching them to be reconciled to God.

#### TESTIMONY OF DR. ALEXANDER AND OTHERS.

*It is a work that has the hearty approval of many of the best and most eminent of God's people.* The following testimony has been given respecting the work of a kindred society:—

Rev. Archibald Alexander, D.D., of Princeton Theological Seminary, said:—"After a full survey of all the plans of doing good to the souls of men, which are now in operation, it is my deliberate opinion, that, with the exception of the preaching of the gospel, and circulating the Holy Scriptures, there is none which promises to be more efficient, and more extensively useful, in promoting the eternal and spiritual interests of men, than the publication and wide circulation of sound evangelical books and tracts." Again he says:—"The

Society's two-fold agency by books and colporteurs, is better calculated to reach the destitutions of our country, than any thing which has ever been put into operation."

Rev. Dr. Peck, of the Methodist Episcopal church, said:—"I love the Tract enterprise, because it is a cause in which evangelical Christians can unite. I hail as an omen of good, the establishment of any institution, which will bring together Christians of different denominations."

Rev. Baron Stow, D.D., of the Baptist church, said:—"The usefulness of the Society appears in giving efficiency to the activity of good men, by employing self-denying, faithful, humble men, with tact to catch the attention and awaken the mind. It scatters seed, the fruit of which will be gathered in succeeding generations. Revivals of religion have been promoted, churches built up and many souls converted to God. Where is there a record, but the Acts of the Apostles, that contains more abundant evidence of the spirit and power of God, than the Annual Reports of the Society."

Bishop McIlvaine, of the Protestant Episcopal church, said:—"I question whether it is possible to contrive a scheme, for the co-operation of the several evangelical denominations of professed Christians, more wisely adapted to its whole purpose. It is truly a most distinguished and eminent instrument, in God's hand, for the diffusion of gospel light, and the defence of gospel truth. It is altogether indispensable; and nothing can christians unite in, of more direct and valuable bearing upon the interests of Christ's blessed kingdom."

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## SCRIPTURAL CHARACTER OF THE SOCIETY.

It is in accordance with the teachings and examples given us in God's word. We are there taught that Divine truth is the means appointed for the renovation and salvation of a lost world; that it is by the diffusion of that truth, by the proclamation of the gospel, that men are to be saved. We are taught that God's people are the chosen instruments for bearing that truth to a perishing world. The ministers of the gospel occupy the front rank in this great work. They are the leaders of God's host, the watchmen on Zion's walls. They are divinely authorized to expound authoritatively and publicly the word of God. Yet the gospel may be preached to a single individual by the roadside or in a private dwelling. Philip as he rode with the Eunuch in a chariot, "preached to him Jesus." It may be preached thus by the humblest of Christ's followers. "Ye are the light of the world," says our Saviour. "Let your light so shine, that others seeing your good works may glorify your Father which is in heaven." In accordance with this principle, we learn that as soon as Andrew became a follower of the Saviour, he sought his brother Simon, and said, "We have found the Messiah," and brought him to Christ. Philip, likewise, found Nathaniel, and telling him of "Him of whom Moses in the Law and the Prophets did write," said, "Come and see." When the early disciples were scattered abroad by persecution, they "went every where *preaching the word.*" These were not the apostles,

for they remained in Jerusalem. We are further told of these same parties—"Now they who were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phœnicia and Cyprus and Antioch, preaching the word to none but unto the Jews only. And some of them were men of Cyprus and Cyrene, who, when they were come to Antioch, spoke unto the Grecians, preaching the Lord Jesus. And the hand of the Lord was with them, and a great number believed, and turned unto the Lord."

#### RESULTS.

*It is a work most manifestly owned and blessed in saving souls.* Numberless facts might be given in proof of this. Legh Richmond, before his death, had information that the "Dairyman's Daughter," written by him, was blessed to the salvation of more than three hundred persons. An officer of the London Tract Society lately stated, that it was known to have been the means of the conversion of more than two thousand souls. A gentleman on a journey gave a copy of the "Rise and Progress," to a woman in a destitute section of country. Passing that way years afterwards, she informed him that it was the means of her conversion; that she lent it to her neighbours; that it was read at week-day gatherings and meetings on the Sabbath; that others were thus awakened, a minister sent for, and a church established as the result. A lady residing not many miles from this city, was detained one Sabbath from the sanctuary. During the day she read one of Legh Richmond's tracts,

"The Young Cottager," and the Holy Spirit blessed it to her immediate conversion. A colporteur gave "Come to Jesus," by Newman Hall, to a woman. She lent it to a neighbour, who was led to Christ by it. A physician, also of this Province, relates that when he was first awakened, a clergyman, on whom he called, gave him the "Rise and Progress" to read, and that it was an invaluable aid in showing him his utterly lost and helpless condition, and in opening up clearly to him the way of salvation. A pastor in Newfoundland, who received several packages of tracts for distribution, writes that the tract, "My Spirit will not always Strive," which he gave to a young man of his congregation, was the means of his first awakening, and that "Come to Jesus," which he also gave him, directed him to the Saviour. Soon afterwards, two others in the same household, were rejoicing in Christ. "What is it to believe in Jesus," was made the means of peace to an anxious servant in his own house. He adds that several other cases of the usefulness of those tracts came under his notice.

Rev. Dr. Duff, the devoted missionary to India, relates that one of the missionaries in Bengal going to an eastern division of that Province discovered that a Tract had reached there by some means. No christian man had ever been seen by the people, yet that little Tract had opened up the minds of numbers to the errors of idolatry, and seventeen were found ready to receive baptism. Another missionary went to the west of Bengal and found that a little Tract, called the "Ten Command-



ments" had fallen into the hands of a Hindoo devotee, seventeen years before, and as the result one hundred persons were brought to a knowledge of the Salvation of the gospel and baptised by him.

#### ADAPTATION TO THE VERY POOR AND DESTITUTE.

Any system which will accomplish what is needed in our country to-day must have a penetrating power to reach the poorest, most secluded, most destitute. Churches will be organized by one or another denomination wherever villages, or even thickly-settled neighborhoods are found; but thousands of our people are far from the centres of population, many live isolated, and not a few of these are both ignorant and poor. To these the gospel should be preached—must be, if we obey the command of our risen Lord. But thousands of these will pass into eternity unwarned, unless an itinerant and all-pervasive agency shall seek them out in their isolation, and supply their crying wants. This, missionary colportage is exactly adapted to accomplish. None too poor to be visited, and prayed with, and exhorted to higher aspirations; none so destitute that they cannot be supplied.

#### FORESTALLING BAD BY GOOD BOOKS.

When this can be done a vantage-ground is gained of untold value to the prevalence of truth. Vice, like noxious weeds, having obtained the ground, is hard to eradicate. First fill the measure with wheat, and there is no room for chaff. Nor should it be overlooked that books, good or bad, have a tenfold influence in new countries, where

the people are scattered, with little to occupy their minds in intellectual, or even in social channels. On Sabbath days, and days of storm and rain, and during periods of sickness, many long hours are unemployed, and the active mind seeks occupation. Furnish a book, and it is not thrown aside at a glance to be forgotten; but in many cases is read, and reread, and thought over, and discussed, and then reëxamined, until it becomes a part of the mental and moral being. Hence the power of books in colporteur fields. If vile literature, in the form of trashy novels, infidel books, or licentious pamphlets, is diffused by the craft of the devil in a forming community in advance of a saving literature, most disastrous are the fruits, and long years of Christian effort are necessary to supplant these and instal the writers whose words are life. And here colportage may come with its swift foot, and ready tongue, and beneficent hand, to preoccupy the ground, and guard the scattered dwellers against the coming flood of desolating issues from the obscene and infidel press.

#### IN TRAINING WORKERS FOR CHRIST.

Work for Christ has a fourfold reward: in the approval of God, in the good done, in the happiness of the worker, and *in his increased power of usefulness for the future*. The development of muscular, and brain, and heart power, depends upon exercise, and he who employs them all in active exertion for Christ will grow to be a symmetrical and stalwart Christian. Only by vigorous and long-continued exercise, and in great variety of cir-

circumstances, does any one attain to that ideal of Christian character presented by the apostle, in which, to faith is added manly courage, scriptural knowledge, personal control, untiring patience, great devoutness, brotherly kindness, and an enlarged catholicity. 2 Peter 1: 5-7. How beautifully colportage, by its union principles, Christian aims, and infinite variety of opportunities for exercise, works to this end, could be illustrated to an indefinite extent.

The constant trials to which the faithful laborer is subjected, strengthen his graces and develop his powers for greater contests and victories. A plain, uneducated man grows even eloquent in describing his experience: "Has any been sneered at as a canting hypocrite? so have I. Has any been jeered as getting his living without work? so have I. Has any been ordered home to attend to his own business, and let others' alone? so have I. Has any been driven violently out of the house? so have I. Has any been threatened with mob violence? so have I. Has any been refused Christian hospitality? so have I, many a time. But none of these things move me, and I can humbly say, 'I count not my life dear unto me, if I may win souls to my Saviour.' Has any received, day by day, the witness of the Spirit; has any found kind friends day by day; found grace in every time of need; had a foretaste of the joy in reserve for the righteous; and been strengthened with might in the inner man for every good word and work? I more; for God is with me."

## COLPORTEURS.

The term *Colporteur* is of French origin, and was at an early day applied to the bearer of religious books from house to house. It is used by historians of the great Reformation, as characterizing the active Christians who carried the writings of the reformers to the abodes of the peasantry, combating error, and talking with the people of the great doctrines of salvation. More recently it has been employed to indicate the increasingly numerous class of laborers in Europe and America, who are diffusing the Bible and other books, by sale or gift, among the masses of the people, and reviving a pure gospel where formalism and popery had reigned for ages.

The *spirit of Colportage* has been uniformly that of *active, self-denying effort for the destitute, in connection with the diffusion of printed truth*. It is but another phase of the missionary spirit—the spirit of Christ. It aims simply to make known “the unsearchable riches of Christ” to dying sinners. It has no heart for controversy, even with errorists, who may be easier won by the truth in love than by polemical strife, much less with fellow-disciples of the same glorious Master. It aims to exemplify the gospel as a scheme of unexampled benevolence, in the sight of the multitudes who need to be taught by precept and example the difference between piety and infidelity, truth and error. Its great object is gained when the wanderer from God is brought to the cross, and has a good hope through the precious blood of atonement, and the means of edification in the divine life. It

does not, and cannot meddle with the question as to the branch of the church of Christ with which the convert from sin and error shall become associated, which must be left to the decision of each soul for itself. It is determined "to know nothing among men, save Jesus Christ and him crucified."

In view then of the necessity of a work co-operating, with the ministry, in order to evangelise our whole population,—in view of the great importance of this work, as one every way appropriate, and well adapted to spread a knowledge of our Lord Jesus and his salvation, enlisting and uniting the sympathies, prayers and co-operation of Christians of every name, as a work approved by good men and Divinely owned and blessed; will not Christians and Philanthropists every where rally to its support. We live in a most important period of our country's and the world's history, when great things may be done for Christ and for souls, that may influence for good the destiny of millions in this and succeeding generations. The Divine promise is being fulfilled in our day by a more abundant outpouring of the Spirit, and larger gatherings of souls. Let our land be saturated with the truth. Let us prepare the way of the Lord, by sowing plentifully the gospel seed, in every community and household. Do we desire to see the glory of God promoted, and the grace of Christ magnified in the salvation of perishing souls. Let us put forth earnest, united efforts in spreading among them, by this means, the glad tidings of Salvation. The Committee earnestly ask the prayers of Christians, that Divine guidance may be

granted to them, and that an abundant blessing may rest on the Society. They ask their countenance and co-operation in their responsible work. And they ask their contributions to aid them in prosecuting it. Asking in the name of our Common Lord and Saviour and in behalf of his cause, and that of immortal souls, they believe that they will not ask in vain.

Signed on behalf of the Executive Committee of the British American Book and Tract Society.

F. ALMON,	} <i>Publication Committee.</i>
R. MURRAY,	
J. McMURRAY,	
J. E. GOUCHER,	

HALIFAX, September 1867.

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## British American Book and Tract Society.

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### CONSTITUTION.

1. This Society shall be denominated the British American Book and Tract Society, the object of which shall be to diffuse a knowledge of our Lord Jesus Christ as the Redeemer of Sinners, and to promote the interests of vital godliness and sound morality, by the circulation—through colportage and other means,—of Religious Books and Tracts, calculated to receive the approbation of all Evangelical Christians.

2. Any person paying one dollar, annually, into the Treasury of this Society shall be a *member*; any person paying twenty dollars at one time shall be a *life member*.

3. The Society shall meet annually on the first Tuesday of February, when the proceedings of the foregoing year shall be reported, and a Board consisting of a President, four Vice Presidents, a Treasurer, two Auditors, and twenty Directors shall be chosen.

4. The Board of Directors shall appoint a Depository, Superintendent of Colportage and Secretary of the Society : and shall also annually elect by ballot, a Publication, a Distributing and a Finance Committee, each consisting of not less than three or more than five members, the members of which three Committees with the President, Vice-Presidents and Treasurer shall constitute an Executive Committee to conduct the business of the Society. The Board shall have power to enact Bye-Laws. Thirteen members of the Board of Directors present at any meeting regularly convened, shall constitute a quorum for the transaction of business. All vacancies shall be filled as the Bye-Laws direct.

5. To promote in the highest degree the objects of the Society, the Officers and directors shall be elected from different Denominations of Christians, and shall be members in good standing in their respective Churches. The Publication Committee shall contain no two members of the same ecclesiastical connection ; and no Book or Tract shall be circulated, to which any member of that Committee shall object.

6. Any Tract Society founded on the principles of this Society and annually contributing a donation to its Treasury, shall be considered an auxiliary, and



the President and Secretary of such auxiliary, for the time being, shall be members of this Society.

7. All meetings of the Society, the Board of Directors, and the Executive Committee shall be opened by prayer.

8. The President, or in his absence a Vice-President, or other officer first on the list in the city of Halifax, at the request of three Directors, may call special meetings of the Executive Committee. The Executive Committee shall have power to call special 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.

#### BYE-LAWS.

1. The President, or in his absence one of the Vice-Presidents, shall preside at all the meetings of the Society, the Board of Directors and the Executive Committee. If all the said officers be absent, a chairman, *pro tem.*, shall be chosen.

2. Vacancies occurring in the Publication, Finance and Distributing Committees, shall be filled from the Board of Directors, by appointment of the President.

3. The Executive Committee shall meet on the second Monday of each month. It shall be

their duty to review, and approve or disapprove of the action of the Publication, Finance and Distributing Committees, commission Colporteurs, and in general do whatever may be necessary to give efficiency to the work assigned them. Three members shall constitute a quorum for the transaction of business.

4. The Publication Committee shall select from the issues of the various Tract Societies and Private Publishing Houses, in Great Britain or the United States, such publications (1) as they shall deem most suitable for promoting the object of the Society, and (2) as they can procure on the most advantageous terms. With the sanction of the Executive Committee they shall publish such books, tracts or periodicals as they may decide on whenever it shall be considered desirable or best to do so.

5. It shall be the duty of the Financial Committee to devise and carry out ways and means for procuring the necessary funds for the Society's operations, fix the salaries of the Society's agents and regulate the amount of grants.

6. The Distributing Committee shall select the most suitable men for colporteurs, locate them and regulate the distribution of grants by colporteurs and other agencies.

7. The Publication, Finance and Distributing Committees shall report monthly to the Executive Committee.

8. It shall be the duty of the Secretary, under the direction of the Executive Committee to conduct the correspondence of the society and of the committees, to attend to the publication of statistics

and reports, present the objects of the society to the churches, receive contributions, give notice of meetings and keep the minutes.

As superintendent of colportage, he shall have a general over-sight of the colporteur work and carry out the instructions of the committee in selecting and appointing colporteurs.

As depositary he shall have charge of the society's store and keep the necessary books of accounts.

9. The Treasurer shall take charge of the society's funds, and shall pay all bills on the order of the Finance Committee. He shall report the state of the treasury to the Executive Committee at each monthly meeting.

10. At meetings of the Executive Committee the following shall be the order of business:—1. Prayer. 2. Minutes. 3. Unfinished business. 4. Reports of Committees. 5. Reports of Colporteurs. 6. Report of Secretary and Superintendent of Colportage. 7. Report of Treasurer. 8. New Business.

11. 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 Board of Directors.

12. These Bye-Laws may be amended at any meeting of the Board of Directors on the recommendation of the Executive Committee, by a vote of a majority of the members present; a month's previous notice of the proposed alteration being given to each member of the Board.

# BOARD OF DIRECTORS.

## President.

HON. M. B. ALMON.

## Vice-Presidents.

REV. P. G. MCGREGOR,	REV. J. E. GOUCHER,
REV. G. M. GRANT,	REV. G. S. MILLIGAN,

## Treasurer.

GEORGE H. STARR, ESQ.

## Auditors.

R. N. BECKWITH,	JOSEPH BELL.
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## Directors.

T. A. BROWN,	G. ROBINS,
REV. J. McMURRAY,	H. N. PAINT,
J. S. MACLEAN,	A. K. DOULL,
A. F. PORTER,	D. BLACKWOOD,
J. GRIERSON,	P. THOMPSON,
REV. F. ALMON,	D. H. STARR,
REV. J. FORREST,	PETER LYNCH,
REV. R. MURRAY,	WM. ROCHE, JUNR.,
DR. McN. PARKER,	WM. MONTGOMERY,
T. F. KNIGHT,	W. B. McNUTT.

## Publication Committee.

REV. F. ALMON,	REV. J. McMURRAY,
REV. R. MURRAY,	REV. J. E. GOUCHER,

## Finance Committee.

D. BLACKWOOD,	WM. MONTGOMERY,
H. N. PAINT,	P. LYNCH,
W. B. McNUTT,	

## Distributing Committee.

REV. JOHN FORREST,	WM. ROCHE, JUNR.,
REV. A. F. PORTER,	D. H. STARR.
T. F. KNIGHT,	

## Secretary.

REV. A. McBEAN.

## APPENDIX.

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The following is from a little work entitled "Gospel Workers." Will not a few earnest Christians in every town and village in our land, join in forming an Association for Tract distribution, and for the promotion of vital godliness.

### ASSOCIATED EFFORTS.

Before we proceed in urging isolated individual effort in gospel work, we devote a chapter to *associated effort*. While there is much, very much, that can be done by individual effort, still a greater work perhaps may be done by combined effort. There was many a stone in the temple at Jerusalem that no one or two individuals could ever have put in its proper place. Armies, railroad companies, incorporated institutions for humane and charitable purposes, all act on the principle of combination. It gives a moral power just in proportion to the number and influence of those associated together. There is a certain class of people in the world that are influenced by the name of Judge somebody, or Mrs. Dr. somebody else, than they are by the object to be attained. Thus the withholding of earnest co-operation on the part of persons of influence is throwing obstacles in the way of doing

good. Influence is just so much capital invested in any good association, and will be so rewarded at last.

The great Head of the church seems to take notice of little things—sparrows, mites, and cups of cold water—which many lofty-minded people entirely overlook. The point which we wish to press with all earnestness is, the united effort of God's people of every name in the direct work of saving souls from death.

There are certain great fundamental truths in which all real Christians agree, and without any sacrifice of principle they can unite with their fellow-Christians of other names in pressing them on their fellow-men. The want of this co-operation in gospel work is one of the great reasons why God's work progresses so slowly. Ignorant as the world is of spiritual religion, it has formed a pretty correct idea of the way religion should affect those that embrace it. The world think they should feel alike, act alike, and work alike, and all together. "By this shall the world know ye are my disciples, if ye love one another;" and people that love one another can certainly work together. What we would urge is, the formation of an association in every town and village in our country, and in all the rural districts, for the promotion of vital godliness and gospel work. No matter by what name you call the association—call them Busy Bees, Christ's Helpers, Gospel Workers, Tract Visitors, or what you please—so they do the work. Neither does it matter where you get the tools you work with, provided the work is done.

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In all plans where Christians bear different names and associate together, which experience has proved the best way, they must select tools that all are willing to work with. In other words, form a tract society, divide the place into districts, select such tracts and little books as you all think best suited to save souls, and go once or twice each month to every family; give or loan them what you think is best suited to their case. Go two and two if you can, as the first disciples did. Talk earnestly and affectionately to all you meet about salvation; meet together once each month to consult and pray over your work, and I have no doubt you will be able to report, as the early disciples did, that the very devils were subject unto you. And what will surprise you most will be the astonishing effect on yourself. It may settle a question that has often troubled you sadly, Am I a child of God, or am I not? If you find the work a pleasant one, and feel that you are in sympathy with Christ, who wept over sinners, then you have evidence that you are his; but if you cannot become interested for souls by this work, then you have made a discovery that may be worth more than a world, that you were one of the self-deceived ones. In either case you may, and I have no doubt will, be greatly the gainer. Many a humble, trembling Christian has been able to read his title clear to mansions in the skies by means of a few hours work.

In rural districts and country congregations I would suggest a plan somewhat different. Raise a fund sufficient to purchase the books and tracts, and appoint as many persons as are necessary to



hand one to each family on each Sabbath when there is preaching. If the stock is sufficient, instruct those that receive it to hand it to some one else; if not, let it be returned on the next Sabbath and another gotten. In this way each family will have a sermon in hand, and perhaps in the head and the heart. In the course of a year each family would have read some of the best religious literature of the age. The labors of the pastor would be backed up and almost doubled. Fifty dollars will supply the largest congregation in our country with a tract every Sabbath.

I believe the arithmetic of earth could never compute the results of one year's labor of this kind, if it was adopted in all the churches in our land. And if we can influence only one hundred villages and churches to enter upon this work, we shall be amply rewarded for writing this series.

If one in five of the five million professed Christians in this land could be induced to enter upon this work, each would have a parish of thirty souls to labor and pray for. Even if one in fifty would enter on the work, it would more than double the moral power of the church. How then shall we get such a work begun? Let pastors invite all the female members of their churches who can to meet at some point, and lay the matter before them, and organize them into a society, and they will soon raise the funds and have the work begun. Every pastor should labor to unite his people in this work; and the pastor that is the most active in it will reap the most benefit from it. In the army, the commander that can arrange his men so that each one

is brought into effective service, other things being equal, will be the most successful. So that pastor that can set his people to work to the best possible advantage doubles his own power and usefulness. The grand defect of this age of the church is, that in so many cases the pastor is left to do all the work himself, except in the Sunday-school, and not unfrequently most of it there too.

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PERTINENT QUESTIONS.

“1. Ought not the *love of Christ and his kingdom* to be the governing motive with every Christian?

“2. Will not this motive, in proportion as it is felt induce every one to make exertions to advance his kingdom, and thus promote the glory of God in the world?

“3. Is there any way by which this object can so effectually be accomplished, as by extending *the knowledge of the truth* throughout the whole earth?

“4. Is there not a *crisis* in things of this kind, when much may be done by seasonable and energetic exertions, which, if it be suffered to pass without improvement, may not return for ages; just as if the seasons of seed-time and harvest be neglected, we labor in vain during the remainder of the year?

“5. Is there not good reason to think that the age in which we live is such a time; that Provi-

dence has now furnished the church with such facilities for operation, and opened such a door of usefulness, especially among the heathen nations. that we shall be greatly wanting in duty to our Master, if we do not endeavour to avail ourselves of these opportunities of doing good, which were never so abundantly afforded to any other age?

“6. Is it not evident that the distribution of evangelical Tracts is one of the most effectual methods of disseminating THE TRUTH OF GOD; and has not the blessing which has hitherto attended this enterprise, both in Christian and heathen lands, warranted the conclusion that it is one of God’s chosen means for the accomplishment of his purposes and predictions relating to the conversion of the world?

“7. The prosecution of this object obstructs no other benevolent operation, but is a necessary auxiliary to all others; while then other Societies, as particularly Bible Societies and Missionary Societies, are engaged in making extraordinary exertions, ought not the Tract Society also to move forward with renewed zeal and enlarged plans of operation?

“8. Can the genuine disciples of Christ who possess the means of promoting this cause, hold back when so loud a call is addressed to them from almost every quarter of the globe for the bread of life?

“9. Ought not mercantile enterprises now to be entered on for the very purpose of making

gains to be applied to the promotion of the Redeemers's kingdom? And should not those whose efforts to increase their property God has signally blessed, make a free-will offering of a portion of their profits to his service?

"10. Would not the consecration of first-fruits, redemption for the first-born, and tenths laid upon the altar of God, probably bring down a blessing on all their possessions?

"11. When a contest is going on in our minds between selfishness and benevolence, is it not the part of wisdom to lean to the side of benevolence?

"12. When was it known that any man was impoverished by giving to the Lord? And if the time should come when men shall become poor by giving all their goods to promote the cause of Christ, will they not become infinitely rich by such a blessed poverty?

"13. Is not the time for doing any thing in this cause short? Ought we not therefore to work while it is called *to-day*? Is it not certain that we shall never have another life upon earth? Ought we not, therefore, to do the best we can with the talents committed to us, that when our Lord shall come to reckon with us, he may say, '*Well done good and faithful servants?*'"

#### WORK FOR CHRIST.

What have I done for Jesus? Ministerial brother, whatever position you occupy in the

church, have you done all you can? If called to your account to-day, could you say, "Lord, I have done as thou hast commanded?" Have you made such an advance in holiness of life and purity of soul that it gives power to your work, and inspires others to seek after higher attainments in the divine life? Is there not something more still that you can do for Christ? Cast around you and see if you cannot start another little wheel in the machinery that will do gospel work.

Officers of the Church of Christ, have you done all you can? Is there not some place in which you can do more yet? Are you an Aaron or a Hur? Are you standing shoulder to shoulder with the pastor in doing God's work? or is your office merely an honorary title? We see no promise of pay to such delinquents.

Professional men and men of business, We appeal to you. What are you doing for Christ? Are you doing nothing more than to give the least pittance that shame and conscience will admit for Christ's work? Your grudging mites and frowning gifts will soon meet you before a frowning Judge, and the hidden talent receive a just reward. We entreat you to begin to-day to work for Christ; both do and give, plough and sow, as you have God for paymaster. Speak a word for Christ. Give a little tract or book, and have something each evening to ask God's blessing upon. That is gospel work.

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**CONSTITUTION**  
OF AN  
**AUXILIARY TRACT SOCIETY.**

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

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

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

ART. IV. It shall be the duty of the Board, at their discretion, to establish a Depository, procure volumes, and direct their circulation

by sale, loan, or gift; appoint a committee to enter-ent, and select Tracts for distribution; and assign to the Board and of the Society in obtaining subscriptions and usefulness of the Society, special meetings of the Society on their own vacancies. Three shall be chosen.

ART V. It shall be the duty of the Board to record the proceedings of the Board, notes of meetings, and the Annual Report, and to send a copy of the same to the British and Foreign Bible Society, and a notice of the same to the Board of the American Bible Society, with an abstract of the same, and with a list of the names of the donors of the same.

ART. VI. The Treasurer shall report the state of the Treasury to the meeting of the Board; and shall, when practicable, send the funds to the Board of the parent Institution, and procure the same to be published as ordered.

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

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



