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THIRD ANNUAL REPORT

OF THE

British American

BOOK & TRACT SOCIETY,

ADOPTED AT THE ANNUAL MEETING

HELD AT

HALIFAX, FEB. 14, 1871.

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

DEPOSITORY: 66 GRANVILLE STREET.
HALIFAX, N. S.
1871.

WILLIAM MACFAR, PRINTER, 11 PRINCE ST., HALIFAX, N. S.

APPEAL.

At the time of the formation of the Society, in 1867, the sum of about **Two Thousand Dollars** was contributed by friends in Halifax and elsewhere, for the purpose of providing and keeping up a **Survey of Books** for its Depository and for Colportage.

The Stock and effects of the Depository on Barrington Street being afterwards added, increased the amount to upwards of **\$3,000.**

By means of this capital, with the aid of Colportage, and through the Depository, the Society has distributed Religious Publications, by sale and grant to the amount of more than **\$45,000.**

With the additional aid of the sums annually contributed for Colportage, more than **SIXTEEN YEARS** of labor have been performed, and **45,000 Family Visits** made by the Colporteurs of this Society.

The work is increasing so largely that the present capital is quite inadequate to its necessities. The Board of Directors having taken the matter into consideration at their late Annual Meeting, adopted the following resolution:—

Resolved—That in view of the increased efforts of the British American Book and Tract Society to evangelize the Province through Colporteur labor, the Finance Committee be authorized to collect at least the sum of **Ten Thousand Dollars**, as an addition to the Publication Fund of the Society."

In aid of this object donations are respectfully solicited, and will be thankfully received either through

GEORGE H. STARR, Esq., *Treasurer,*
or A. McBEAN, *Secretary.*

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 1871.

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, cap. 26, sec. 9.

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

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

FORM OF A BEQUEST TO THE SOCIETY.

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

THE NOVA SCOTIA BIBLE SOCIETYS' DEPOT

Has been removed to the new premises,

66 GRANVILLE STREET.

B. K. ZANGLER

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OFFICERS FOR 1871.

President:

HON. M. B. ALMON.

Vice-Presidents:

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

Treasurer:

GEORGE H. STARR.

Secretary:

REV. A. McBEAN.

Auditors:

R. N. BECKWITH. JOSEPH BELL.

Directors:

REV. F. H. ALMON, D. BLACKWOOD,
REV. E. M. SAUNDERS, Hon. Dr. PARKER,
REV. A. SIMPSON, J. B. MORROW,
REV. R. MURRAY, W. B. McNUTT,
W. S. STIRLING, W. ROCHE, JUNR.,
J. S. MACLEAN, H. N. PAINT,
T. A. BROWN, EDWARD BINNEY,
J. F. CAMPBELL, JAIRUS HART,
D. HENRY STARR, W. H. WISWELL.
W. MONTGOMERY.

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, W. ROCHE, JUNR.,
W. H. WISWELL, REV. A. SIMPSON,
REV. E. M. SAUNDERS.

1871

THIRD ANNUAL MEETING
OF THE
British American Book and Tract Society.

The Third Annual Meeting of the Society was held in Temperance Hall, Halifax, Feb. 14th, 1871, at 7½ o'clock, p. m. In the absence of the President, Hon. M. B. Almon, the Rev. John Forrest, Vice President, in the Chair.

After singing the Hymn

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

Prayer was offered by the Rev. Mr. Sargent.

The Chairman stated the basis of the Society and the nature of its operations, and an abstract of the Annual Report was presented by the Secretary; when on motion of the Rev. George W. Hill, Rector of St. Paul's Episcopal Church, seconded by John S. McLean, Esq., it was

Resolved, That the Annual Report, an abstract of which has been read, be published under the direction of the executive committee; and that thanks be rendered to God for the enlargement of the Society's operations (especially in the colporteur work), and for the Divine blessing which has crowned the work of the past year.

Moved by the Rev. J. A. Rogers, Pastor of the Brunswick Street Wesleyan Church, seconded by the Rev. F. H. Almon, curate of St. George's Episcopal Church, and

Resolved, That the dissemination of a sanctified literature among the masses of our population is of vital importance to the interests of religion and morality in our land; and that we rejoice in the formation of a Society on the union principle, with which all Evangelical Christians can cordially sympathise and co-operate in this blessed work.

The audience then sang the hymn commencing

"Hark, 'tis the watchman's cry."

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Moved by the Rev. A. Simpson, Pastor of Poplar Grove Presbyterian Church, seconded by the Rev. J. F. Campbell, assistant Pastor of St. Matthews Presbyterian Church, and

Resolved, That Union Missionary Colportage, as conducted by this Society, is worthy of the confidence of all our Churches; and that by the destitution of our land and the success graciously vouchsafed to the efforts of this Society, the Providence of God calls for the extension of this agency until our whole population, throughout the length and breadth of our land, shall participate in its benefits.

Moved by the Rev. J. E. Goucher, Pastor of the North Baptist Church, seconded by the Rev. E. Annand, Pastor of Chalmers Presbyterian Church, and

Resolved That tract distribution, accompanied with personal prayerful effort, is an instrumentality owned and blessed of God in the promotion of vital godliness among Christians, and in the salvation of the impenitent; and that there is great demand for increased activity in the work of saving souls.

D. Blackwood, Esq., moved, and D. Henry Starr, Esq., seconded the election of the Board of Directors.

In the course of the evening the audience sang the Missionary Hymn.

The interesting exercises were closed by the Rev. J. A. Elliott pronouncing the Benediction.

A SERMON,

On behalf of the Society was preached in Chalmers' Church, Presbyterian, on Sabbath morning, Feb. 12th, and in Grafton Street Wesleyan Church in the evening, by the Rev. E. Annand, from Luke xxiv. 47: "And that repentance and remission of sins should be preached in his name, beginning at Jerusalem."

After contrasting the dying charge of Mohammed with the last message of Jesus, the preacher went on to state why the gospel of repentance and remission should begin at Jerusalem, in order that the prophecies might be fulfilled, because Jerusalem was the place to test the facts on which the new doctrine rested, and that the Divine comparison might be shown as giving the first offer of pardon to the betrayers and murderers of the Saviour.

Jerusalem was the great heart of Judaism, and from it the pulsations of political and ecclesiastical life went forth. The gospel was to begin there and spread to all the world. The central

truth of the verse was that "religion begins at home but does not stay at home." In carrying out that truth we should "begin at Jerusalem" by attending to personal religion. Grace in the heart, like heat or light, is diffusive. In working out the religion which we feel, we are to "begin at Jerusalem" by establishing family religion, the beauty, power and blessedness of which were pointed out. Then came duty to the particular congregation of which the christian is a member. A further range takes in the general community; and next the Province in which we live. The special claims of the destitute localities in our country were presented. From facts made plain by the visits of colporteurs, it appears that there are scattered settlements over the interior, and hamlets along the shores where the preaching of the gospel is unknown, where there are families without Bibles and individuals living and dying in utter ignorance of the way of salvation.—The duty of supplying these moral wastes rests upon the christians of the Province; the tie of country lays the burden on us. Patriotism calls. If we do not send help no one else will. The American Tract Society did put forth effort for some years; but the requirements of the South and West compelled them to withdraw, and now the responsibility of caring for our own heathenism rests on our shoulders, we must take the burden or incur guilt.

The B. A. B. and T. Society seemed to the preacher to be the agency best adapted to do the work. Its adaptation appears from the fact that it unites all branches of the church, and hence gives a cheaper literature, disarms prejudices, gains strength and enthusiasm, rubs off the sharp corners of sectarianism and hastens the reign of love. From the fact that it circulates a healthful literature, thus counteracting the tainting influence of obscene, debasing books, and shutting out the trashy dime publications which float so largely and curse so deeply; and thus making the good and great of the past speak to the present. Its adaptation for the work is further seen in the laborers which the society provides. It sends out colporteurs—not book pedlars, but men on the high and holy missions of carrying the gospel to the needy. These men seek out for the destitute and supply them, by sale or free gift, with Bibles, books and tracts. They organize Sabbath-schools, hold prayer meetings, and by direct personal contact do all in their power to spread saving truth. A conference of these colporteurs was held during Friday and Saturday of last

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week in the city, during which facts were elicited which prove beyond question the need and powers of such agency. The anniversary of the Society will be held in Temperance Hall during the coming week and the congregation was urged to attend and gain from reports and speeches those facts respecting our home heathenism, and those statistics giving the number of agents employed and the amount and kind of work done, which are necessary to a right knowledge of the need for the present position and future prospects of the institution. The preacher commended the society to a large place in the prayers and liberality of Christians.

It was then shown that the gospel is not limited by the boundaries of any country; it reaches over all the world, and its work is not done till the shadows flee and the sun of Righteousness shines everywhere. The sermon concluded by urgent appeal to all Christians to be up and doing the work of the Lord.

ABSTRACT OF THE ADDRESSES.

The Rev. Geo. W. Hill spoke of the catholic basis of the Society and its earnest endeavours to circulate no book or paper but such as contains the pure gospel. He described eloquently the work which Tracts have been and still are adapted to perform. He eulogised the high character, artistic, literary, and religious of the British papers circulated by the Society. He spoke of the noble work done by this Society disseminating the Scriptures, and concluded by expressing gratitude to God for the cordiality with which all evangelical churches can co-operate in efforts such as these.

J. S. Maclean, Esq., seconded the resolution, and was glad to yield to this Society the palm of usefulness over even the Young Men's Christian Association. He spoke of the work colportage is calculated to do in the lonely and destitute districts of the Province, and expressed the strongest desire for the continued prosperity of the Society.

The Rev. J. A. Rogers said :—

The Society for the promotion of whose interests we meet this evening is one which on account of its very catholic spirit,

exalted aims and beneficent results, commends itself to the sympathy and support of every enlightened christian.

Although the friends of this Society do not claim for it an immediate divine origin, yet we think it would be difficult to prove that a divine providence did not preside at its birth, and has not kept it in operation until now.

The age in which we live is unprecedented for the cheapness and abundant supply of its literature. The huge costly tomes which were within reach of comparatively few of our ancestors, have given place to the small and low-priced volume which is accessible to all. Therefore the *Press* may be regarded as almost, if not the mightiest agent in the civilized world. It has been mighty for good. To it as an instrument we are greatly indebted for our civil and religious liberty. But it is also most unquestionably a powerful agency for evil. Out of the same mouth proceed blessing and cursing. This fountain sends forth sweet waters and bitter. It sends forth streams of powerful influence for weal and woe,—here diffusing the blessings of heavenly truth and holy beauty and there scattering the curses of error and moral desolation.

The Resolution implies, that the interests of religion and morality are endangered by much of the literature of the present day. Ours is pre-eminently a literary age. Education is no longer the heritage of a class. It is descending from the privileged few and is becoming the property of the many. The tree of knowledge is accessible to all; but it is still, "the tree of knowledge of good and evil."

This is an age of intellectual liberty and licence. The spirit of eager curious speculation is rife and rampant. And some men claim for it freedom from all control however legitimate. Yea they seem to be claiming something more. They are coming forward to act the part of censors upon God's Holy Word, and cut out and expunge just as may suit their modern theories. There are certain leading spirits at the present day, who through their publications are catching the popular ear with strains which sound like the death notes of faith. And, let that teaching be what it may, if it undermine the authority of Revelation, it brings to the ground the only sure bulwark against political chaos and social disaffection. There is the leaven of a secularist infidelity diffusing itself among the masses in many lands, (and our own has not escaped); and there is a philosophic unbelief making its way

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among educated classes, to the existence of which many who wait upon the ministrations of the sanctuary are not utter strangers. It may be that between the infidel or the sceptical philosopher in his studies and the peasant in his humble dwelling, or the tradesman at his bench or the widow at her cottage door, there may be a wide gulf, but that gulf no longer exists when the infidel theory takes shape and consistency in the language of the workshop and when in the form of the cheap pamphlet it is going ahead, scattering the seeds of unbelief, wresting the promises from the Bible, the comfort of the scriptures from the mourner, driving peace and contentment from the dwellings of the poor, and leaving men like frail barques struggling with the heaving billows, without a chart to guide them or a star to break the darkness that enshrouds them tossed on life's surging waves. It cannot be denied that the literature of the day affects public opinion. It is also a fact that great is the energy of our time; all the more fearful therefore is the peril involved in its possible misdirection. We are no alarmists; but there is reason to fear that there is a hidden power of practical atheism, beneath the thin crust of society, which needs but a fitting occasion, to burst forth in desolation to the commonwealth.

There is also at the present day, a literature which is absolutely and immediately polluting. There are publications weekly and monthly, which are filled with matter not only worthless, but positively demoralizing—publications which pander to the sickliest curiosity and the basest passions—where vice is tricked out in all its alluring attire—where the reader is conducted through the most dissolute scenes of fashionable life, or his sympathies enlisted in favour of some desperado who has been the hero of his band, and whose hair breadth escapes have thrown an air of romance around his life of infamy and crime. Now many under the influence of such literature have had their moral nature polluted in its springs and principles, and their moral sensibilities blunted so that they have become—

"To good society a nuisance and
 To friends a triumph and to friends a curse."

It is no light matter, that there are entering the homes in our land, the productions of men of unprincipled morals "giving false views of life, casting sneers upon the gospel and its professors and filling up the leisure hours of parents, children and

domestics with tales that if true should not be read, and the less since they are false." The habit of novel reading must inevitably enervate our manhood;—it relaxes the mind that wants hardening—dissolves the heart that wants fortifying—stirs the imagination that wants quieting, and irritates the passions which want calming. It disqualifies for active virtues and spiritual exercises and leads to crimes which once would have been abhorred.

There are also publications which dissever all connexion between science and literature and religion. Now, we know that the human heart, without any positively evil influence brought to bear upon it, will wander far enough away from God and the cross of Christ, if the gospel can only be excluded. Therefore while we rejoice in the diffusion of knowledge, we cannot but feel concerned, lest the means of moral improvement should not keep pace with the intellectual. For the history of the world goes to prove that knowledge so far from being necessarily associated with man's moral and religious improvement, may tend to make him a giant in depravity—mighty in wickedness.

I have no doubt that the present educational movement will do much by the blessing of God towards the elevation of this country. Of all the blessings which it pleases Providence to allow a people to cultivate, there are but few that breathe a purer fragrance or bear a more heavenly aspect than does Education. To its possessor it is a companion which no misfortune can depress, no enemy alienate—in solitude a solace, in society an ornament. But it is not the principal thing. There are some who place unbounded confidence in it. Education is the balm for every grievance—the emollient for every wound. It is to shed peace and prosperity over the land. It is the one thing needful. In their estimation everything else dwindles into insignificance.—Sir, we regard education as a powerful lever for raising the masses of society; but we dare not think it the only or the principal one. It has a powerful claim upon our support, for we know that because of the ignorance of the masses a vast amount of christian labour, is, comparatively speaking, thrown away. But it will prove a fatal mistake if we conclude that intellectual discipline and acquisition can prove a real and permanent blessing without the influence of godliness. A man may ascend the heights of science, and literature may lay her most costly offerings at his feet, but all this cannot instate him in sovereignty over his own

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corruptions nor invest him with moral purity and power. Is there then no cause for fear, lest we educate a generation of intelligent readers to be the prey of destructive error? Is it not sad to think of so many being trained to revel in a Christless literature. It is said "men will be like their books; if therefore the literature be pure, healthful and fraught with wisdom, the people will rise in moral excellence—but if it be frivolous, false and corrupting—the people will be perverse and immoral." Who then can doubt that the dissemination of a sanctified literature is of vital importance to the interests of religion and morality?

A sanctified literature is possible—Christ is the God of Nature and of Revelation—His is the world of matter—his is the world of mind. There is no branch of true science, no work of useful literature which may not be united to religion. Faith and philosophy are not enemies by nature. They are both children of the light and of the day, and were designed to walk hand in hand through the world. But men have often put asunder what God hath joined together. Philosophy finds in revelation the noblest of her maxims—literature the grandest and sublimest subjects, and poetry the loftiest of her themes. "Human language cannot be summoned to convey anything that is more sublime, awakening or pathetic, than the themes of religion;" and to carry those truths home to every human bosom is a work which may well engage the highest intellect and the noblest pen. It is gratifying to find men of sanctified intellect, the princes in Israel, devoting their energies to the work of giving to the world a literature, baptized with the influences of the gospel, and the duty of the church is to use the powerful resources in the form of talent and wealth at her command, and to lay hold vigorously on that powerful agent the *Press*, so that we may have not only religious biographies, and doctrinal and practical treatises of a religious character, but also the larger and smaller works of science, the cheap as well as the high priced periodical—the journals which treat of common things and the engrossing topics of the day as well as those taken up with the philosophic essay all leavened throughout with the principles of christian truth; works which will sanction no principle which the word of God condemns, and by which, if vice be portrayed, the impression produced will be "there is no peace to the wicked." This is the object kept in view by the Religious Book and Tract Society—a society which

every good man loves. And it is certainly a cause for great rejoicing, that the various denominations of christians, though honestly divided from each other on certain points of doctrine and discipline, can here combine and present a united front to the assaults of infidelity and error. In this we do rejoice, yea and we will rejoice.

Rev. A. Simpson of Poplar Grove Presbyterian Church, said :—

The Resolution that I am asked to move speaks of Colportage and Colporteur work generally, and avers that as conducted by this Society is worthy of the confidence and increased support of all Evangelical churches. The word Colporteur is rather a hard word, and may not be understood by all. Some people, as the celebrated Spurgeon of London observes, call it *coal-porter*, and think that a Colporteur is one who carries coals about, and that is quite correct. He does carry live coals, and these live coals set many a place on fire. Others not attempting to pronounce the word designate our Colporteurs as book-pedlars and book-hawkers. But whatever they may be called there is no doubt about the work they are doing. 1st.—They are circulating sound, attractive and instructive books on religious subjects, such as the works of Bunyan and Baxter, and Flavel and Owen, and Alleine and Doddridge, over the length and breadth of our country. And 2nd,—They are making a house to house visitation in the more destitute localities, as well as holding public meetings both on week evenings and on the Sabbath day whenever it is advisable to do so. In a word, our Colporteurs are really doing the work of Home missionaries, carrying the Gospel story into the houses and pressing it on the attention of those who have no Pastors to care for their souls. They are visiting all creeds and classes of our people. They are spending not a little labor among our Catholic neighbours, and they are generally well received by them. It is cheering to find that they sell such books as "Religion and Eternal Life" among them. They are aiding every Evangelical Pastor in his work, and should receive the hearty countenance and co-operation of every minister of Christ. When required they visit the sick and the dying, and administer the consolations of religion, and many sad hearts are cheered and made glad by them. Theirs is a noble work—a Christ-like work. They are literally going about doing good.

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You have only to read the reports of the Colporteurs themselves, or better, to hear them tell what they have seen and heard, to be convinced that there is great need for this kind of Christian work. Along our shores and in our back settlements there are numbers of our people who have no religious instruction, and there are families after families in all parts of the Province to be found, who do not possess a copy of the Holy Scriptures, about 400, I think, our Colporteurs found last year. And if we don't send the Word of life to them who will? Who ought to? And the success that God has graciously granted to our labors in the past abundantly encourages us to go forward. We had only four Colporteurs at the beginning of 1870, now we have eleven, and the sales effected by them are increasing. Where one good book is read it creates a taste for another. And in some places revival movements can be traced to the labors of our devoted Colporteurs. God is owning our work. Be it ours who remain at home to sustain those who leave their homes, and endure many hardships of which we have little idea, that they may carry the Gospel to those who know it not—be it ours to sustain them by our prayers and our contributions. Every dollar given to this Society is telling for good.

The Rev. J. F. Campbell said:—I esteem it an honor and privilege to speak for such a Society as this. I consider Union Missionary Colportage to be worthy of our confidence and support, in the first place, because of its adaptation to the needs of the people. Some of our people are highly intelligent and educated, and have, within easy reach of them, both the ordinary means of grace and books. But others are scattered over parts of the country where they are widely separated from each other, and consequently seldom and with difficulty have access to either. This society meets their case. It sends both to their homes.

It is excellent in this respect also that it contains these two most powerful agencies. It sends preachers from house to house, and their words are most valuable; but the preacher cannot remain long in each house, he passes quickly on, and many of his words will be forgotten. What then? He leaves behind him another preacher, silent yet powerful, which abides in the house and continues delivering its message when he is busily laboring elsewhere, and which will be listened to the more often and carefully, because the family have so few like it. On the other hand,

books, however valuable, are often all cold and dead. Their words do not go home to the heart with the power of those which come from the warm, earnest, loving heart of the living preacher, who himself deeply feels and is influenced by the truth which he speaks. This society wisely combines the two. And the preachers it employs are qualified for this work. Some of God's servants have gifts which fit them for speaking in large assemblies. Others have not, but they have gifts which the former often lack—gifts which fit them admirably for dealing with souls in private, in families, or in small meetings; and in this way they can be unspeakably useful. This Society gives such persons a channel through which they can exercise their gifts for the glory of God and the good of men.

Another reason for which I consider this work "worthy of the confidence and support of all churches"—one for which I particularly love it—is that it helps to break down those wretched barriers which so sinfully divide the Church of Christ, His body on earth. This is one of the chief reasons for which I love the Young Men's Christian Associations. In them we meet not as Wesleyans, Baptists, Presbyterians or Episcopalians, but simply as Christians; and thus, seeing Christ's image in each other, we forget our denominational differences in our more vital oneness, and become welded together in spirit and in work. So is it with this Society. I envy these Colporteurs the manner in which they are commissioned. They go forth to their blessed work representing, not any one sect, but the Church of Christ as a whole. The resolution also urges that by the success already vouchsafed to the efforts of the Society, the Providence of God calls for the extension of the work. On this point I shall only give my testimony to what I know has been done by the instrumentality of one of the Colporteurs, who has been laboring in the northern part of Cape Breton. I believe he has been made extensively useful in individual cases, by private conversation and otherwise, in leading persons to anxiety and conversion. And I believe he was principally the means of several small revivals, principally among young men, which took place in different congregations there.

In conclusion, allow me to apologise for St. Matthew's congregation. There are comparatively few of us here to-night, but at least one reason is that our Sabbath School Teachers and senior scholars are at a most delightful meeting of their own, from which

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I found it very hard to bear myself away. And to show that it is not from any want of interest in, or sympathy with this Society, I may tell you that we are to devote to it the weekly collection in our prayer meeting, for the next month. If I may presume to do so, I would suggest to other congregations that they might take a leaf out of our book.

The Rev. E. Annand said:

Now that the length of the programme has pushed this resolution so far into the night and so far on your patience, further address must be brief. The report read to-night points to the fact that the Society, by a circulation of a wholesome literature, has been pushing aside those sensational and obscene publications which float so abundantly among us, cursing, polluting and blighting as they go—has been making the good and great of the past speak to the present in words which stir and mould the age—has been making thousands and tens of thousands speak from the printed page in the ear of a dying world. This is not a small result.

This resolution recognizes the fact that God owns and blesses the circulation of religious books and tracts. The history of tract distribution gives numerous incidents in proof of the claim. (The speaker here stated a fact which had come under his own notice, and then remarked.) From this and like examples we see not only the truth that God through the tract speaks comfort to the sad, strength to the weak and guidance to the wanderer, but can, and does sound an alarm in the ears of the unconcerned, startling them from the sleep of death. I believe, and therefore speak and say with all heartiness, God speed the Colporteur on his way and the Society in its work.

This resolution also recognizes the fact that direct personal contact with individuals in this work is owned of God and blessed. I believe in that mode of working as strongly as the resolution does. Spencer in his "Pastors' Sketches" tells us that on one occasion when leaving a family after a pastoral visitation, taking the hand of a thoughtless girl, said, "One thing is needful Mary." A few weeks after she came to him under strong convictions, which as far as man could judge resulted in conversion. She told him that she had heard his general exhortations in the pulpit and in the family unmoved, but when he addressed those words to her personally, the truth went to her heart. The lesson for workers

for Jesus is, point the truth as sharply as possible, aim it as directly as possible, and then trust in the spirit of God to make it sharper still to pierce the heart of the King's enemies. In connection with a branch of this Society, I saw a volunteer tract distributor set out for the first time in this tract work with fear and trembling. God directed his steps to the home of one long despised and far sunk in vice. Direct personal contact was blessed. God owned the first visit, the second and the third, till finally the man became clothed and in his right mind, was lifted to a place in the church, and we trust that Jesus has a crown for him in heaven. That home was wretched before, it is happy now. The fact encourages us to go to the lowest in sin with kindly sympathy speaking of Jesus' love, of hope, and of heaven. It reminds us of God's willingness and power to save to the uttermost. It bids us remember that the arm which arrested Saul of Tarsus has not grown weary with the lapse of years, but is omnipotent still. We are not straitened in God but in ourselves.

This resolution speaks of the loud call for increased effort. It has been made clear that there are scattered settlements through the interior, and lonely hamlets along our shores destitute of the Word of life. There are families without Bibles and souls ignorant of the way of life. These are our countrymen who must go down to darkness unless we care for their souls. In this we hear the call of God, a call against which we cannot close our ears without incurring guilt. And then does not the mission of Jesus call us? Every stage in that descent from the glory throne down to the manger, every cry from His infant lips, every step along His wearisome way through life, every sweat drop of Gethsemene and every blood drop of Calvary, seems to me a call on us who are His followers to be up and doing. Souls are going down to death—we may be workers together with God in saving them. I second the resolution.

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The Treasurer's Report, \$20751.04, leaving the balance in the Treasury \$2171.74.

The amount over 1880 in donations and sub-
scriptions is \$ 532.30
Do. in store sales 2040.34
Do. in Colporteur sales 2884.92
\$ 3457.56

THIRD ANNUAL REPORT.

The favor of God has been granted in large measure to the efforts and labors of the Society during the past year. There has been an encouraging increase and progress, in all the departments of our work. The Divine blessing has been granted in the conversion of souls, by means of the truth distributed. Prosperity has attended all our operations. For this we desire most devoutly and humbly to render thanks to the Triune Jehovah, while we would anew consecrate to Him, this as His own work, commit it to His care and implore yet more abundant blessings on our humble labors for the future.

In common with other religious and benevolent institutions of this city, we mourn the death of the late A. K. Doull, Esq., who was a member of the Board of Directors of this Society. He was also identified with the first effort made in this city in behalf of Colportage in connection with the American Tract Society, as Treasurer of the Committee appointed to raise \$1000 for the support of six Colporteurs for one year. That effort was successfully accomplished, and prepared the way for the formation of this Society! Mr. Doull took a warm interest in it and very materially aided it.

RECEIPTS AND EXPENDITURES.

The receipts for the year ending December 31st, 1870, have been in donations and subscriptions, including \$1142.08 from Halifax city and \$291.12 from Yarmouth, \$2058.91; store sales, including \$2961.18 for periodicals, \$11559.65; Colporteur sales \$6713.36, other sources \$200, which, with the balance on hand January 1st, gives as the total resources of the year \$20751.04.

The total expenditures have been \$20313.31 including \$13892.58 for publications, \$2627.18 for Colportage. All other expendi-

tures, as per Treasurer's Report, \$3793.54, leaving the balance in the Treasury \$487.74.

The increase over 1869 in donations and subscriptions is.....	\$ 588.36
Do. in store sales.....	2540.31
Do. in Colporteur sales.....	3638.92
Total.....	\$6767.59

or fifty per cent over the receipts from the same sources for 1869.

The increase over 1868 in Colporteur sales is.. \$ 4826.54

Do. in total receipts..... 14218.42

The total amount distributed in Bibles, religious books, periodicals and tracts, including free grants \$2088.54, is \$20361.55. 1,715,000 pages or more than 150,000 numbers of tracts were sent forth through S. Schools, Clergymen, Y. M. C. Associations, City Missionaries, among our Prison and House of Refuge inmates, seamen, soldiers, the careless and destitute of our city, and by our Colporteurs in their daily visits all over the Province, bearing the message of the gospel, in brief earnest loving words to many thousands of careless and straying souls. Upwards of 200,000 religious periodicals have been circulated, including 7493 monthly numbers of Sunday at home, Sunday Magazine, Family Treasury, Christian Treasury, Sword and Trowel, National S. S. Teacher, and other religious magazines; 1000 bound copies of the Cottager and Artizan, 1000 Child's Companion, 2000 Band of Hope Review; also 18,000 monthly numbers of the British Workman, 30,000 Band of Hope, 14,400 Child's Paper, 8,400 Christian at Work, 6,000 each British Messenger, Infant's Magazine, Young Reaper and Sunshine, 6,600 Good News, 8,400 Children's Friend, 7,200 Cottager and Artizan, 2400 Child's Companion, 1124 Tract Magazine. The monthly circulation at the close of the year was about 15,000 or 6,000 more than at the same date of the preceding year. There have been sold or given away 1,000 of Newman Hall's call to Prayer, 1,180 Come to Jesus, 1,250 God's Way of Peace by Bonar, 10,400 Pilgrim's Progress, 8,413 Bibles, 6,842 Testaments, total Bibles and Testaments, 15,255.

Upwards of 300 Sabbath Schools have been supplied with libraries, many of the poorer schools at half the prices of the Religious

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Tract Society of London, and all at a liberal reduction from the low prices of this Society. Our libraries, so far as we know, have given universal satisfaction.

Thirteen Colporteurs were employed during the year, the whole or part of their time. The aggregate term of their service is seventy-six months and eight days. They travelled 11076 miles and made 17386 family visits, leaving some portion of religious truth at every visit. They held conversation on personal religion, read the Scriptures or prayed with 9643 families, and took part in or conducted 612 Prayer meetings, 411 Protestant families were found who habitually neglected evangelical preaching, 364 destitute of the Bible, and 286 of all religious books except the Bible, 920 Romanist families were visited, many of whom purchased the Bible, or one or more religious books. They distributed gratuitously Bibles, books, tracts—to the amount of \$559.88½
 And by sale..... 6666-49

\$7226.37½

Summary of Colportage for seven years in Nova Scotia, including four years by the American Tract Society.

Aggregate time employed.....	31 years 6 months 4 days.
Miles travelled.....	25,845
Religious books and Bibles sold.....	\$26,351.02
Do. do. given gratuitously,	3483.35
	\$29,834.37

Number of public meetings addressed, and number of prayer meetings held	2045
Number of families destitute of all religious books except the Bible	1681
Number of Protestant families destitute of the Bible.....	979
Number of families of Roman Catholics visited.....	6260
Number of Protestant families who habitually neglect attending evangelical preaching.....	1666
Number of families conversed with on personal religion or prayed with.....	31080
Whole number of families visited.....	39452

A. McEwen	2	5	275	251	31	234	16	22	5	13	5	843	408
Cape Breton	2	13	870	861	9	71	13	22	20	4	10	201	533
A. D. Kempen	3	3	268	45	6	20							
Lonsburg	3	45											
Henry Street	2	10	127	117	24	101	5						
Halifax City	1	10	127	117	24	101	5						
Rev. E. Keeham	1	10	127	117	24	101	5						
Colchester	1	10	127	117	24	101	5						
	70	68	11073	6686	40	559	851	613	364	250	620	411	9643
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EXTRACTS FROM REPORTS OF COLPORTEURS.

Mr. J. C. writes :—"I became a Colporteur January 1st, 1867; have travelled 4565 miles; sold upwards of \$3,000 worth of books and given away gratuitously about \$100 worth; held 261 prayer meetings; visited 345 Roman Catholic families; conversed on personal religion or prayed with 1792 families, and made in all 3751 family visits. I have labored in the Counties of Victoria, Cape Breton, Inverness and Richmond, visiting some localities three or four times, others seldom as I had opportunity.

I have endeavored to serve my Master by the industrious distribution of your books, by reading the word of God, and praying with several hundreds of families, and by holding meetings both on Sabbath and week days, and by organizing Sabbath schools and prayer meetings in many localities, where there were none before. I spoke to a great many regarding the state of their souls, and many were seriously affected. Still I do not feel at liberty to say that I see much shaking among the dry bones, except that the prayer meetings and Sabbath schools are still in operation, and that the *desire for good books is very much increased* among the people with whom I labor, so that the oftener I visit a place the more readily I can find purchasers. I, however, meet occasionally with some cheering incidents. A lady, a short time since, told me, with tears in her eyes that she never heard so much about Jesus Christ before, when I was trying to explain to her what he did and suffered for us.

I am informed there is at present a revival at Framboise, a settlement where there is no minister or catechist. I have been there twice, organized a prayer meeting and Sabbath school, and sold many Bibles and religious books, and distributed many tracts and periodicals. How far our Society may have been the means in bringing about this happy result is known only to Our Father in Heaven. To Him be all the glory. I have no doubt however but that our Society has been the means of doing a great deal of good in Cape Breton. There is such a desire for reading and for assembling together on Sabbath and week days to hear the word of God as is encouraging to ministers, elders and Colporteurs. I feel unwilling to say much about my own doings, but I can assure

you Colportage is one of the greatest blessings ever conferred on Cape Breton. The desire for knowledge of the Word seems almost universal among Protestants; some Roman Catholics also buy Bibles and accept tracts.

I am treated everywhere with unvarying kindness, and feel sorry that old age will soon compel me to give up the work; but the Lord will prosper our Society, and continue its operation after we are gone to rest.

I would mention in conclusion, that the thoughtfulness of the Society in providing me with Gaelic books, is very heartily appreciated by many people here, many of whom know no other language."

Mr. G. T. writes :—"The Statistics of my labour are as follow : Time employed in the Society's service seven months twenty-two days. Number of miles travelled 980. Value of Bibles and religious books sold \$844.99. Value of Bibles, books and tracts granted \$19.66. I have taken part in 32 Prayer and other religious meetings. I have sold 626 Bibles and 836 Testaments; total Bibles and Testaments 1462; also 720 Pilgrim's Progress.

I have supplied 22 Sabbath Schools with books; made 1984 family visits; and conversed on personal religion or prayed with 1250 families.

Going through the woods to R. Settlement South of P., I felt that God was with me, and while visiting the last two families I was satisfied that it would prove a blessing to them. In both houses they were melted to tears and said they were glad I came.

While travelling in one of the back settlements, East of W., I went into a house where lay a poor man sick of consumption. Finding him in an unreconciled state, I entreated him to look to God by prayer. After talking with him a while he asked me to read a chapter in the Bible with him. After I arose, the old man sat up in bed and grasped my hand, and with tears streaming from his eyes, he said, 'I believe the Lord has sent you here to see me in my poor and lonely state.' He was loath for me to go away, but as I left he asked me to pray for him. Another time as I was on my way home, I met an old coloured woman with her wheelbarrow getting sticks for her fire. Asking her a few questions, she told me that she could read and that she hoped she was a christian. But she said, 'my poor husband is sick, and I am afraid he will not live long. He is not a christian. He swears sometimes. We are very poor, but O, will you stop and see him and talk to him?' I was soon there, and entered the little cabin. The poor man lay in one corner on his bed of straw. At the foot of his bed was a few potatoes for their food. He was suffering pain. I tried to recommend Christ to him as the only one who could do him good. He would sometimes ask me what my name

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was, and where I lived and where I was going. I answered all his questions and still kept on talking to him of Jesus and his salvation. At last he pointed up to a little shelf over my head as I sat on a stool and asked me to take down that old Bible and read and pray for him, saying that he was a poor old sinner. He listened attentively, while I read the 14th chapter of John and in my poor way tried to pray for him. When leaving he promised he would pray for himself. I have not heard from him since. I could tell you of many more such instances. I have visited many families, where I felt that my visits were not in vain.—Although this is not a money making business for the Society, it is a soul saving work. It opens up so many ways for the Colporteurs to give timely warning to those who are thoughtless. One day I was at a house selling books to a woman who, I found, was a christian. Her daughter was also looking over the books. I told her that I supposed she was a christian. Her reply was, 'I am not a christian.' After recommending her to seek Christ by earnest prayer, I left, promising to return the next morning with a book that I had not with me. I told her on my return, that the words 'not a christian' had been ringing in my ears ever since I was there, and I hoped they would soon be changed to 'I am a christian.' Her reply was, 'I hope so,' as she left the room wiping the tears from her eyes. *His name was sold to God and*

T. M. D. writes:—“The statistics of my labour are as follow:
Time employed in the Society's service 9 months 6 days. Number of miles travelled 1906. Value of Bibles and Religious books sold \$512.64. Do. given gratuitously \$53.85. Number of prayer-meetings held 34. Number of Roman Catholic families visited 357. Number of families conversed or prayed with 1910. Whole number of families visited 2435. *His name was sold to God and*
I visited a back settlement, composed principally of Roman Catholic families, I sold them two Bibles, besides some small religious books, and left tracts in every house. I was particularly delighted in meeting a man on the road home. He knew me and asked if I was now selling books. He asked for a Bible, saying that he wished me to give him the Bible the minister preached out of, that though he was a Roman Catholic, he still wished to have the Bible, as he believed that those who had it and made right use of it, were good, well-informed people. I told him that certainly that was the intention of the Bible, and that it would have that effect upon every one who would make a right use of it. Proceeding onwards to the village of A—, I went from house to house and from shop to shop, not passing any house, even the Bishop's or the Priests. I sold a good many books both to Roman Catholics and Protestants, and met uniformly with much kindness and politeness. I called at one store belonging to a Roman

Catholic and showed him the books. He read some in several, making favourable remarks about them. He said he was too busy then, and asked me to call next day, when he would be more at leisure. I did call, and he chose four books of different sizes and kept them. One was Religion and Eternal Life. It was a great satisfaction to see his attention so much riveted in reading the books.

In going along the street I met a Roman Catholic in another part of the town, who asked me to show him some books, for, he said, he was determined to have some of them, for he knew they were good books, and he would read them. He also persuaded others who were with him to purchase some. He got some that pleased him and went away gladly with them.

I found the Roman Catholics here more inclined to buy books than they used to be. Old and young bought English and Gaelic Bibles and Testaments, and those who did not choose to accept of any books behaved with civility. They showed no rudeness or malice.

At M. C. I was glad to meet a person who, though a Roman Catholic, had a good understanding of the Spiritual meaning of the Pilgrim's Progress. When I showed the books the Mistress took hold of this one and said she would keep it any way, for it is a good book. Many a one she said thought it was nothing but a tale, but it was no such thing, but had a great deal of meaning in it. They bought several good books in this house, and spoke favorably of them all.

Mr. W. H. H. writes:—"As to the supply of preaching there are many places very destitute, although the ministers of the gospel are doing all they possibly can. They travel sometimes over 20 miles on Sabbath between morning and evening services. Yet there are many who do not hear the gospel preached for months. There are active Christians in almost all places endeavoring to do what they can in prayer meetings and Sabbath schools. It is in such places that religious books and tracts are highly prized. I frequently hear the remark, 'Those books and tracts that you left are working wonders in my family.' They are better than gold. My children have gathered their song books and burnt them. Three instances have come to my notice of persons burning infidel books after reading those I have been circulating.

In thirteen houses family prayer has been established where none existed before. I have supplied sixteen Sabbath schools with more or less books and helped to establish three new ones. I have travelled from one to three miles to visit one family with, perhaps, six to nine children, and left them reading and rejoicing over the books I supplied them with. Many families in back bet-

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lements are extremely poor and destitute—many of them have no Bibles or religious books. I leave books or tracts in every house. Oh! that I could leave ten times as many as I do. There are numbers of orphan children living with their friends who are very poor. It is very painful to leave them with so little reading matter as I often have to do.

I am happy to inform you of the reformation of five drunkards from the reading of the *Band of Hope Review*, who have become active in the Temperance cause.

The circulation of the Society's books, together with the Reports, is having the effect of stirring up unusual activity among Christians. I found thirteen young persons on beds of sickness in distress about their souls, and supplied them with books to suit their case. Five have since died expressing their hope of salvation through Christ. Six have been restored to health and have declared themselves on the Lord's side.

An old lady called at my house who had been for years in doubts and darkness, trying to live a godly life, but fearing she was coming short. She asked if I had any book suitable to her case. I showed her the books and told her to select for herself. She did so. Before a week she was brought into the light and liberty of the children of God.

A short time ago I met an old man about 70 who accosted me thus: 'Well, you are the man that was in our neighbourhood selling books. You persuaded me to buy one.' I replied, I do not wish to use any undue persuasion, but if I did I will take the book back and return you the money. Did you read it?' I did, and thank God for your perseverance. I would not give it for five times what I paid for it. The book was the *Way of Life*, by Hodge. It has been the means of leading me into the way of life. I entered a house in a back settlement and found a man 96 years of age. He said my books could do him no good for he could read nothing but a very large print Psalm Book. He had not been able to read the Bible for a long time. He did not expect to read it any more, for he would soon go to that land where his eyesight would never grow dim. I showed him a large print Testament. To his great surprise and joy he could read it. He did not know that such books could be got. I left him rejoicing over it.

Mr. H. S. writes:—"I entered upon the duties of Colporteur for the City of Halifax on the 28th of September, 1870.

I visited Water Street and the vessels at the wharves, and disposed of as many Books as I could. I sold many Bibles and Testaments to the sailors on board the different vessels. I also distributed Tracts freely to those who would receive them. I seldom found sailors refuse Tracts, but in some cases they were

refused, and sometimes bystanders asked to look at them, and took and tore them up in my presence. I was generally received with kindness, and found not a few anxious to buy a Bible or a Testament, or some good book. I visited the West end of the City and suburbs, calling at almost all the houses, but found no family destitute of the Bible. In many houses I sold a book or two of some description. I also left Tracts with those who appeared to be destitute of religious reading. I visited Richmond and the Depot frequently, and sold a goodly number of Bibles and Testaments and other good books to the workmen, which they seemed glad to get at so cheap a rate, and many more would have bought if they had money; they said, 'come again after pay day and we will buy from you.' I got a pass to visit the Wellington Barracks, but found the soldiers all supplied with Bibles. They have a Library in the Barracks, but notwithstanding I sold several Bibles and small Testaments, and other books, and distributed a good many Tracts. I was generally received with kindness, and asked to call again. I visited Spring Garden and the South end of the City one day, and it was the hardest day's work of all. I did not get my bag lightened of one book; could not get admission to a single house further than the door, and the answer from the servants at the door generally was 'we don't want any books.' I would say, 'ask the Mistress if she will not buy some good religious books, cheap,' the answer would come again, 'we don't want any,' so I spent the day until dark, and took the cars at Fresh Water, and came home tired and almost discouraged, thinking the South end of the City must be well supplied with religious books. I visited Dartmouth three days, calling at nearly every house. I met with a kind reception generally, and sold to the amount of about four dollars each day. I also met with some scoffers of religion who ridiculed the Bible, and called the Pilgrim's Progress, 'a pack of lies' from beginning to end, and a great many very wicked expressions of this kind. I also visited the country markets frequently, and sold a good number of Bibles, Testaments and other books, chiefly to people from the country. I sold one Bible to a man in the market whom I would take to be between thirty and forty years of age. He said that was the first Bible he ever bought, I talked with him, and gave him some good advice. Not many days after, the same man met me and said he had sent that Bible home, and wanted another, which he bought from me. Thus I worked on until the end of October, having sold books to the amount of \$103.34.

In the month of November I was laid up with a sore hand and arm, but resumed my work on the 5th December, and found as much as I could do visiting the vessels at the different wharves, as they were every day arriving and leaving one wharf for ano-

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I got a pass to visit the soldiers all supplied with books, but notwithstanding, and other books, was generally received

I visited Spring Garden, and it was the hardest bag, lightened of one house further than the door generally would say, 'ask the religious books, cheap,'

'I don't want any,' so I spent Fresh Water, and came taking the South end of religious books. I visited every house. I met to the amount of about some scoffers of religion

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up with a sore hand and December, and found as the different wharves, being one wharf for ano-

ther. My labors, I think, will be the means of doing much good among the sailors, by God's blessing. I met with many buyers at the different Country Markets, which I visited frequently. Sales for December amount to \$105.37. In my travels in the north end of the city I found many strangers, laborers working on the new streets who eagerly bought Bibles and Testaments, they being from Cape Breton and destitute of the Scriptures, I also distributed Tracts freely to them which were thankfully received, I could have sold more but was ordered away by their Overseer. I labored prayerfully to do the best I could, and by God's blessing I trust my labours will not have been in vain."

Mr. R. J. M. writes:—"The statistics of my labour for the year are as follow:—I have been employed in the Society's service five months and fifteen days, and have sold Bibles and religious Books amounting to \$321.39, and given gratuitously to the poor and careless, Bibles, Books and Tracts to the value of \$51.98. I have addressed 49 religious meetings; found 34 families destitute of all religious books except the Bible, and 23 Protestant families wholly destitute of the Scriptures. I visited 93 families of Roman Catholics, some of whom had a copy of the New Testament. The total of my visits amounted to 2029, in nearly all of which I tried to point those visited, by conversation, to the Lamb of God who taketh away the sin of the world, and when leaving always supplied them with Bibles, religious books or tracts either by sale or grant to impress the truth more forcibly on their minds.

My field of labour, is in many places very destitute of the preaching of the gospel. In one harbour in which I had a meeting I was informed that there had been but one religious meeting during a period of nine months. A missionary has since been employed among them.

I visited two families who stated to me they were church members and had never owned a bible. Notwithstanding I find in many instances a few of the fishermen will come together on the Sabbath and instruct their children.

I believe C. Harbour to be destitute of all religious instruction. I met with persons there who had no knowledge of a Divine Being, I found but very little religious reading among them, yet the destitute condition of that harbour is not to be compared with what I found in P. Harbour. It is dreadful in the extreme. I visited every family and supplied them with the Scriptures and spent a Sabbath with them. I found several families without the Bible and many without any religious book. I was informed that clergymen seldom visit them, and there is no Sabbath school nor any means of religious instruction nearer than a neighbouring harbour.

At the close of a meeting which I held there, a number of the

inhabitants of the place made the request that I should remain for a week and hold meetings. It was said of them they never showed a disposition to attend religious meetings before, but rather the contrary.

I have evidence that the publications which I distributed in the early part of the season have been instrumental in doing good. An aged man asked me to visit him. He told me he was much troubled about what that little book said. It told him his soul would be lost if he continued to live as he was now living! He asked me what he must do? I explained to him the gospel plan of Salvation, by faith in Christ, I now believe he is a child of God and is living in the enjoyment of religion. A christian Brother writes to me, that a young man to whom I gave some books and tracts has come forward and declared himself on the Lord's side and now takes part in leading the prayer meeting. He says the books he received were instrumental in leading him to Christ.

Driving along in quite a lonely place a man rushed out and sprang into my carriage. I saw he was quite intoxicated. I at once made religion the subject of conversation and tried to make him understand his condition. He made an attempt to spring from the carriage, but I held him tightly by the hand and pled with him till at last raising his hands he promised never to drink again. I have heard since from him, and am happy to say he continues to be a sober man.

Mr. L. H. S. writes:—“I rejoice to know that God has been pleased to own me as one of his labourers, in the great fields that are already white to the harvest. He has mercifully blessed the means in my hands in ripening and preparing souls for the garner above. Some to whom God has blessed my visits with books and tracts, have been called away from this life, and we have every reason to believe they are with the redeemed in glory. Others are yet living, one of whom can witness to the fact of a tract from my hand being the means, by God's blessing, of his conversion. He is now a useful working christian. Other cases I might mention of God's owning my labours as a Colporteur, but it would make my report too long.

I find a Sabbath school in every community where one can be sustained. The gospel is preached at least once a month in every part of this field. There is a deep interest taken in Sabbath School work generally, and I have succeeded in supplying 21 schools with suitable books. I find some schools imposed on by fictitious and irreligious works. I have heard the leading members of several schools express their thankfulness that such a Society as the British American Book and Tract Society has been instituted.

• I have disposed of \$244 Religious books; 580 Bibles and 857

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Testaments, of this number I have granted one hundred dollars
worth and distributed 2100 pages of Tracts.

Rev. E. B. C. writes: "Statistics of my labour as follow:—
Time spent in the Society's service six months and seventeen
days. Value of Bibles and Religious Books sold \$616.96. Do.
Bibles, Books and Tracts granted \$76.23. Number of religious
meetings addressed 81. Number of families found destitute of
the Bible 16. Do. of all other religious books 26. Number of
families conversed with on personal religion or prayed with 448.
Whole number of families visited 824.

There are in this County (Cumberland) eight Methodist min-
isters, six Baptist, five Presbyterian, three Episcopalian, and yet
there are many who seldom hear the gospel preached. In many
portions of the County the Sabbath schools during the summer
and autumn, are in a prosperous state, but during the winter
months there are but few taught, except in villages. I am
sorry to have to report that the state of religion is lan-
guishing, yet I have witnessed the power of God displayed in
this county in the salvation of souls. There is not that effort
made to reach the destitute that ought to be by those who pro-
fess to be the followers of Him who went about doing good. In
many portions of the County they are destitute of the stated
preaching of the Gospel, but are visited occasionally by ministers
from other churches.

Generally I have been gladly received by the people who are
anxious to purchase your books, especially among the poor. On
one occasion I was asked by a young man for a 'song book.'
What kind of a song book, I inquired. 'Song books that tell of
love and murder' he replied. 'Here' said I 'is one,' showing
him a Bible, that 'tells of love and murder, love that cannot be
equalled, the love that Jesus had for a lost world when he came
to save sinners; and murder too, when he was taken by wicked
hands, crucified and slain.' The young man appeared penitent
and asked me to pray for him, I trust a lasting impression was
made. I am acquainted with an aged man and his daughter who
were converted by means of a tract entitled 'The last Strand of
the rope.' I have visited the labourers on the Railroad line quite exten-
sively, where I find some of God's chosen ones, who receive me
with great joy, and bid me God speed in the work in which I am
engaged. I like the work much better than I did at first, from
the fact that it is more highly appreciated, and the fruit of my
labours in many instances appears. I believe much good has
been done, which will appear in after days and great good that
will be known only at the great day."

Mr. A. McK. writes:—"The statistics of my labour are as follow:—Time employed in the Society's service two months and five days. Number of miles travelled 330. Value of Bibles and religious books sold \$275. Value of Bibles, Books and Tracts granted \$11.13. Number of prayer meetings held or taken part in 16. Number of Protestant families found destitute of the Bible 5. Number found destitute of all other religious books 16. Number of Roman Catholic families visited 13. Number of families conversed with on personal religion or prayed with 342. Whole number of families visited 458.

In L—— C—— many families are very destitute. There are from 25 to 35 families who have never been visited by a Colporteur. 6 or 7 young men and as many young women have been awakened here of late. In Mira is a large congregation extending over a square of 12 or 15 miles. The Lord is doing a great work in this congregation. Hundreds are awakened and brought to seek a saving interest in Jesus, and many are rejoicing in a 'Saviour found.' They have very few Sabbath schools, I think not more than one to every four School Sections. There has been a prayer meeting in some place or other in the congregation every night for the last three months. There is great destitution of religious reading here. I have seen much of it although I did not visit any back or rear settlement yet. I found many families in which was not one person who could read. There is one rear settlement that is particularly destitute. There are 50 or 60 families that have never been visited by a colporteur. It has been an uncommonly wicked place. But now the Lord is bringing home to the fold many of the stray sheep here. Some of them have begged of me to visit them with books, but I had none to suit them (Gaelic). I met one of their young men before this, and he bought \$5 worth of Books from me. There was not a Bible or religious book in their family before that. I spoke to him about making a collection that they might buy tracts. In three days they got \$3. They greatly prize the Tracts. Very few of those families have religious books, and some have no Bible. A young man from that place (N. B.) bought a Bible for his mother. He had lately come home from the States and brought her many things, but she said she thought more of the Bible than of \$20 worth he brought her. A poor woman went to Cow Bay lately with a bushel of potatoes on her back. She wanted a Bible and had nothing else to give for it. They never had a Bible in their house before, and she would not go home without one. She got it and went home happy.

A young man on entering a Livery stable lately left a tract there. A Roman catholic on coming round found it, read it and asked for more of 'those tracts.' The young man who left that tract was once in a desponding mood,—felt very miserable—A tract

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called the 'Brazen Serpent' was the means used by the Lord
 to speak peace to his soul. That tract had been given first to a
 young man who threw it away.

At a Prayer meeting we held at M. Bridge, there was a young
 lady awakened. At another meeting as many as six young men
 agreed to give up smoking and buy tracts with the money used in
 tobacco. Some Roman Catholics (two or three) have had to leave
 their homes owing to parental persecution. A good many of
 them ask for Testaments. One of them bought a Bible and said
 if she had 'larnin' she would buy more of my books."

Mr. McG. writes:—Feb. 28, 1870. "This month I have visited
 much of the back settlements, and had very interesting seasons
 with the people. I distributed many tracts and books among
 them and held a number of meetings, which I thought were very
 encouraging. As far as I can judge from my limited knowledge
 and understanding, I can say that there are hopes of a glorious
 and copious out-pouring of the Holy Spirit on our Island sooner
 or later. There seems to be a shaking among the dry bones. So
 we must plead and wait with patience the Lord's time.

I trust and believe the Lord is countenancing the colporteur
 work. Many are confessing that they have received a blessing
 through reading and meditating on the works that are distributed
 by your Society. Our evening meetings are always attended
 with great interest and I may add with much solemnity. Many
 people revere the work and show warm feeling towards the cause.

Gaelic Bibles are in great demand. In districts that I visited
 this month, I could distribute about five dozen more than I was
 able to bring them.

March 31. I spent a good part of the quarter among the poor
 and destitute. I visited some scattered settlements which a Col-
 porteur never attempted to visit before. They were very short of
 means to purchase books in most of those places. Some would
 come to me with a few cents, asking could I give a book for so
 much; others with a 25 cent piece, and a very few could buy a
 dollar's worth of books. They seemed to rejoice in seeing a Col-
 porteur visit their settlement. I was storm-staid about a week in
 one of those districts. They rejoiced, saying it was sent to keep
 me longer among them. I now feel thankful to the Lord myself
 that I had to remain. I gave notice that there would be two
 evening meetings for prayer and exhortation in the school house.
 When the time for meeting arrived the house was so crowded
 that a person could hardly get room to stand. The Lord, I trust,
 countenanced our meeting. The other evenings they used to
 gather where I lodged, wishing for exhortation, so that our meet-
 ings were continued from evening to evening during the week. I
 had a letter from them stating that there were hopes of good being
 done.

April 30th. I feel that I have reason to rejoice this month more than ever, in witnessing the blessed results arising from my colporteur labours. I believe that I can say in the presence of God, from what I see and hear that the Lord is blessing the work to the saving of souls. I desire to have a heart overflowing with gratitude to God for thus acknowledging such feeble means to accomplish such glorious ends,—*bringing souls to Jesus*. But I have to regret my coldness and indifference in the Lord's work, and my unthankfulness to Him. Pray for me.

Many of the people of God confess that the Lord is richly blessing them through the Society. More anxious inquirers are to be met with from day to day asking what they must do to be saved. Some are rejoicing in Jesus. I spent a part of last Sabbath in organizing a Sabbath school at Lulet, Baddeck.

June 30. I have visited nearly all the Eastern coast of Cape Breton. I was received so far as I know with outstretched arms. Immediately after crossing the Bras d'Or ferry on to Boularderie, a message was sent to me to come and see a resident of the Island. I complied, and on my arrival I was informed by that there was a young lady boarding with her who, as she thought, was hopefully converted. It is supposed that the Lord's blessing on the efforts of the society was the means of bringing her from darkness to light. Let all the glory be to God. The means were very insufficient, but grace is sufficient for all.

I laboured during the week in Cow Bay village. This place seems already white to the harvest. Many of the inhabitants have become followers of the Lord Jesus. In Glace Bay there are a number of anxious people to be met with.

Dec. 20. The statistics of my year's labour are as follow:—
Time employed 9 months 28 days. Number of miles travelled 2870. Value of Bibles, religious books and tracts sold \$700.70. Value of Bibles, Books and Tracts granted \$49.68. Number of religious meetings addressed and prayer meetings held 105. Protestant families found destitute of the Bible 4. Number of Roman catholic families visited 16. Number of Protestant families who habitually neglect attending evangelical preaching 27. Number of families conversed with on personal religion or prayed with 785. Whole number of families visited 1164.

My field of labour is very large, comprising the largest part of Cape Breton County, Victoria and a part of Inverness County. The travelling in most parts of those districts is very difficult, especially all the coasts north of Baddeck Bay. Cape North cannot be explored without much difficulty and danger. Roads are almost impassable.

Over one-third of this large district is without a stationed minister at present. In summer those destitute parts are occasionally visited by ministers of various denominations. There is

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a number of back settlements, whose inhabitants have seldom if ever seen a minister visiting them from house to house.

Comparatively few of our settlements take much interest in Sabbath schools. I have made several efforts to establish Schools in such places but failed.

When all the wants of these districts are taken into consideration, with respect to preaching, Sabbath schools and religious reading, and the comparatively small number of christians who take up the cross, and stand wholly on the side of truth, to declare to their fellow mortals, the way of death and the way of life, I do not know of any other means by which they can be so effectually met as by Colportage.

The following are a few of the facts and incidents that have come under my notice;—I met an aged christian, who asked me, 'Do you remember that you gave me a tract at A. G. some time ago?' He stated in reply to my inquiries that he had been a back-sliding, and that the tract had been the means of leading him to live nearer to God.

As I was travelling on one occasion, I overtook an aged woman, and invited her into the carriage with me. I gave her some tracts, and spoke to her about the Saviour as I found her to be careless. I entreated her to seek mercy without delay. So we parted. Now I trust she is an humble follower of Jesus. She often expressed her gratitude to the Society for the tracts given her.

A lady, Miss C., dated her conversion from a conversation she had with the Colporteur, and instruction given in some of the books. She is now rejoicing in Jesus. Mr. McP. states that he was awakened at a Prayer meeting held by the Colporteur at B. H., led an anxious life for more than five months, and afterwards found peace in believing in Jesus."

COLPORTAGE IN CAPE BRETON.

For several months past there has been a wonderful work of grace in many parts of Cape Breton. Hundreds have been awakened to earnest inquiry as to what they shall do to be saved. It is still progressing with unabated interest and power.

It will be seen by the narrative Reports of our Colporteurs how earnestly they have laboured, and how that God has graciously owned their humble efforts.

The following are the statistics of Colportage in the Island during the last seven years, including the labour of Colporteurs in connection with the American Tract Society, before the formation of our own. Seven Colporteurs have been employed, whose term of service has been in the aggregate 92 months and 3 days. They had made 13,186 family visits. They had personal religious conversation, reading the Scriptures or prayer in 8093 of those visits, and took part in or conducted 572 prayer or other religious

meetings. In those visits they found 743 families without any religious book except the Bible, 44 without the word of God, and 284 living in neglect of the preached gospel. 919 Roman Catholic families were visited. They distributed gratuitously, Bibles, Religious books and Tracts amounting to.....\$575.20
And by sale.....\$927.17

Total.....\$6502.37

Who can estimate the influence and importance of all the earnest and prayerful efforts thus made from house to house, as well as in the Prayer meeting, and of this broad-cast sowing of the seed of the gospel in thousands of Bibles and religious books and tens of thousands of Tracts.

DEATH OF A COLPORTEUR.

One of our Colporteurs, Mr. Alfred D. Kempton, after a few weeks of earnest and successful labour, fell at his post. The following very affecting letter conveyed to the officers of the Society, the intelligence at the same time of his sickness and death.

DEAR SIR,—By the request of my brother (Alfred D. Kempton) I now wish to inform you that he is very sick of Typhoid Fever, and he wishes me to tell you this is the reason he has not made out his quarterly returns, he says he hopes to be better soon, and as soon as possible will attend to it.

Yours in haste,

MARTHA S. KEMPTON.

P. S.—He was taken sick while he was away selling books, and kept at it until he got very sick indeed, when he came home he went right to his bed and has never left it since.

M. S. K.

DEAR SIR,—Since writing the above he has died, and you will please write in reference to his affairs as soon as possible, and oblige his father.

JACOB KEMPTON.

Thus God in his providence calls on us to "do with our might whatsoever our hand findeth to do, for there is no device nor working found in the grave whither we all hasten." The business transactions of this brother, though called away very suddenly, were found all perfectly correct.

A MEETING OF COLPORTEURS,

Was convened at Halifax immediately preceding the Anniversary. Seven only were able to attend. Each Colporteur gave an interesting narrative of his experience in the work, and questions of interest relative to the society and its operations were discussed, such as the basis of the Society, its organization; the object and necessity of Colportage, standard of Colporteur qualifications, relations to the ministry, securing the counsel and co-operation of Pastors, the spirit and duties of Colportage; best mode of holding prayer meetings, treating errorists, and family visitation;

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value of printed truth and importance of personal religious con-
 versation and prayer in families, and of secret prayer for God's
 aid, guidance and blessing.

The Colporteurs felt that they were greatly benefited and en-
 couraged for the further prosecution of their arduous and impor-
 tant duties. Members of the committee and other friends of the
 Society were present and expressed themselves in the strongest
 terms as highly gratified with the earnestness, practical common
 sense character, and evident fitness of those labourers for the work
 to which they have been called. The hearts of those present
 were stirred by the statements which they made of the destitutions
 found in their respective fields, and the necessity and adap-
 tation of Colportage was fully established in their views.

FACTS AND THEIR LESSONS.

We have very much for which to be thankful in this our land.
 We have the Bible, a faithful, evangelical ministry, a preached
 gospel, the means of grace within the reach of the great bulk of
 our Protestant population. We enjoy a bountiful share of the
 privileges and blessings which accompany the diffusion and the
 reception of the teachings of God's word.

While this is so, Union Missionary Colportage, in common with
 other agencies in the work of Home Evangelization, has brought
 before the churches more clearly and prominently than ever before,
 the truth that there is great destitution of the means of grace,
 and consequent ignorance and neglect of the gospel in many
 neighbourhoods and among thousands of families. These facts
 cannot be too often dwelt upon. The danger is in their being too
 much lost sight of. They should be constantly and loudly rung
 in the ears of the churches, until christians bestir themselves
 most earnestly, to send the gospel to those who are perishing at
 our own doors, for lack of knowledge, until the gospel message
 shall be borne to every hamlet and family in our land.

Even in those portions that are usually regarded as well pro-
 vided for—many cases of religious destitution are found. A
 Colporteur labouring in one of the most favoured counties of this
 Province admits that there are sections that have the gospel
 preached only one-fourth of the time; another, that there are
 many who never hear it. Another occupying an extensive dis-
 trict of country finds one-third of it without a settled Pastor.
 Another in one of the Shore counties reports that many of the
 fishing harbours are months without the visit of a minister of the
 gospel, while some are wholly destitute of preaching.

Again, many families are found without the word of God,
 while a very much larger number have only a portion, or a single
 copy for the use of a large family. So great is the need and so
 loud the call for an increased supply of God's word, that this
 society have not been able to meet the demand, although more
 than 15,000 copies of Bibles and Testaments were distributed

during the year; if a sufficient supply could have been kept on hand, at least double that number might have been disposed of.

The distribution of religious books is quite as great. The number of families reported in the statistics of Colportage, without any religious books, does not give any adequate conception of this want. More than a tenfold number of families have but a very meager supply of an instructive, saving religious literature.

In every well-organized christian community, the Sabbath school is now regarded as indispensable in training the rising generation for God's service. If where all the other means of grace are enjoyed and families are professedly christian this is so, how much more, where this is not the case. But in very many communities this highly useful agency is also wanting, and the children and youth are growing up in ignorance of God and his word, of Christ, and his salvation.

What must be the spiritual condition of the many thousands who are in this state? It is impossible for any except those who have gone among them, and become intimately acquainted with the facts, to realize the ignorance of Divine things that prevails. Our Colporteurs find in multitudes of instances that the grossest darkness exists as to the way of salvation by faith in a crucified Redeemer. A faithful and successful pastor, who has been much among this class for the last twenty-five years, stated at a meeting held in behalf of Colportage, that there were thousands within a few miles of the town in which he lives, as ignorant of the simplest truths of the gospel as the heathen in Africa.

We have referred thus far to our Protestant population, but we have in addition a large Roman Catholic element, very many of whom are accessible to efforts made in faith and love in bearing to them God's truth.

Shall these multitudes be left in this perishing condition? Shall the servants of the great adversary be permitted to fill their minds with error, that they may in turn become corrupters of society? Shall the young be left to grow up in ignorance and in vice, to be a curse to our children, spreading moral disease and ruin all around them? Shall these souls, each one of them more precious than myriads of worlds, be left without the bread of life, when we have it in abundance? *It must not be.* Our duty to ourselves, our children, our country; our privilege as servants of the Lord Jesus to seek and serve the lost, our obligations to God who gave his Son to redeem us, to Christ who shed his blood for us, all forbid it. If we have the spirit of Christ in us, we will like him deny ourselves and seek the salvation of those around us who have not the gospel. Woe be to us if we neglect this!

How shall it be done? Have the churches a trained ministry ready to send to those neglected ones? There are vacant churches and congregations in all our borders, calling loudly and long for help which they cannot obtain because there is no one to fill them.

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These things being so, it is evident that there is an absolute necessity for an agency that will at once reach the poor with the glad tidings of salvation. Such an agency is found in Union Missionary Colportage. Look at some of the facts in its history during the past seven years in Nova Scotia ; nearly 90,000 religious visits made to families, and more or less religious truth left at every visit ; personal religious conversation, reading the Scriptures or prayers in more than 30,000 of those visits ; more than 2,000 prayer meetings held or addressed ; more than 6,000 visits made to Roman Catholic families, many of whom eagerly purchased the word of God and religious books. In these 90,000 family visits nearly \$30,000 worth of Bibles, religious books and tracts were distributed, about \$3,500 worth of which was given gratuitously to the poor and needy. In this house to house visitation, nearly every destitute neighborhood and hamlet of our Protestant population has been thoroughly explored, and the poor and needy families sought out and supplied with a copy of the Bible and one or more religious books. Many Sabbath schools and prayer meetings have been organized where none existed before. By the grace of God many precious souls have been awakened and led to Christ by these labors and by the truth so widely disseminated.

In the elements that constitute this agency we find adaptation to the work to be performed. 1st. The union of God's people in disseminating the common salvation among those without it. 2nd. Printed truth,—God's word, and the works of uninspired men setting forth clearly, fully, forcibly, the soul saving truths of the Divine word. 3rd. Christian men sent to bear this truth to every house, accompanying it with earnest prayer and exhortation. 4th. The spirit that actuates those undertaking this work and those laboring in it,—love to Christ and desire for His glory in the salvation of souls, and good will to men and a single aim to do them good. 5th. Going out into the highways and hedges in accordance with the Saviour's command, seeking the lost, visiting the needy, preaching the gospel to the poor, as the first and grand object. 6th. A constant sense of dependence on the Great Head of the Church, looking to Him by faith and unceasing prayer, for the Divine guidance, help and blessing. Moreover, while this Society is a *pioneer* agency, there are many other phases characterising it as an instrumentality of usefulness which commend it to all who desire the furtherance of Christ's Kingdom and the good of our fellow men. It aims through Colportage, Sabbath schools and by the periodical press to supply our *whole* population with an instructive, saving, sanctifying literature. It seeks to stimulate and encourage the latent energies of the lay members of our churches, in efforts for souls. On these and other aspects of this work we will not now dwell.

From the facts brought to our notice we deduce the plain and obvious lesson, that this work *should be extended* so as to reach

every family and individual all over the land; 1st, by Colportage increasing the number of laborers so far as may be needed to accomplish this, and prosecuting the work with more faith and earnestness than ever; 2nd, by the voluntary efforts of christians distributing tracts in city, towns and country among all who are living in neglect of the claims of God upon them, and the salvation of their souls. Let societies be organized for this purpose, and let individual christians do all they can by this means to advance the Kingdom of our Redeemer. In this great and heaven blessed work we ask the sympathies, the prayers and the co-operation of all who love our Lord Jesus Christ.

FACTS ILLUSTRATING THE USEFULNESS OF TRACTS.

The following is an extract of a letter received from Cape Breton.

"MY DEAR SIR,—I owe a great debt of gratitude to your benevolent Society for the books and tracts I received from one of your Colporteurs a few days ago. At that time I was in a very desponding state of mind. The way to God was clouded, and my heart vomiting out sin against the holy God. My evil heart and corrupt nature seemed to burn with fury. I took the tract by C. H. Spurgeon, entitled the 'Way of Salvation,' and a little book called 'God's way of Peace,' and perused them. With God's blessing on the contents of those pages I have seen that Jesus was the way to God.

Oh, sir, tell your agents to make the people buy this little book and Tract everywhere. They are so cheap, and above all, they tell us poor sinners the way to heaven, the way to happiness.

I thank God for your Society. It has done a great deal of good this way, I cannot do much for your support, I will try and send you a few shillings soon. I will also try and pray for the work. May God bless you all who are labouring in it. I remain, a poor sinner who wants to follow Jesus."

A young man, formerly tempted with unbelief and sceptical views read "God's Way of Peace" and other books sent to him through the Society, and is now indulging a hope in the Saviour.

Another young man had access to the "Evangelical Family Library" purchased from this Society, and read "Doddrige's Rise and Progress," and Baxter's Saint's Rest," and by their means was awakened and brought to Christ.

A leading merchant in the town of A—, an active and benevolent Christian, stated at a Tract Society meeting, that the Tract "How to become a Christian," purchased from a Colporteur, was the means of leading him to Christ.

Mr. J. B. O., one of our City Missionaries, reports the following:—

"A young woman who was fearfully addicted to swearing, on reading a tract entitled, "Why do you swear," was so effectually cured of that sinful habit that she is quite a reformed person.

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Another person, the head of a family, who read the tract entitled, "I am going, I don't know where," was so wrought upon, that he could not rest, until I trust he found rest in Jesus.

I have also found some Romanists who are inquiring after truth; eager to learn through the medium of tracts. Of these I have known two hopeful cases. I may also mention the case of a drunken man, to whom I gave the tract, "A drop too much." Although he was under the influence of strong drink, when I gave it to him, he preserved it and read it, and in a few days came to me to tell me the effect it had upon him, expressing his conviction that I must have known all about him, which I did not. He is since a sober man."

Christians who love the Lord Jesus Christ, here is an instrumentality by the use of which you can show your love, and by his blessing, win souls for him.

A tract entitled, "The conversion of the world," shows by actual calculation that, beginning with one Christian, and allowing that each convert brought but one new convert to the Saviour per annum, it would require only about thirty years for the conversion of the entire population of the world.

To each individual Christian we would affectionately suggest: surrender yourself anew, body, soul and spirit to your Redeemer, seek by earnest, believing, importunate prayer the outpouring of the Holy Spirit on your soul, and the constraining love of Christ in your heart, and resolve that by the grace of God you will from this time forward strive to bring at least one soul to Christ every year of your life. Who will do so? Reader will not you? A great variety of tracts and cheap books, suitable for help in this blessed work, can be obtained for a small sum at the Depository by calling personally or ordering them through the Post Office.

TO PASTORS.

The Society is doing its utmost, in co-operation with the ministry, to advance the interests of religion and morality, and evangelize the most destitute sections of our land, by means of Colportage. The Committee beg most respectfully to ask your aid in the arduous and important work entrusted to them:—1st, by an interest in the sympathies and prayers of the churches under your care; 2nd, by encouraging the distribution of tracts among the families of your congregation or community; 3rd, by counsel and encouragement given to the Society's Colporteurs; 4th, by an annual collection in support of its schemes—Colportage and gratuitous distribution. However small such collection may be, it will cheer and encourage the Society.

TO SABBATH SCHOOL SUPERINTENDENTS AND TEACHERS.

The Society is endeavoring, in addition to its Colporteur operations, to afford all possible aid and encouragement to Sabbath

schools, by providing the best helps for teachers, and a good literature, both Sabbath school books and cheap religious periodicals at a very low rate for the young.

In view of this, but more especially on account of the necessities of many of the destitute sections of the Province, which the Society is striving to reach by Colportage, the Committee desire respectfully to solicit your aid, by taking up a collection in your school, or encouraging the children to do so by collecting cards, which will be sent to any who will kindly make the effort, on application to the Secretary. The children can thus help the Society to carry the blessings which they enjoy to many poor children with their parents, who are destitute of them.

LIBRARIES FOR SEAMEN.

The Committee have taken into consideration the wants of seamen sailing from our ports, and with a desire to benefit them have decided to furnish Libraries at a cheap rate for their use. The counsel and co-operation of ship owners and captains of vessels are respectfully requested in carrying out this object. Libraries, with a supply of interesting tracts, will be made up, at a liberal reduction from publishers' prices, varying in cost from \$2.50 to \$8.

ACKNOWLEDGMENTS.

The Committee would most gratefully acknowledge the indebtedness of the Society to WILLIAM INMAN, Esq., and the Company which he represents, for the conveyance of their publications from Liverpool and New York free of freight, from the date of commencing operations to the present time. This has proved a most material aid in extending the benevolent work of the Society. The generosity of Mr. Inman is enhanced by the cheerful promptness with which the request was granted and the hearty willingness with which the favor has been continued.

The thanks of the Society are also due to Messrs. J. & R. B. Seeton, the obliging agents of the above Company, for their kind attentions, and for delivering all packages free of charge for wharfage; to Messrs. George Taylor and Vernon Smith, for kindly granting free passes on the railway to the Secretary; to the proprietors of coaches for passages at reduced fare; to John M. DeWolfe, Esq., for the gift of a good handcart, on which nearly 20,000 periodicals, now circulated by the Society, are conveyed monthly to the Post Office; *Morning Chronicle*, *Halifax Citizen*, and *Evening Reporter* for advertisements, and to the *Christian Messenger*, *Provincial Wesleyan* and *Presbyterian Witness*, and the daily and tri-weekly papers for the insertion of notices and other matter free of charge.

1870

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FINANCIAL STATEMENT.

1870

RECEIPTS.

January 1.	By Balance in Treasury	\$ 219.12
	Received for Periodicals	2961.18
	" Sales in Stores	8598.47½
	" " by Colporteurs	6713.36
	" from Donations and Subscriptions	2058.91
	" N S Bible Society for rent, &c.	200.00
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		\$20751.04½

EXPENDITURES.

Paid for Publications	\$13892.58½
" Colporage	2627.18
" Freight	50.59½
" Insurance	31.00
" Advertising, Printing Report, Stationery, &c.	380.74
" Postage, including Postage prepaid on 15,000 Periodicals monthly	350.64
" Duty	639.27
" Store expenses, including Rent, &c.	449.68½
" Salaries of Secretary and four Assistants	1891.62
Balance	487.73
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Hilton, "
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Bayne, D. D., Pictou,
W. Herdman, "
Alexander Ross, "
Underwood, New Glasgow,
Cameron, New Glasgow,
William McCulloch, D. D., Truro,
W. C. Dimock, "
William Thos Wilkins, "
letcher, Londonderry,
J. Mowatt, Abbot Mines,
James McLean, sabbennacdie,
L. Diekey, Cornwallis,
Annand, Windsor,
Murray, Margaree, C. B.,
Murray, Mabou, C. B.,
H. Porter, North Sydney, C. B.,
Hugh McLeod, D. D., Sydney,
opher Jost, Guysborough,
Barns, Wolfville,
ason, Antigonish,
James D. Murray, Antigonish,
as P. Jones, Cow Bay,
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SUBSCRIPTIONS AND DONATIONS, 1870.

HALIFAX CITY.			
Albro, E	5 00	Fraser, W	1 00
Allison, J C	4 00	Fraser, W J	4 00
Almon, Hon M B	100 00	Gordon, James	1 00
Anderson, Hon J H	20 00	Grant, Rev G M	2 50
Anderson, Billing & Co	5 00	Grant, Peter	5 00
Anderson, C W	2 00	Grierson, John	2 00
Annand, Rev E	5 00	Hamilton, R C & Co	2 00
Archbold, E P	2 50	Harold, J	1 00
Archibald, P P	4 00	Harrington, W D	1 50
Austin, J H	1 00	Harrington, W M	2 00
Avery, J F, MD	10 00	Hart, Jairus	40 00
Barnes, James	4 00	Hart, Levi	5 00
Bayne, John	1 00	Hart, Reuben	75 00
Belcher, J S	1 50	Hattie, Alex MD	5 00
Bell, Joseph	5 00	Hill, P C	10 00
Binney, S N	5 00	Hunter, C D	20 00
Black, C H M	5 00	Hutton, J S	1 00
Black, G P	5 00	Jack, Peter	5 00
Black, W L	5 00	James, E	8 00
Black, S H	15 00	Jones, A G	5 00
Blackwood, D	5 00	Jost, E	20 00
Bland, J B	5 00	Kaizer, C	2 00
Boak, Robt, jr	10 00	Kandick, W	2 00
Bremner, J J	5 00	Kelly, John	1 00
Brookfield, Jno	10 00	King, E D	1 50
Brookfield, Samuel	2 00	Kinrar, T C	5 00
Brown, E K	2 00	Lawson, Harrington & Co	5 00
Brown, T A	2 00	Lewis, W J MD	2 50
Budd, J G	10 00	Lowell, W L	2 00
Burns, A	2 00	Lyall, Rev Prof	3 00
Campbell, A	5 00	Lynch, Peter	5 00
Campbell, Rev J F	15 00	McBean, A	20 00
Clarke, Thos	1 00	McDonald, Jno	5 00
Cogswell, Miss I	20 00	McDonald, A G W	1 00
Collins, B H	5 00	McGregor, Rev P	1 00
Collins, Hon E	100 00	McLeod, Alex	20 00
Creighton, C A	2 00	McNab, W	4 00
Creighton, J G A	4 00	McNutt, W B	10 00
Douil & Miller	19 00	MacIntosh, J C	5 00
Donaldson, J	10 00	M---, R S	2 00
Ellis D	1 00	Marshall, Hon Judge	11 00
Ellis, Mrs D	1 00	Merkel, J W	5 00
Eason & Co	10 00	Mitchell, G P	10 00
Farguhar, James	5 00	Moir & Co	5 00
Forrest, Alex	5 00	Moren, J A	2 50
Forrest, Rev John	4 00	Morrow, J B	5 00
Fraser, R W	5 00	Montgomery, W	10 00
		Munnis, J K	2 00

Murray, J R	\$3 00	BADDECK, C. B.	
Murray, Rev R	1 00	Per Rev K J McKenzie	\$28 03
Nordbeck, Miss	2 00	Mr Hart	1 50
Northup, J & Sons	5 00	M McGregor	10 52
Oxley, J B	2 00	Miss McRea	0 50
Parker, Hon Dr	10 00	D Campbell	0 12½
Paint, H N	30 00	M McAuley	0 87½
Pryor, W	10 00		
Ratchford, E	1 00	MABOU.	
Richey, M H	5 00	John Murray, Esq	40 00
Ritchie, Hon Judge	10 00	Nathaniel Smith	2 12½
Roché, W jr.	4 00	John H McKeen	1 00
Scott, James	5 00	Walter McDonald	2 00
Shannon, Hon S L	5 00	L S McKeen	1 00
Silver, John & Co	5 00	Annie McKeen	0 50
Sinclair, J A	5 00	Richard Worth	0 50
Simpson, Rev A	5 00	Jno Cameron	1 50
Smith, J W	10 00	Hezekiah Murray	2 00
Smith, S S B	2 00	Allan McMillan	1 00
Starr, Geo H	100 00	Robert B Smith, MD	2 00
Starr, Jno	5 00	Mrs Clara Murray	1 00
Stairs, Jno	5 00		
Taylor, H A	1 00	PORT HAWKESBURY.	
Taylor, J	5 00	Collected in Baptist church	2 60
Thompson & Co	5 00	do do S School	1 75
Thompson, Philip	4 00	A friend	0 25
Tremain, R	2 00	Hart & Ingraham	4 00
Troop, G J	5 00	D M S	0 50
Tucker, E D	2 50		
Vass, Miss	20 00	PLAISTER COVE.	
Weir, J A R	5 00	D M Sutherland	2 00
White, S A	10 00	John Campbell	4 00
Whidden, J C	4 00	Col. in Presbyterian church,	
Wilson, J E	2 00	Thanksgiving day	8 00
Wiswell, W H	2 00		
Wright, C W	1 50	SYDNEY.	
Young, Sir William	10 50	R J Ingraham	3 00
Col. in St. Matthew's church	16 84	D McLennan	1 50
Do. at Anniversary in Grafton		James Jost	2 00
St. church	14.54	Duncan McKenzie	1 00
		Donald McDonald	1 00
		John Woodill	0 75
		John Ferguson	1 00
		Edward Liscomb	0 25
		Hon John Bourinot	4 00
		J C Townsend	0 50
		Norman McKenzie	0 50
		William Woodill	0 25
		J Falkner	0 62½
		F S Carman	0 50
		W E Peters	0 50
		Alex McDonald	0 75
		Mrs H J McKenzie	0 50
		A H Bourinot	0 50
		Murdoch Campbell	1 00
		Alex McKenzie	1 00
		G Ingraham	0 75
		A friend	0 05
		S W McKeen	1 00
		A friend	0 50
		A Beaton	0 50
		A McDonald	0 25
		D Q McQueen	0 50

DONATIONS.

Col. by G. Tufts in Annapolis and Digby.

Rev Dr Tupper, Aylesford	1 00
G Tufts	1 00
Edward Phinney, Wilmot	1 00
Elias Phinney do	0 50
Miner Tupper, Bridgetown	0 50
N H Beckwith do	0 25
Mrs E Potter, Clements	0 25
C E Turnbull, Digby	0 62½
Henry Titus do	0 20
A Morse	1 00
Walter Graves, Port Williams	0 25
D Wood, Nictaux	0 25
D Randolph, Bridgetown	1 00
James Gibbons, Nictaux	0 62½
Jos D Halfyard, Granville	1 50
W Hall do	1 00

R McLennan
N H McNeel
Others

Thos P Jones
A E H
W W Q
Jno McDonald
Lewis Johnson
G A Graham
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J A McK
A friend
J Archibald
Miss McKinn
Hugh Smith
Mrs J Archib
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D McLennan
A Martell
J J Spencer
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David McKee
Henry Pool
A Martell
Wm A McKee
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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 of 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, in which any member of that Committee shall object.
6. Any Tract Society founded on the principles of this Society and annually contributing 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.

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