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TWELFTH ANNUAL REPORT

OF THE

BRITISH AMERICAN

Book and Tract Society

ADOPTED AT THE ANNUAL MEETING

HELD AT

HALIFAX, FEBRUARY 26th, 1880.

"By this shall all men know that ye are my disciples if ye have love to one another."

DEPOSITORY : 133 GRANVILLE STREET,
HALIFAX, N. S.,
1880.

WM. MACNAB, PRINTER, 12 PRINCE STREET, HALIFAX.

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BRITISH AMERICAN Book and Tract Depository,

133 GRANVILLE STREET, HALIFAX, N. S.

The Society keep constantly on hand a large assortment of BIBLES, RELIGIOUS BOOKS, S. SCHOOL LIBRARIES, COMMENTARIES and other helps for S. S. Teachers; HYMN BOOKS, REWARD CARDS, PERIODICALS for S. Schools and Families; TRACTS, ETC., ETC.

ALSO—A large number of ILLUSTRATED PERIODICALS for Families and Sabbath Schools:—

THE BOY'S OWN PAPER,

AN ILLUSTRATED WEEKLY JOURNAL.

Comprising TALES, SPORTS, PASTIMES, TRAVEL, ADVENTURE, and a variety of AMUSEMENT AND INSTRUCTION.

Conducted by the Editor of the "Leisure Hour." LONDON: The Religious Tract Society.

THE GIRL'S OWN PAPER,

A NEW ILLUSTRATED MAGAZINE FOR GIRLS.

The want of a pure and elevating Magazine for Girls has long been felt, and in response to many suggestions on the part of those interested in the welfare of the girls of this country, the publishers of the BOY'S OWN PAPER have decided on issuing a companion Magazine, to be called the GIRL'S OWN PAPER. This new Magazine will, as far as it is possible, be to its readers a Counsellor, Playmate, Guardian, Instructor, Companion, and Friend. It will help to train them in moral and domestic virtues, and prepare them for the responsibilities of womanhood and a heavenly home.

Sunday at Home; Leisure Hour; Sunday Magazine; Cottager and Artizan; British Workman; British Messenger; Child's Companion; British Workwoman; Children's Friend; Band of Hope; Child's Paper; Children's Paper; Children's Messenger; The Sunday School World, containing notes, etc., on International Sunday School Lessons; International Sunday School Lesson Papers for Primary, Intermediate and Advanced Classes.

Circulars and Price Lists sent on application by Post Card.

Orders for any of the above will be received by the Society's Colporteurs, or at the Depository.

ADDRESS—

A. McBEAN, SECRETARY.

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NOTICE RESPECTING REQUESTS TO THE SOCIETY.

The friends of Christ are earnestly requested to remember the Society in their last will and testament. They can thus aid in spreading abroad a knowledge of his salvation when they themselves shall have passed hence, and entered into the full possession of it.

The attention of all persons who may contemplate making Bequests is respectfully called to the following section:—

I. VICTORIA, chap. 36, 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.

Bequests may be general, and left to the discretion of the Committee to be disposed of as they may consider best; or *special*, to be applied to any one of the following schemes, viz.:—Colportage,—Gratuitous distribution among the destitute,—the Publication Fund or Capital,—or for providing a Building for the Society.

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1879

Society.

TWELFTH ANNUAL REPORT.

M. C. A. Hall,
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The past year was one of very great pecuniary depression throughout these Provinces. Our Society, in common with all other religious and benevolent institutions, has suffered from this cause. Nevertheless, a large amount of Christian literature has been disseminated through Colportage and other channels, and, by the Divine blessing, much good has been accomplished. The Committee devoutly acknowledge the goodness of God in the continued prosperity of the Society.

We deeply regret to have to record the death of Mr. John Munn, of Harbor Grace, one of the Vice-Presidents of the Society. He was a warm friend of Colportage in Newfoundland, and gave it his liberal support for a number of years.

Mr. Murdoch McGregor, one of the first Colporteurs of the Society, was removed by death just after completing his studies for the Ministry. He was four years in the service of the Society, chiefly in Cape Breton, where he was instrumental in much good, by his personal efforts, in visiting families and in prayer meetings, as well as by the books he distributed. Wherever he labored he faithfully warned the impenitent and directed them to the Saviour. He was specially successful in persuading young men and women to give their immediate attention to personal salvation, and many were thus led by him to Christ. A friend states that the first manifestations of the Revival in 1873, which afterwards extended over Cape Breton, Prince Edward Island and Nova Scotia, appeared in connection with his labors.

RECEIPTS AND EXPENDITURES.

The receipts for the year ending December, 1879, have been—

In donations and subscriptions.....	\$2,616.00
For periodicals.....	2,489.14
Store sales.....	10,427.98
Colporteur sales.....	8,044.27
From other sources.....	160.00
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	\$ 23,737.34

The expenditures have been—

For Publications.....	\$13,158.91
“ Colportage	4,048.93
“ All other expenses	6,529.50
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	\$ 23,737.34

GRATUITOUS DISTRIBUTION.

Nearly one million pages tracts were distributed during the year. About 33,000 tracts were granted to the Y. M. C. Association of Halifax. Other Associations throughout the Province were aided in their work. Large numbers of periodicals were distributed gratuitously among Sabbath schools and in poor neighborhoods. The gratuitous distribution of tracts, and the grants, in whole or in part, of Bibles and religious books by the Colporteurs, amounted to \$557.00. Hundreds of books such as “Come to Jesus,” “Sinner’s Friend,” “God’s Way of Peace,” “Moody’s Sermons,” and similar useful publications, were given to poor families living far from Gospel privileges. Thousands of seamen received the Message of Salvation through the members of Y. M. C. Associations and our City Colporteurs. A large number of Sabbath Schools received libraries at reduced prices. Families found without the Word of God have been supplied.

THE DEPOSITORY.

As in past years there has been a wide diffusion of good literature in great variety from the Society’s depot. Distribution has been made through many channels: By the Colporteurs laboring in the various sections of the four Provinces; among hundreds of Sabbath Schools, instructing and benefiting multitudes of children and parents; by Y. M. C. Associations, among thousands of seamen of many nationalities; among the weak and suffering in humane institutions; by City Missionaries, among the careless and perishing masses; by Ministers of the Gospel and Home Missionaries; by Christian workers, men and women, in poor and destitute neighborhoods; among Pastors, S. S. Teachers, and parents, aiding, encouraging and stimulating them in their work. The Depository is thus a centre of wide, far-reaching, and beneficent influences.

About 200 numbers and volumes, for the “Boy’s O circulation.

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PERIODICALS.

About 200,000 copies of periodicals were circulated in monthly numbers and parts, in addition to several thousand copies of bound volumes, for the year. The "Sunday at Home," "Leisure Hour," the "Boy's Own," and other magazines on our list, have but a limited circulation. The excellence, the large amount of good reading and the low price of these publications should command for them a largely increased list of subscribers.

The "Cottager and Artizan," the "British Messenger," British Workman," "Family Friend," "Friendly Visitor," "Gospel Trumpet," "Children's Friend," "Band of Hope," "American Messenger," "Child's Paper," "Children's Paper," "Good News," and a number of others have each a considerable monthly circulation. The sterling character of these papers, both as to matter and illustrations is well known. Any lover of good reading cannot but appreciate their value and usefulness.

The circulation of these Periodicals in Great Britain and the Colonies is immensely great. The "Sunday at Home" and "Leisure Hour," "have together, for some time past, addressed not far short of a million readers." The issue of the "Child's Companion," for a single month, has reached occasionally at least, 250,000 copies. The publishers of the "British Messenger," "Gospel Trumpet" and "Good News" are striving to attain a monthly circulation of 300,000 for each of these useful publications. We most earnestly solicit the active co-operation of Pastors, Sabbath School Teachers and Superintendents, Teachers of Public Schools, Parents, and all interested in the dissemination of a pure Periodical literature in extending its beneficent influences among all classes throughout our beloved country. Let a pernicious soul-destroying literature be banished and excluded, and let the hearts and minds of our entire population be filled and saturated with that which is elevating, purifying, saving.

There has been a considerable sale of the Lesson Papers for Sabbath School Teachers, both monthly and quarterly, S. S. Hand-book, Notes on the International Lessons, and other helps for Teachers and pupils in the Sabbath Schools.

Six thousand copies of

THE PEOPLE'S ALMANAC

were issued during the year. It contains large page engravings and

interesting and instructive matter for all classes, Daily Texts, Household Hints, Window Gardening, Christian Faith and Practice, &c. We trust its sale will be largely increased.

The YOUNG PEOPLE'S ALMANAC is now also issued in similar style. They are both suitable for distribution in Sabbath Schools.

A great variety of the choicest

RELIGIOUS BOOKS

published, has been widely distributed by the Society during the year. Some of the chief sources whence we draw our supplies are,—the London Religious Tract Society, whose large list of admirable publications is being constantly replenished by the addition of new, fresh and valuable books; Mr. John Melrose, from whom we receive excellent books for colportage, selected from the lists of the Tract Society and others; the American Tract Society, and leading private publishers in Great Britain and the United States.

The numerous publications of the Religious Tract Society for Sabbath Schools are popular and instructive, and many of them are of rare excellence. These are supplemented by such works as the Rev. Dr. Newton's ten volumes of inimitable Sermons for the Young. The "King's Highway," "Safe Compass," "Bible Jewels," "Bible Wonders," "Rills from the Fountain of Life," The "Best Things," "Nature's Mighty Wonders," "The Great Pilot, and His Lessons," "The Giants, and How to Fight Them"; also by the seven volumes of the "Peep of Day-series of Bible Narratives," and many others of similar character.

The bound volumes of periodicals, magazines and papers, furnish a large amount of entertaining and instructive reading.

Considerable numbers of the following and others of similar character have been disposed of through the colporteurs:—"Come to Jesus," "The Sinner's Friend," "God's way of Peace," the "Blood of Jesus," "Precious Truths," "Philosophy of the plan of Salvation," "Baxter's Call" and "Saints Rest," "Alleine's Alarm to the unconverted," "Bunyan's Jerusalem Sinner Saved," "James' Anxious Inquirer after Salvation," and "Young Man from Home," "Pike's Early Piety" and "Early Religion," "Guide for Young Disciples," "Smith's Food for Hungry Souls," "Doddridge's Rise and Progress of Religion in the Soul," "Ashworth's Strange Tales," "Hodge's Way of Life," "Moody's Sermons and addresses," "McCheyne's Sermons."

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The above works are well adapted to awaken the impenitent, and guide inquirers to the Saviour. Some of them have been instrumental in the salvation of thousands. In order to promote their wider circulation and usefulness, they are sold through the colporteurs as well as at the Depository, considerably below Publisher's prices. To Bible Students we have supplied the commentaries of Barnes, Matthew Henry, Ryle, Lange, Scott, Jamieson Brown and Faussett, and works illustrative of Scripture, such as "The Land and the Book," Hanna and Geike's Life of our Lord, &c., &c. These are a very few of the numerous excellent books that are spread broad-cast over these Provinces through the agency of our Society.

THE SCRIPTURES.

The Society from the commencement of its work has given special attention to the dissemination of the word of God. Copies of Bibles and Testaments have been sold during the year, chiefly through the colporteurs. The Nova Scotia Bible Society's Report makes mention of the fact that a larger number of the issues of the British and Foreign Bible Society are sold through our colporteurs than by any other agency in the Province. During several years the Nova Scotia Bible Society supplied us with copies of the Scriptures at special rates for colportage, in view of the destitution of the word of God that existed in many parts of Nova Scotia. The National Bible Society of Scotland have also very generously agreed to supply us on the most favorable terms. We trust that we shall be enabled to do still more in the future for the diffusion of the Word of God.

COLPORTAGE.

The Depository is a great boon to those within its reach, not only in the city, but also to those throughout the Provinces who can order their supplies by Book-Post or otherwise.

But there are multitudes found in all these Provinces to a large extent destitute of religious reading and of the public ordinances of religion. During the past year one Colporteur, in three months labor, found in the Metropolitan County of Nova Scotia, eleven families without the word of God. In another County of Nova Scotia twenty-seven families were found destitute. Another Colporteur in one of the most favored sections of the Province found five families without any portion of God's Word. One of our New Brunswick

Colporteurs discovered nineteen and another twenty-eight families destitute. Another in Newfoundland found sixteen in the same state. A Colporteur in Nova Scotia visited a neighborhood comprising seventeen Protestant families who had no preached Gospel, no Sabbath School, but little religious reading,—several of them being destitute of any portion of the Word of God. He organized a Sabbath School, and furnished it with a Library, supplied the destitute with the Scriptures and religious books, placed the school under the charge of a christian woman whom he found in his visits among the families, and reported their case to the Ministers of the Gospel within reach.

In past years, 149 families were found in one County without the Bible. In one neighborhood 14 out of 22 families had no part of the Word of God. Another district comprising 37 Protestant families had enjoyed but one Sabbath service in a period of eleven years. In Newfoundland our Colporteurs, seven years ago, found almost the entire Protestant population, outside of the city and towns, without religious reading.

Thus there are many neighborhoods and multitudes of families in our borders living without the Gospel. They are perishing for lack of knowledge. The churches, while they are doing what they can, find it impossible to meet the present want of those destitute ones.

Hence the necessity and importance of Union Missionary colportage. What is its nature? What its objects, adaptations and capabilities? Christian men, laden with the gospel message, are sent forth by a society composed of the friends of Christ of every name. They are followed by the prayers of God's people. They go forward in their work in the spirit of prayer. They disseminate in the tract, periodicals and books they carry, the great soul-saving truths of the gospel. The single object is to promote the glory of God in the salvation and sanctification of those for whom Christ died. They seek to do good among all men as they have opportunity. The destitute and perishing are specially sought out. They are warned, instructed, directed to the Saviour, and supplied with such precious volumes of gospel truth as have in multitudes of instances been owned, and blessed by the spirit of God in saving the lost.

We know most assuredly from the nature of the work, from the experience of societies similar to our own in other lands, during many generations, as well as from the abundant evidence of useful-

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ness in connection with our own society, that the work is adapted to do good, that it is of the utmost necessity and importance in carrying on successfully the work of Home Evangelization, that its beneficent influences are all pervading and far-reaching.

Divine truth is thus widely disseminated among the masses. Scriptural knowledge is diffused, pernicious error is dissipated. The interests of religion are promoted in families, in Sabbath schools, in churches, among all ages and classes of the community.

Colportage, as conducted by our own society, has been owned and blessed by the Great Head of the Church. The efforts of the colporteurs and the books and tracts they distribute, have in many instances been instrumental in leading souls to Christ. These known instances of good accomplished, we feel assured, are examples of the grace of God in saving and benefitting spiritually, many others not known to us, by the instrumentality of this work. Thus God has prospered and set His seal of approval upon our humble efforts. To His name be all the glory.

We respectfully submit that it is the duty and privilege of christians to support this work. It is one mode, and in this age an essential and most important mode of preaching the gospel. If it is the duty of the church to uphold and sustain the preaching of the gospel, then it is a duty to uphold and sustain this as one of the recognized instrumentalities of preaching the gospel.

Nineteen colporteurs have been in the service of the Society during the whole or part of the year, viz; eleven in Nova Scotia and Cape Breton; one in Prince Edward Island; four in New Brunswick and Newfoundland. The aggregate time of their labor is equal to that of one man for eight years, five months and twenty days; sales of bibles and religious books \$8044.27 and gratuitous distribution \$557.90. They held or took part in 298 prayer meetings, and had personal religious conversation, reading the scriptures or prayer with 8382 families. Total number of family visits 22,770.

We respectfully and earnestly call attention to the three following articles on tracts, periodicals and colportage. The necessity and importance of these several departments of christian effort are clearly and vividly set forth. We ask every lover of Divine truth, all who desire the prosperity of religion and morality, of the cause of Christ in our land, carefully to read and ponder these statements, and then to give their sympathy, their prayers and cordial co-operation in promoting these objects.—

TRACTS.

The following admirable remarks are by Theodore Monod, of France:—

NEW TRACTS.

Why do we want new tracts? Why not content ourselves with reprinting the best of the old ones? It is necessary, without dropping the old ones, to have new. There is a continual demand for them. Besides, everything changes. Numbers of the allusions, and the comparisons of forty years ago, have no meaning for us now. The very manner of expressing oneself varies from one generation to another. We ought to bring forth from our treasury things both new and old.

Who ought to write new tracts? Not always the man who says, "I could easily compose a tract." Nor he who says, "I am not able to do it." The man who ought to write a tract is the one who feels that he has a tract to write. Have you never said to yourselves, "There should be a tract on that subject." Well, write one. When? As soon as possible. As the proverb says, "Strike while the iron is hot." What are the subjects which should be treated of, and whence are they to be taken? You must think, you must pray, you must search. In your reading you may find tracts already made. In the old stories of our history, in the sermon you have heard, in the remarks made around you, and in the incidents of daily life—everywhere fruitful subjects are to be found. The essential thing is to have something to say, and to say it well!

USE OF TRACTS.

The following is a grateful instance of the revolution which one tract may effect after leaving the hands of the "distributer"—"A schoolmaster, whom I know well, but whose name I forbear to mention, seeing one day a Romish priest coming down the steps of his church, where he had just been saying mass, went up to him and

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gave him a tract. It was as if he had suddenly fired a shot. The curé was at first astounded, and probably offended; but he thought, no doubt, that the man would not have ventured to take such a step if he had not been firm in his convictions. The priest therefore read the tract; and the end of this story is that the priest died a pastor, and a deservedly respected one, of one of our churches in the north, and the man who had been the means of his conversion became the schoolmaster in his parish."

DISTRIBUTION OF TRACTS.

That tract distribution, says the *Sword and Trowel*, is the scattering of good seed, which from time to time bears abundant fruit, can be proved from the accounts we are constantly receiving. Preachers of the Gospel have frequently testified that tracts have been the instruments of their conversion. Thus Mr. W. H. Webb Peplow, a clergyman of the Church of England, in a sermon preached on behalf of the society, confessed that the reading of a tract on a race-course, whither he went as a young man to banish serious thought, marked the turning-point in his own career. He fled from the ground, and also from the wrath to come, to find refuge in Christ. The case of another clergyman is mentioned, who by a similar messenger was led to renounce error. He read a tract, the doctrines of which were at first distasteful, but were afterwards embraced with joy. Since that day that preacher's ministry has been blessed to thousands of souls. Cases quite as remarkable, or even more so, are frequently occurring in the ranks of lowly life. Many a drunkard's home has become transformed through the reading of a tract; and temporal as well as eternal good has been the result. There appears to be an increasing willingness on the part of the common people to read what is offered them, and this should encourage increased distribution.

Some Christians at Antwerp were asked what they could do for God during the fêtes, where God was not thought of; how they could proclaim *free salvation* to the multitudes in this town, where a few steps from the chapel and from the tomb of Rubens in another chapel, and on the marble of another tomb, Catholicism has for two centuries displayed her chief error in its grossest form in a Flemish distich, of which the following is a translation:—

"Heaven is gained by violence.

Or purchased by the force of money."

They decided on making a large distribution of tracts. In the space of three days more than twenty thousand tracts, and from fifteen to sixteen hundred portions of the gospels, were circulated. The tracts (wrote one of the colporteurs employed in this work) have on the whole been well received. At the Place Verte, a German woman followed me, crying out, "Do not accept them; throw away the

books, they are bad." In spite of this the greater number were accepted. Thus, whilst the prince of darkness employed a grown-up person to destroy the good seed, the Lord the Father of lights, employed a little boy, who voluntarily offered himself to help in the distribution of tracts. I was still at the Place Verte, when a gentleman accosted me, and asked if I knew English. I answered, "that I only knew French and Flemish." He then said in French these short but encouraging words "May God bless you."

What may be accomplished by one book is forcibly illustrated in history of a well-worn volume given by a missionary in India to a man in a crowded market:—"Twenty years after this book was given away, some missionaries visited a new and distant part of the country, and heard of a village where there were people calling themselves Christians. I happened to be a member of this party, and I never can tell you the gratitude and the joy it brought to our hearts when we heard of this; and going to the village, we were told the history of this book; how it fell into the hands of a prominent man, an independent thinker; how he learned this book by heart, committed every page of it to memory, and recited it, morning and evening to his neighbours; how he threw away his idols; how he told the Brahman priest he should never come to his house again; that he had no offerings to make to him, no worship to give him; that he became a Christian; and how, after twenty years, we found eight believers ready to be baptized and organized into a Christian church.

THE RISING GENERATION.

(By Dr. HOLLAND.)

Under the title of "What our Boys are Reading," an excellent article appeared in a recent number of *Scribner*, which showed clearly that precisely the same influences are operating in America as in England, not only to dwarf the intellects, but also to corrupt the minds of the rising generation. The rapid growth of periodical "literature" for boys is indeed one of the marvels of the age, and in America, it appears, that new magazines are continually cropping up, and there, as here, the new ones, judging by the illustrations, are always worse than the old. This shows that the purveyors of the stuff find it a lucrative occupation, because the demand is more unlimited than the supply. To put it in still plainer words, the intellectual, like the physical appetite, "grows by what it feeds on."

But the coincidence we have mentioned, does not end here. The writer says that these magazines, or call them what you will, appear not only among school-boys in great cities, but also among school-boys whose parents are careful about the influences brought to bear on their children. It has been already pointed out by large employers of labour, by city missionaries, and worst of all, by the

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calendars of crime, that the reading of pernicious literature has prompted thousands upon thousands of honest, well-trained lads into the downward path that leads to ruin. Nothing can exceed the eagerness with which the lives and adventures of celebrated highwaymen are read by lads, who, if they bestowed half the pains on some healthy intellectual study, would most surely rise, if not to distinction, at least to an honourable and respected position in life. The literary material of these periodicals is intensely stupid, to put it in the mildest form, and the adventures depicted have nothing whatever in common with the vicissitudes and struggles of an ordinary every-day life. The leading characters are always desperadoes or scapegraces, pirates, or rovers, whose history is interwoven with daring crimes and most improbable incidents. The boys are vagabonds; or rather fast young fellows, who not only set at defiance all social law and order; but all filial affection, duty, and love. The dialogue is interspersed with what is generally termed "slang," but which passes with the silly youths who are fascinated with it as "smartness." The school-life depicted even in the least objectional of them, consists simply of a continuity of vulgar practical jokes, some of which no doubt, used to be practised within the memory of living men; but which, in our day, have been effectually banished by the growing intelligence of the age, and the fact that the school-master is now really abroad. But, unfortunately, the good he is doing is sadly marred by the dissemination of the pernicious stuff which, under the sham name of literature, finds its way into the hands and heads of the rising generation. And it is with a blush that one has to record the startling fact, and we drew serious attention to it some time ago.

But "literature" of a still more demoralising character, so demoralising, indeed, that one can scarcely contemplate its effects without a shudder, still exists. Into the very boarding schools, where pure and innocent girls are being trained for the duties of home-life—girls destined to become the mothers of a coming generation—these books have by some subtle and fiendish agency found their way, contaminating by their foul touch the moral beauty of the young mind, and withering all the freshness and fairness of life's opening prospect. With the latter class of literature it is possible to deal, and a recent *expose* in America, as well as in this country, has drawn upon it the vigilant eye of the law. But with boy literature the difficulty is greater, so great, indeed, as at first sight to appear insuperable. But we are glad to hear that it is at last to become a subject for practical consideration at the next Social Science Congress, and we trust that the result will be such as at least to pave the way for an effectual remedy.

WRITE IN A BOOK.

A PLEA FOR CHRISTIAN COLPORTAGE.

(BY REV. ADOLPH SAPHIR.)

[We have the very highest authority and example for this work in which we are engaged. God, who has given us ears to hear, has always sent unto us messengers to declare His Truth; but God has also given us eyes with which to see and to read, and He has also caused that those wonderful works which He has wrought for the benefit of mankind should not merely be proclaimed and preached, but that they should be committed to writing. We find that the prophets not merely appeared among the people and said, "Thus saith the Lord," but, according to the Divine injunction, they wrote the things which they had to say in a book, as we find from the time of Moses onwards.

It was surely in the providence of God that the children of Israel were brought into contact with (at that time) the most civilized nation of the world, so that they were familiar with the art of writing, and so that the wonderful words and works of their experience were handed down, not merely orally, but also written, in order that they might be preserved in a permanent shape. And all through the history of God's dealings with mankind, from Genesis to the Book of Revelation, we find the importance which God has attached to writing. In the Book of Revelation, the last Book which we possess, we very often find the expression used, "Write the things which thou hast seen." "I heard a voice that said unto me, Write in a book." So we see that God Himself has attached so great importance to this, that things are to be written, are to be put, as it were, into a book, and afterwards read leisurely, frequently, and solemnly.

I think that a rapid survey of the history of the Church will bear me out when I say that whenever it has pleased God to bless the Church and to carry on a great work among the nations, He has not merely sent men to preach, but He has also raised up skilful hands to write. And it is very touching to notice how, before the discovery of the art of printing, when the difficulty must have been very great, the early Christians were very anxious to disseminate the truth by circulating little books and tracts. It had all to be done by writing, and therefore it must have been very laborious and expensive. In the earlier days there were little books prepared for special classes, such as sailors, soldiers, agriculturists, merchants, and the like—putting religion before them in such a light as would most commend itself to them according to their various callings. We read of Peter Waldo (the founder of the Waldenses), that he spent a great portion of his fortune in getting copies of the Scriptures written and circulated. He had a very large "Colportage Society." There was a very large

band who were in order to have knives and all copies of various Fathers in which "Colportage"

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Many people were setting course, and a God to arouse very narrow way God has what is written of His saints instances, but scale. In the opposition of been almost such books that

There is one fervour and an answer to the given to the mind is so, there is mind and the the people see sermon, they habit of doing forget how much oned in that guidance of the living utterance unto His service

And so it have a wonder who have so

band who went about among the villages and small towns, and who, in order to avoid suspicion, assumed the appearance of pedlars, selling knives and all sorts of things, but the chief things that they sold were copies of various portions of Scripture, and sentences from the Old Fathers in which the way of salvation was held forth; so that the "Colportage Society" is a very venerable and ancient one.

I need not remind you of John Wycliffe and the "Colportage Society" he had; and when we come to the times of the Reformation, it was not merely through the preaching of Luther and the Reformers, but it was to a great extent through colportage that the doctrines of the Gospel were spread all over the Continent. About thirty or forty years after the Reformation we find one of its great opponents saying, "These friends of Luther and Calvin have flooded all the countries of Europe with most pernicious little books and tracts, which can only be compared to the plague of locusts which flooded the land of Egypt." So you find a "Colportage Society" in the days of the Reformation.

Many people think that the preaching of the Gospel means exclusively setting forth the Gospel either in conversation or in a set discourse, and although this is one of the chief ways in which it pleases God to arouse hearts and bring souls unto Himself, it would be a very narrow view to take if we were to think that it was the only way God has; but the instances in which it has pleased him to bless what is written unto the conversion of souls and unto the building up of His saints are very numerous. There are not merely individual instances, but also instances of the revival of God's work on a large scale. In France we find more especially that when, through the opposition of infidelity and of Popery, the voice of the Gospel has been almost silenced, that it was through the circulation of evangelical books that souls were gathered in unto Christ.

There is one thing that we must remember—that there is a certain fervour and warmth in the human voice. We also believe that in answer to the prayer of the congregation there is a special blessing given to the utterance and preaching of the gospel: but although this is so, there is a great deal in books which proceed out of the Christian mind and the Christian heart that we are apt to overlook. When the people see a minister take out a manuscript and begin to read a sermon, they have a sort of prejudice against it. As I am not in the habit of doing this myself, I may speak about it thus freely. They forget how many prayers and tears and sighs are, as it were, imprisoned in that manuscript; how much waiting there has been on the guidance of the Holy Spirit in its preparation; and that it is really a living utterance of that which it has pleased the Holy Ghost to give unto His servant that they are come to listen to.

And so it is with books. We must remember that these books have a wonderful vitality in them, if they have been written by men who have sought the glory of God and to spread the love of the

Saviour. It is wonderful how some books impress you almost from the moment you open them. You cannot, for instance, read much in the sermons of M'Cheyne without feeling as if the ink were not dry yet with which they had been written—that they breathe the very spirit of prayer, and that you are addressed now by a loving heart and by a soul that has gone through all phases of spiritual experience.

When we remember the many instances we have had in which the reading not merely of God's Word (although, of course, God's Word stands by itself as His own inspired gift unto us), but the words of His servants have been blessed unto the conversion and instruction of souls, then we cannot but feel deeply interested in a Society like this. It combines, however, both the testimony of the personal agent and the living voice, and the testimony of books which are left in the various houses, so that really it seems to me the perfection of the agency we would like to see employed. We have here the living messenger of Christ going into families, speaking directly with the individual, saying a word as God gives an opportunity, and then he introduces some book in which the counsel of God is more fully set forth, and which is left in the family.

Of course we have a great adversary to contend with. The discovery of the art of printing was a wonderful engine for good, but Satan has also made it a wonderful engine for evil; and just as in our day literature has become very abundant and very cheap, so we must notice that this has been used by the enemy of souls, and much pernicious, infidel, or at all events frivolous and useless, literature is scattered among the people. How very glad ought we to be to counteract it, and to introduce wholesome, evangelical, and spiritual reading in its stead.

APPEAL.

The Committee appeal to all friends of the Redeemer and His cause in our land for their hearty co-operation and liberal support in the work in which the Society is engaged;—to pastors and congregations, to Sunday Schools and their office-bearers, for collections;—to those to whom God has given bountifully, to all according to their ability,—for help in sustaining Colporteurs and gratuitous distribution to the destitute;—to those making a final disposition of their property, to remember the Society's work in their bequests;—to all who can either by their influence or personal efforts, to promote the distribution of tracts or the circulation of the Society's periodicals in their respective neighborhoods. We ask the prayers, the sympathies and active support of all friends of religion and humanity,—of every lover of our common country.

Summary of Colportage for Twelve Years.

Year	Cash received for	Value of grants of	Books, Bibles	Tracts	Periodicals	Time charged to Society's ser-
1850						
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Statistics of Colportage for the Year ending December 31st, 1879.
NOVA SCOTIA.

NAME.	COUNTY.	Time devoted to Society's service.		M. miles travelled.	Cash received for sales.		Value of assets of books, Bibles, and tracts.		No. of public meetings addressed and prayer meetings held.	No. of families destitute of all religious books except the Bible.	No. Protestant families visited.	No. fam. of Roman Catholics visited.	No. Pro's fam. who habitually neglect attending evangelist preaching.	No. of families conversed with on personal religion, or prayed with.	Whole number of family visits.
		Mo.	Days.		Dols.	cts.	Dols.	cts.							
Campbell, C.	Pictou & Antigonish.	1	7	.....	43	95	.....	.....	..	..	..	..	..	..	.....
Campbell, John.	Cape Breton.	4	19	100	211	89	.....	.....	..	..	..	..	..	..	.....
Lodge, Matthew.	Cumberland.	..	7	..	24	81	6	51	..	..	..	..	..	..	.....
McNeil, John.	Cape Breton.	7	22	650	365	53	10	61	48	..	..	81	..	368	774
Marsters, N. S.	Lunenburg, Queens & Shelburne.	6	28	1117	356	30	97	81	80	24	19	23	6	921	2588
Morrison, James.	Colchester.	2	15	385	118	64	15	82	56	..	..	..	..	464	696
*Piers, J. H.	Guysborough.	7	11	1854	470	51	63	78	..	..	27	..	38	663	1790
Skinner, Chas.	Kings and Annapolis.	3	12	882	188	95	13	37	12	..	..	..	..	121	1475
†Stearns, H.	Halifax (City).	2	10	1	149	17	.....	.....	4	29	11	44	60	240	720
Thurston, M.	Halifax (County).	2	7	.....	64	5	3	25	..	..	5	80	1	478	1960
Tufta, G.	Annapolis and Kings.	7	9	253	440	55	69	76	..	..	..	..	..	..	..
		45	20	5157	2483	45	280	71	200	53	62	254	105	3255	1008

PRINCE EDWARD ISLAND.

Second, Henry	P. E. Island.	11	15	1393	1177	05	15	00	69	1	6	61	3	2194	2692
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* Mr. Piers labored three months in New Brunswick.
† Mr. Stearns made about 1500 visits to the vessels around the wharves, to markets, &c.

NEW BRUNSWICK.

PRINCE EDWARD ISLAND.

Secord, Henry.....	P. E. Island.....	11	15	1393	1177	05	15	00	69	1	6	61	3	2194	2692
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* Mr. Piers labored three months in New Brunswick.

† Mr. Stearns made about 1500 visits to the vessels around the wharves, to markets, &c.

NEW BRUNSWICK.

Hackett, E.....	York.....	1	14	221	70	25	9	10	18	3	2	19	5	625	1230
Patterson, L.....	Victoria and Carleton	5	7	302	80	20	37	...	31	25	25	42	38	252	1374
Tweedy, J.....	Northern Counties.....	10	26	1873	1205	29	123	04	20	...	...	2	...	1297	2611
Wade, J.....	Charlotte & St. John...	7	16	1826	573	71	44	83	17	2	2	57	...	300	2760
		25	3	3620	2152	05	197	34	55	36	32	120	41	2874	8175

NEWFOUNDLAND.

Furneaux, H. J.....		7	...	787	17	44	36	32	46	21	105	3	208	988	
Garland, Levi.....		3	17	1008	207	69	19	80	11	16	...	38	...	53	948
Mifflin, T. R.....		9	...	...	836	45	...	...	...	...	...	...	...	2600	3000
		19	17	1008	1811	31	64	16	43	62	21	143	3	2859	4906

Summary of Colportage in the Four Provinces.

Nova Scotia.....	45	20	5157	24	38	280	71	200	53	62	254	105	3255	10003
New Brunswick.....	25	03	3620	21	52	197	34	55	36	32	120	41	2674	8175
P. Edward Island.....	18	15	1893	11	77	15	69	...	1	6	61	3	2194	2692
Newfoundland.....	19	27	1008	18	11	64	16	43	62	21	143	3	259	1906
	101	30	11178	8044	27	557	90	298	152	121	578	141	10982	25776

EXTRACTS FROM COLPORTEURS' REPORTS.

We give a considerable part of our space to extracts from the very full and interesting report of one of our colporteurs in Newfoundland. This is the most needy section of our whole field. The Island of Newfoundland, including its extensive Bays, has a coast line of 2000 miles. Along the numerous harbors and coves, on its extensive shores, there is a scattered population of about 170,000. Labrador is nearly 700 miles in length, and has a population of about 2500.

The Rev. Moses Harvey, Secretary of the Newfoundland Bible Society, says in one of the Reports of that Society —

"The report of the colporteur showed how needful were his visits to these localities, many families being found entirely destitute of any portion of the Scriptures, and many more but scantily supplied. His report discloses an appalling state of spiritual destitution and ignorance among the people of these scattered settlements. In many places he found two-thirds of the people unable to read, and the young entirely destitute of the means of education and growing up in utter mental and spiritual darkness. So widely separated are the little groups sprinkled along the shores that the few ministers stationed among them can only visit each hurriedly twice a year. The colporteur found some families who had been seven and some nine years without a Bible, and the eager delight and gratitude with which they received copies were truly touching. One man he described as having 'laid hold of a Bible as a hungry man would bread, saying, I will have this for myself; then he gave one to each of his four children.'

In a later Report Mr. Harvey well says, "Have we done what we could in helping to send light to those in heathen darkness? Have we been faithful in endeavouring to enlighten the land in which we live, and to place God's word in its widely scattered homesteads? Or has selfishness or indifference rendered us cold and careless of the spiritual needs of others?"

The above remarks apply with equal appropriateness to the work in which our Society is engaged.

Mr. H. J. F., Newfoundland, writes:—"I left St. John's for my field of labor the 29th of April; on the following day, while steaming along close by the shore in Bonavista Bay, we overtook a small fishing punt containing five men; they came on board, the captain taking their boat in tow.

I got into conversation with one of their number who told me that he belonged to Timber Cove in Bloody Bay, he and his companions were bound to Greenspond, about thirty miles from where he lived;

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was informed by him that he had been living only twelve months in Bloody Bay. Took him down below to give him a few tracts and papers for distribution among the few families living in Bloody Bay. Told me that some of the people had experienced a change of heart, but that he had not. They had two visits from ministers during 12 months, prayer meetings held once during week days, twice on the Sabbath, in the winter time when the Bay was frozen over. Said he would like to be religious but that he was a young man, had a good deal of care on his shoulders. Mother a widow; had to provide for her and three sisters. I told him that God had blessed him with strength and supplied the means to provide for his relations, that he ought to give his heart to him, who said son give me thy heart.

Two of his sisters had experienced a change of heart, he would like to be as happy as they. I read several portions of Scripture to him, referred him to part of the seventh chapter of Matthew, commencing at the 7th verse. He promised me that he would seek for salvation until he found it; gave him tracts and papers for which he was very grateful.

In one house, after a woman had looked at a few books, she remarked that there are not many religious people in Little Bay; I handed her a small book; she read aloud the title "Come to Jesus."

A woman living in the same house said: "You do not want to go to Jesus, what do you want going to him." Turning to me, "No good, young man, for you to bring religious books to Little Bay; the wickedest books you can bring will sell best. Gave several copies of "Sinner's Friend." The people were Roman Catholics.

One Roman Catholic woman asked me if I had a book about the Virgin Mary, or one with the Lives of the Saints, I answered, "No, but I have a book called the Saint's Rest; perhaps that will suit you." I produced the book and she eagerly purchased it. I also showed her the Cottager and Artizan, she was induced to buy it by observing a picture of Christ talking to the woman of Samaria at the well.

Her next door neighbour coming in while I was selling the books, said to me: "This woman belongs to the Church of England; give her books to suit her. I selected "Alleine's Alarm" and "God's way of Peace," which she bought.

A fisherman bought "Dr. Kane the Arctic Hero." "I like that book because it might happen that when seal hunting, I might be placed in the same position he was placed in. Learn from this book how to act. I can mind when a man could not get the same books as you have to sell for love or money in any part of the Bay; not so long ago either."

Visited a house where I sold a few books three days ago. A man said to me: "I would not part with that sermon book of Mr. Moody's, called 'Great Joy,' for twice the price I paid you for it; it delighted my heart to read them sermons. I am going to a place fishing for the summer, where I will hear no sermons preached, nor have a prayer

meeting to attend; on Sunday this work will be a great comfort to me." Several Roman Catholics were in the house, one of them was reading the "Cottager and Artizan" and another the "Childs' Companion." Visited a mess-house this evening, where the men had returned from the mine, some of them looked over the books and bought a few. A miner who was eating his supper said: "Why haven't you got a few novels for sale, I would buy some from you." I replied: "Well, if you have no taste for religious books, I have some books of travel and adventure, perhaps you would like that style of writing; handed him "Dr. Kane the Arctic Explorer," and also "Travels in Central America," and when he had looked over them for a few minutes, he bought the last named. I then handed him "Great Joy." He exclaimed! Oh, these are some of Moody's sermons. A man sitting along side of him then spoke, saying: "Thee be a good reader Jim, give us a bit of one of em." Jim, I suppose, being flattered at the compliment paid him, straightened up and complied with his friend's request. Read a portion of sermon on 'Hindrances'; stopped; urged to read more of it. "Go on. Go on, don't stop yet." When he concluded, he remarked: "Mr. Moody is the greatest man in America. I think I will buy this book." "Yes, yes, buy it," said several men, at the same time; "you will read it to us on Sunday afternoons."

Jim bought the book, and I took my departure well pleased at the result of my visit.

At the next house the first book I took out of my bag was the Book of Books, the print was large, the sight of it gladdened the heart of a man who was going down the hill of life, and drew from him the following exclamation: "What beautiful fine print, I would like to have that Bible, our red Bible is most worn out; its near in two pieces. If he had the money this wouldn't pass this house. 'I told him it was not a very big price—only 90 cents. Well, if that is all I'll have it. Proud you came to the house, seems as if you was sent.'"

In another house farther on, a man told me: "If I had my bag full of bottles of rum, I would sell every one of them; but at the same time remarking, 'if rum was allowed to be sold here it would be an awful place to live in.'"

Met two R. C. young men who treated me rudely yesterday, one of them apologized and the other bought a few books. Gave each and two companions who were with them a copy of "Come to Jesus."

Visited a number of R. C. families to-day. A R. C. young man looking over "Cottager and Artizan" for 1877, exclaimed, this is a religious book, turning over the leaves and reading bits here and there, said: "I thought it was something queer," seeing in the latter part of the book the picture of the wise men journeying to Bethlehem, guided by the star in the East, he said: 'It is first rate, it is better than I thought it was.'

Five or six were also R. C. "Sinner's K. books; read a said, I must the price, whi Jesus" two o Friend." On Friend" said all on religion the reply.

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Five or six young men were just come in from the mine; they were also R. C. young men. One of them took up a copy of the "Sinner's Friend" which I had put on the table with some other books; read a portion concerning the wicked being turned into hell, said, I must have this, another asked me to show him one, enquiring the price, which was only two cents, I sold him a copy of "Come to Jesus" two others present buying a copy each of the "Sinner's Friend." One of them as he glanced over the pages of "Sinner's Friend" said to one, "Bill, this will convert you if you will read it, all on religion." "Oh I'll read it no matter what it does to me," was the reply.

Sold a vol. of sermons to a man who is a class leader, and who is bound in two or three days to the French Shore. He will conduct meetings in each harbor the schooner calls at, and will read a sermon out of the book I sold him, at each meeting. Gave him a package of tracts and six copies of "Sinner's Friend" to be distributed by him where they would be needed most. Gave a bundle of tracts to a man who was going on the Labrador Coast.

Called in a house built in a small cove, some distance from any other house. A mother with her daughter was busy fixing some fishing gear. They looked at my books, then went to a small box and returned with sixpence, saying, have you a book, sir, you could give me for this bit of money, that's all the money I have just now, not a cent more in the house; please give me a book for that; I would like to be able to buy a lot of books if I had the money.

I picked out a six-penny book, she then went on with her work of disengaging hooks from a tangle of fishing line, telling me while I sat, a bit of her life experience which has been a sad one up to the present time. "Money is scarce with me sir, got no one to earn for myself or the children, my husband is sickly. This is my boy's trawl (commencing to sob bitterly) he died four years ago; took a heavy chill; was nearly four years in consumption. This trawl has been ever since in the loft; I could not bear to touch it. He was my main stay; only nineteen when he died, missed him ever since; seemed as if all was gone when he was took. I ought not to complain but I can't help crying when I think of him. But he is gone to be with the Lord, which is much better. He died trusting in the Saviour. I suppose I feel his loss more on account of his father being nearly all the time sick." Can he read? "Yes, he has good learning. We are too poor to buy any books; whenever a man comes along with books, I am without means to buy any. The books we have in the house my husband has read through and through, seems like an old story to him." I gave her "Great Joy" by D. L. Moody. She said, "I hope I will be able to pay you for this book the next time you come this way; my husband will hear sermons now without going to Church." Read a portion of Scripture; had religious conversation, and prayed. When I rose to go she told me, "I am glad you called to see me, it lightens

my trouble to hear some one read and pray with me. It is not very often we have visits from praying men. God bless you and prosper you in your good work."

Met a fisherman who informed me that he reads prayers in the Episcopal place of worship Sabbath mornings, and that he used a vol. of McCheyne's Sermons to select a sermon from; he bought it from one of the Society's colporteurs a few years ago and thinks it the best sermon book he ever read. Got a word of encouragement from a class leader this evening, spent two hours in his company; the conversation turned on Sectarianism, he inquired what Church I belonged to, I told him at present I belonged to a Society supported by Protestants of several denominations and the object of the Society was the putting of good books within the reach of the fishermen in our outports no matter what their religious views were, trusting that by the blessing of God, souls would be saved and the Kingdom of the Redeemer extended. He replied: "A man that is endeavouring to do good, I hold him out the right hand of fellowship; it won't be, bye and bye, when the voyage is over, the Captain will say: 'Be you a Church of England man? Be you a Wesleyan? or be you a Catholic, but be you a christian?'"

He showed some tracts that he had in his possession for years—Ryle's tracts—and gave his opinion about the author and the tracts. "Them are the tracts for around here. Grand man; don't condemn any denomination; he be my brother who I expect to meet in heaven. I have been told that his sermons are a very high price in St. John's. Those will sell beyond any others you could bring, Wesleyan and Church people would buy them."

In a fisherman's house I called at I found a woman in great trouble on account of her boy who was sick; the little fellow was in a rough cot, which had been put up near the stove, I asked what was the matter with the young lad.

The mother told me her boy was wasting away before her eyes, and that she did not know what was wrong. He had stuck a rusty nail in his leg a fortnight ago, his father was away from home, she had written twice to him to come home to take his son to the doctor, who lived twenty miles away. She could not trust the lad with any one else but the father; no, she said, not for the house full of gold, would I let him out of my sight unless his father were with him. In the same house was a very strong well built man who looked hale and hearty; when I asked him if he would look at the books I had for sale, he replied, "books are of no use to me, I could not make any use I have not done a stroke of work for the last two years." How is that, you look well? "I am blind; catch a glimpse of light like a flash of lightning once in a while; I have a wife and two children and it has been hard times with us since this affliction came upon me?" I felt powerless to say anything, but took up the book and read several portions out of it suitable for the circumstances of the afflicted

ones; read last as the Bened of life which foundation laid Christ have be the troubles of and get ready or crying. Off very grateful!

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ones; read last of Revelation loudly and distinctly. It was to them as the Benediction that follows after prayer. I spoke of the water of life which, if a man drink he will never thirst; of the sure foundation laid in Zion and the delightful prospect those who trust in Christ have before them—plead with them not to make too much of the troubles of this life but to make sure work for the life beyond and get ready for the better land where there shall be no more sorrow or crying. Offered prayer on behalf of those in trouble. They appeared very grateful for my visit.

The mother of the boy said her heart had often been lightened of trouble by a few kind words. I gave them a few small books and tracts; also to the sick lad I gave the "Child's own Magazine." He could read a little, but looking at the pictures for the time, caused him to forget the pain he was in and brightened his pale face with smiles.

Had some conversation with a woman whose husband had bought some books from me in the early part of May, said that he had taken the "British Evangelist," one of the books I had sold him, to Labrador to read on Sunday.

I was greatly encouraged in my work to-day by some remarks made by an old fisherman. Speaking of books, he said: "I can't read myself, but the way it is with me we have friends and relations coming to the house to have a chat about old times, I'll give one of these books to one of the company who can read, and the rest of us will listen and get some knowledge."

On knocking at the door of one of the Tilts, two young women presented themselves, one of them wanted to know if I had jewellery for sale. When I told her I had books to sell, her friend said, buy a book Mary Ann. She said: "Have you an oraculum (a fortune telling and dream book)." I handed her a Dougy Testament telling her to read it carefully, and she would find her fortune told truthfully in it. I read a passage. When I had finished reading, a R. C. young man standing by, said: "I must have one of them books" and bought one, the young woman was anxious to buy one, but had no money. I gave her one. Several converted men were overjoyed at receiving a few good books. They found the Sabbath rather wearisome, no service to attend nor prayer meeting, and their surroundings not at all calculated to promote growth in spiritual things.

One man seeing "John Ploughman's Talks" remarked: "I have been a long time trying to get that book, and this sermon book of Mr. Moody's. I haven't got much money to spare. I intended to buy some beef which came by the steamer, but I'll do without the beef to buy those books; the books will do me more good than the beef."

KINDRED SOCIETIES.

We are under very great obligations to the Religious Tract Society, of London, for the liberal and very generous support given to the work of our Society. During the past year the Committee very kindly made a free grant of £100 worth of Tracts; also, supplied £155 worth of S. S. Libraries and 6,000 Illustrated Family Almanacs at half subscribers' prices, and 1,000 Young People's Almanacs at half price.

We glean the following statements from the very interesting and valuable Report last issued:—

“During the past year the Religious Tract Society made grants to the amount of £43,362, whilst its total benevolent income has only been £26,217. The excess of grants over the receipts available for its missionary work, therefore, is no less than £17,145 during the year.

“The total amounts received from sales, missionary receipts, and all other sources, including last year's balance, is £149,125 12s. 10d. The total expenditure in both trade and grant department has been £145,930 18s. 8d., leaving a balance in favor of the Society of £3,194 14s. 2d.

“The total amount received from subscriptions and other contributions, part payment for grants, dividends, and legacies, is £26,217 8s. 1d., the whole of this sum being available for the missionary objects of the Society. The missionary expenditure has amounted to £43,362 11s. 10d. It consists of foreign money grants, foreign grants of paper, electrotypes, and publications, grants to emigrants, to congregational and individual applicants for tracts, libraries to schools, seamen, coffee palaces, prisons, workhouses, colporteurs, &c.

“The amount of grants thus exceeds the missionary receipts by £17,145 5s. 9d.; this sum has been supplied from the trade funds, which have also borne the entire cost of management both of the business and missionary departments.

“There have been issued during the year 624 new publications, of which 217 were tracts.

“The total circulation from the Home Depot, including Books, Tracts, Periodicals counted in numbers, Cards and Miscellaneous Issues, has reached 60,341,750, of which 28,899,035 are Tracts. The Issues from Foreign Depots may be safely stated at 10,000,000, making a total circulation of 70,341,750, and of very nearly 1,853,341,750 since the formation of the Society.

“The fact that, apart from the numerous grants made to individuals, foreign grants have been given in 50 different countries, through 130 different societies and institutions, each with its own system and

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channels of distribution, illustrates the widespread character of the influence exercised by the Society abroad. Its issues have exceeded those of last year by 7,500,090, a fact which testifies to its increasing influence at home.

"The facts contained in the report illustrate the way in which Christian tracts and books open up new ground, arrest attention, aid in collecting hearers, in bringing in inquirers, in deepening impressions, in building up converts. More than this, they show how at times the effect of the particular tract and book can be distinctly traced; how at times we are permitted to know the very way in which the word of truth contained in them was the seed falling into prepared ground, taking root, and springing up under the influence of the spirit of God—the germ of the new life of faith and holiness."

Reference is made to the exceedingly encouraging work begun in Paris a few years ago, and now extending into many parts of France. The origin of this great work was a tract given to a laboring man in Paris by Rev. Mr. McAll, and it is greatly extended and promoted by the use of tracts. The Committee say:

"Alike from Paris and from the provinces the tidings of a great religious movement reach us. The work commenced in the capital with such signal success a few years ago by Mr. McAll and others is now being extended to many provincial towns, and everywhere the blessing of God rests upon the labors of His servants. So remarkable has been this movement that it has attracted the attention of our secular press, and from time to time references have been made to it in the letters of correspondents and in the leading articles of our newspapers. Within the last few days a report has been received from one of the secretaries of the Society specially delegated to investigate the accuracy of these statements, and to collect information for the guidance of the Committee as to their future action. His report shows that the extent and importance of the movement have been in no degree exaggerated, and he advises that a large additional expenditure is needed to meet the claims of that deeply interesting country, which, after nearly a century of revolutions, now appears to be seeking the rest and peace which can only be found in true faith."

AMERICAN TRACT SOCIETY.

RECEIPTS.

Donations for the year, including \$37,559.05 in legacies, \$25 for publishing fund of the *Illustrated Christian Weekly*, \$100 for Jubilee fund, \$180.33 from the George Wood fund, \$325 from the Lord fund, and \$30.11 from the Hayward fund, \$84,267.45; Sales, including periodicals, \$247,116.98; Rents, \$11,414.29; Receipts for the year, \$369,798.72.

PERIODICAL DEPARTMENT.

"The Committee again commend this branch of the Society's work to the attention of its friends and the Christian public, and ask their zealous and persevering efforts for its extension. It is a systematic tract distribution of a most effective character. Each of the periodicals secures a large number of families which engage to receive and read a fresh publication—filled with the best mental and spiritual nourishment attainable—once every week, or month, the whole year through. What an opportunity to reach the mind, the conscience, and the heart of thousands of thousands with freshly-presented and timely truths!

"These periodicals are now seven in number, a third child's paper, for the very youngest readers, having been inherited from the Boston Society.

"Two of the seven are *Weekly Illustrated papers*, the one in English, the other in German: *The Illustrated Christian Weekly* and the *Deutscher Volksfreund*.

"There are two *monthly papers for family circulation*, one in English and the other in German: the *American Messenger* and the *Amerikanischer Botschafter*.

"The other three are *illustrated monthly papers for children*—the *Child's Paper*, for the older little ones; the *Morning Light*, arranged to be divided into semi-monthly parts; the *Apples of Gold*, arranged to furnish one number every week, and once in each quarter a fine colored picture.

"CIRCULATION OF PERIODICALS FOR YEAR ENDING MARCH 31, 1879.

"The average number of copies printed monthly of the *American Messenger* for the year has been 68,900 copies; *Child's Paper*, 136,000; *Botschafter*, 25,867; *Morning Light*, 70,500.

Whole number of copies printed during the year: *American Messenger*, 826,800; *Child's Paper*, 1,632,000; *Botschafter*, 310,400; *Morning Light*, 846,000.

"Total number printed of the four papers for the year, 3,615,200. Total number of monthlies printed since beginning of issue, 174,017,400.

"Total number of *Deutscher Volksfreund (Illustrated German Weekly)* printed during the year, 251,400.

"Total number of *Illustrated Christian Weekly* printed during the year, 789,650.

"*Apples of Gold* (a weekly paper for the youngest readers), published at the Tract House since the first of January, 1879, has reached an average circulation of about 11,500 copies.

"148 new publications have been added to the Society's list during the year, in English, German, French, Spanish, Portuguese, Swedish, and Danish, 43 of that number being volumes; making the

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whole number of publications issued by the Society at its House, excluding the Periodicals, 6,103; of which 1,276 are volumes, the remainder paper-covered books, tracts, leaflets, cards and handbills.

"The whole number of publications at foreign missionary stations, approved by the Society's Publishing Committee, and issued wholly or in part by its funds granted for this purpose is 4,216, of which 641 are volumes."

During the past thirty-eight years the aggregate time employed by the Colporteurs of this Society amounts to, months 62,821; number of volumes sold, 11,135,136; number of family visits, 12,187,426.

The Committee say:—

"The field for this form of evangelizing effort is almost boundless. Even in stable and Christian New England are found some people outside of all church influences; in Northern New York are mountain regions where no gospel is preached; in the Alleghanies of Pennsylvania and Virginia are thousands of habitations to which no living pastor ever goes; in the swamps of the Southern seaboard and the lower Mississippi are wide wastes unvisited by the regular ministry; on the staked plains of Texas and for fifteen hundred miles of its frontier, church, nor school, nor Sabbath instruction is found; and when we pass Westward, the half of our wide land, from Canada to Mexico, and from Western Kansas and Missouri to the Pacific Ocean, is one vast expanse of mountain and plain, dotted here and there with human habitations, with no gospel institutions adequate to supply their spiritual needs. These are the chosen fields for Union Missionary Colportage."

ACKNOWLEDGEMENTS.

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

Also, to the Nova Scotia Bible Society for the liberal terms on which the publications of the British and Foreign Bible Society have been furnished to our Colporteurs;

To the National Bible Society of Scotland for the very favorable terms on which Bibles are supplied, and for £50 towards the support of five Colporteurs;

To Messrs. John Melrose and David Paton, Edinburgh, for Books of a superior class for Colportage, at greatly reduced prices;

To the Trustees of the Drummond Tract Enterprise for a free grant of Tracts;

To the friends who have with such commendable liberality supported the Colportage operations of the Society;

To the Railway authorities for numerous courtesies;

To the Press, both religious and secular, for kindly inserting notices of the Society's operations, reporting annual meetings, &c.

PUBLICATION OR CAPITAL FUND.

Amount previously acknowledged.....	\$8490 01
Brenton H. Collins, Esq.....	25 00
	\$8515 01

ANNUAL SUBSCRIPTIONS AND DONATIONS

FOR COLPORTAGE AND GRATUITOUS DISTRIBUTION.

A donation of twenty dollars or upwards, or an Annual Subscription of one dollar or upwards constitutes a member of the Society.

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A. Stronach.....	1 00
A. A.....	1 00
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Digby.

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E. Fenety.....	5 00
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Miss Jack.....	5 00
Mrs. S. Babbit.....	2 00
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Mr. Edgecomb.....	1 00
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