

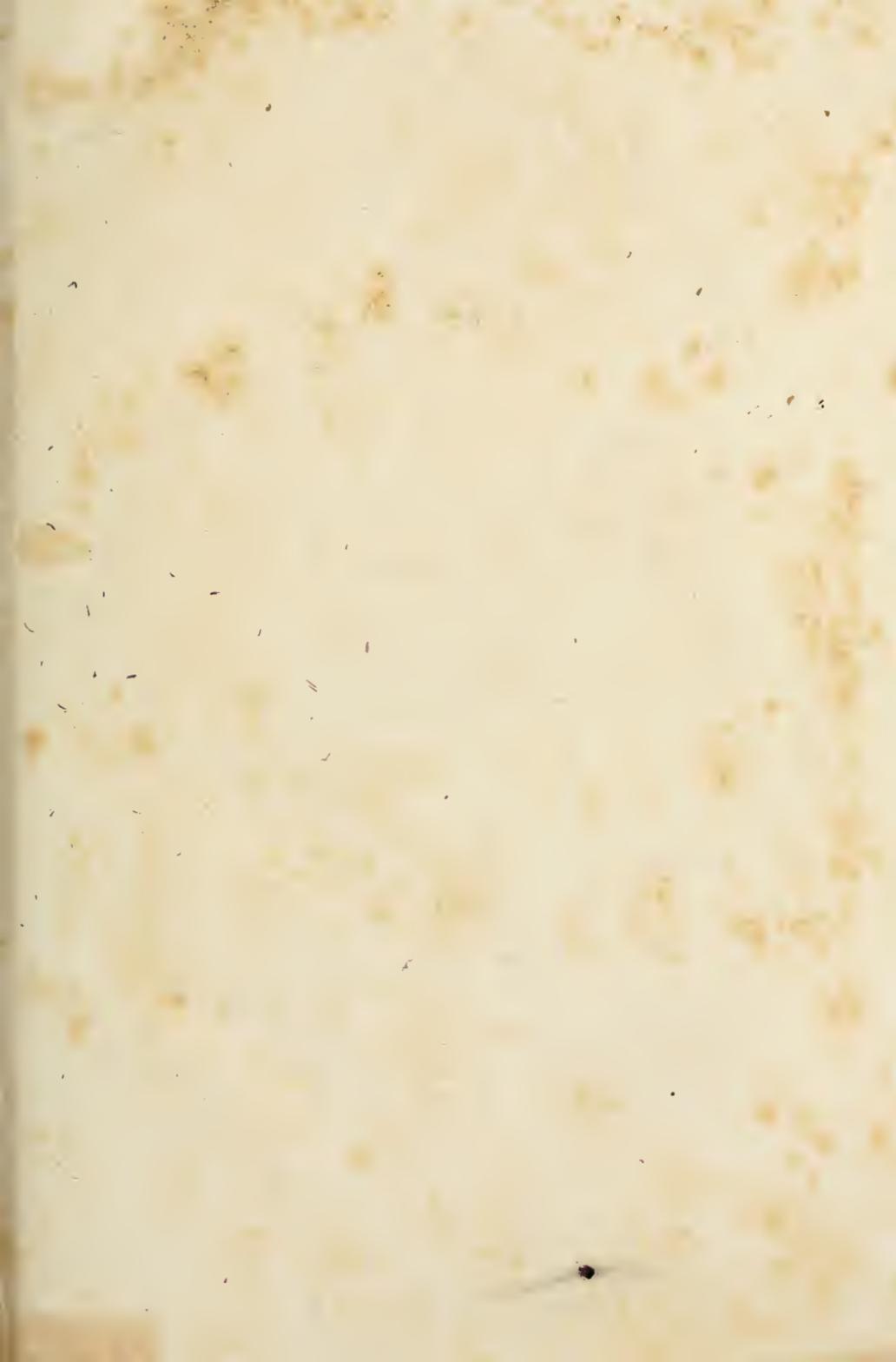
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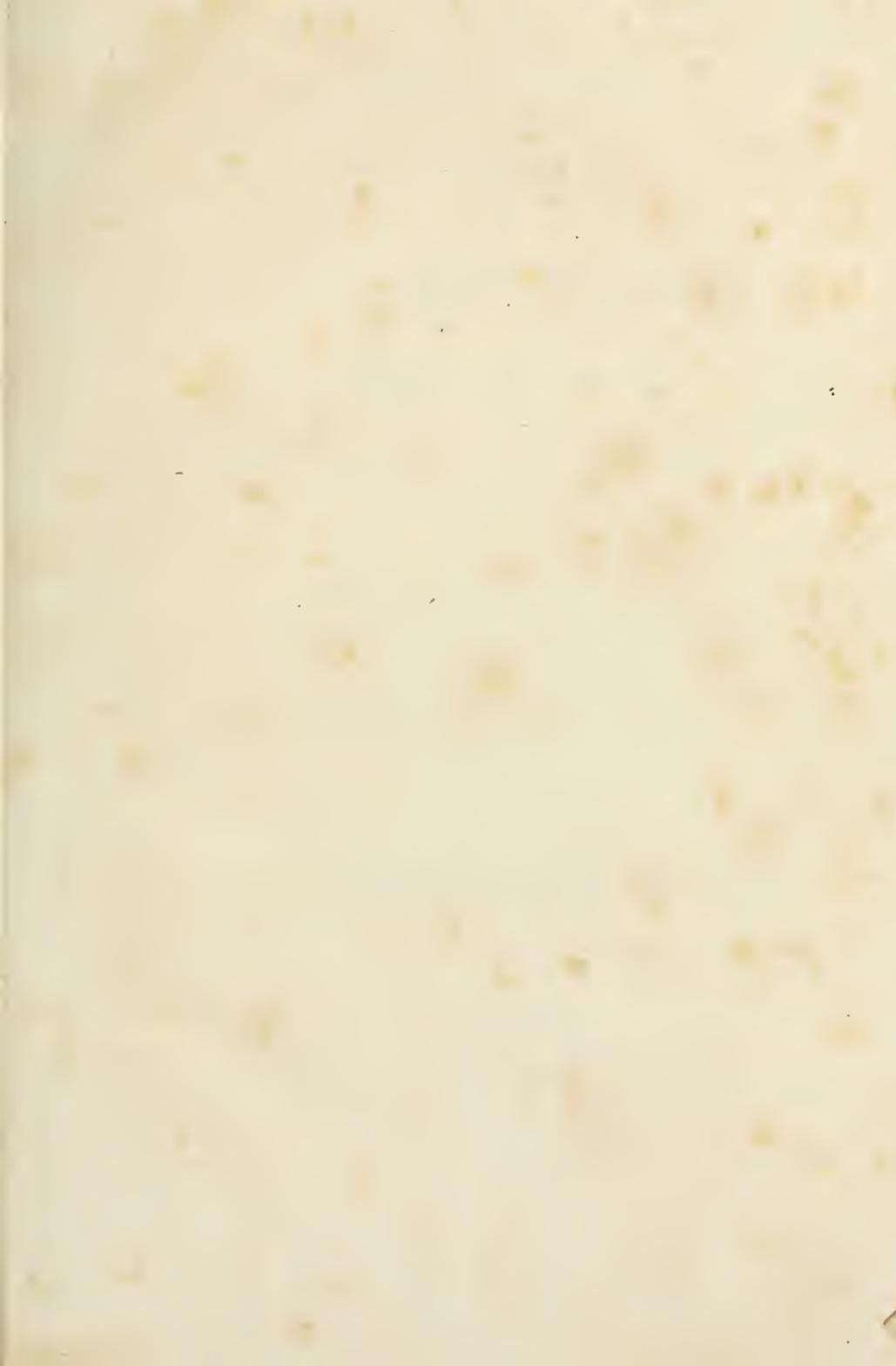
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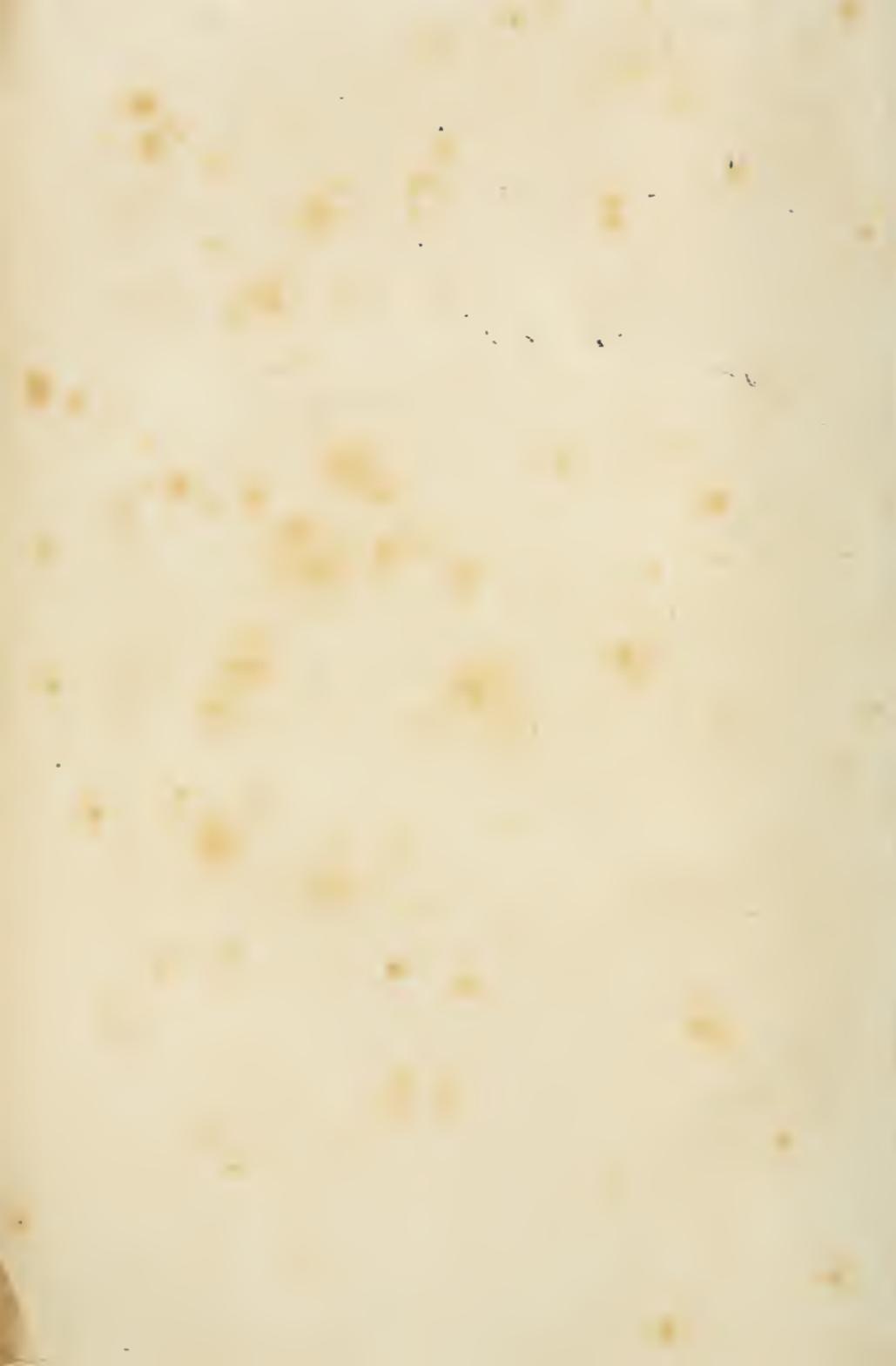
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The history of the origin  
and first ten years of the









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THE  
HISTORY  
OF THE  
ORIGIN  
AND  
FIRST TEN YEARS  
OF THE  
*British and Foreign*  
BIBLE SOCIETY.

—◆—

BY THE  
REV. JOHN OWEN, A. M.  
LATE FELLOW OF CORPUS CHRISTI COLLEGE, CAMBRIDGE,  
RECTOR OF PAGLESHAM, ESSEX,  
AND  
ONE OF THE SECRETARIES TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

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VOL. II.

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“And I saw another Angel fly in the midst of Heaven, having the everlasting  
Gospel to preach unto them that dwell on the earth, and to EVERY NATION,  
AND KINDRED, AND TONGUE, AND PEOPLE.” Rev. xiv. 6.

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AND BY ALL OTHER BOOKSELLERS.

—◆—  
1816.



THE  
HISTORY  
OF THE  
*BRITISH AND FOREIGN*  
BIBLE SOCIETY.

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PART II.



CHAPTER II.

1810—11.



THE affairs of the Society in that portion of the East to which the attention of its conductors had been principally directed, assumed an appearance, in the course of the years 1810 and 1811, which gave them a character of importance, and which entitle them, in this part of the History, to a more particular and detailed narration.

The reader has already been informed of the political disabilities and restraints to which the

PART II. friends of the Institution at Fort William were  
 CHAP. subjected, with regard to the patronage and  
 II. encouragement of its plans in British India.  
 1810-11. During the continuance of these impediments to  
 an open and avowed co-operation, recourse was  
 had to such measures as, without engaging the  
 attention, and thereby exciting the displeasure,  
 of the Government, might rescue the plan of  
 translating the Scriptures into the languages of  
 the East from the extermination with which it  
 was threatened.\*

The Baptist Missionaries at Serampore, who, from the period of their settlement in India, had, in addition to their missionary labors, occupied themselves in translating and printing the Scriptures, with a degree of talent, assiduity, and disinterestedness of which there have been few examples, continued their exertions, through this feverish interval of discouragement and perplexity, without deriving any other benefit from the liberal intentions of the British and Foreign Bible Society, than a nominal recognition as Members of the Corresponding Committee, and such protection as its friends at Fort William were enabled unostentatiously to extend to their important, though depreciated occupation. In what degree the publicity given to that recognition through the "Proposals †" for translations, promoted the credit, and by consequence

\* See Chap. v. p. 52.

† Ib. 52.

augmented the resources, of the Baptist Missionaries, it would not be easy, nor is it very material, to decide. Pecuniary contribution is not the only, nor the most effectual assistance which can be furnished to a public undertaking; and although, from difficulties which have been already described, the grants in favor of Oriental translations had not for a considerable time the intended operation, yet such aid was administered to these valuable laborers, as, under the circumstances in which they were placed, could not but have proved very advantageous to the progress of their work.

On the 1st of January, 1807, the reduction of the College of Fort William took place; and with their respective appointments of Provost and Vice-Provost expired those obligations by which the Rev. Mr. Brown and Dr. Buchanan were officially restrained from ostensibly promoting the translation and distribution of the Scriptures. As this was an event which had been for a long time anticipated, these excellent men had made every provision in their power to supply the loss which would accrue to sacred literature from the dispersion of so many learned natives; and also to render their release from official restriction conducive to the propagation of Christianity on a scale of greater publicity and extent than had hitherto entered into the

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PART II. contemplation of its friends and promoters in  
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On the termination, therefore, of the Collegiate engagements, Mr. Brown and Dr. Buchanan unitedly “ resolved to encourage individuals to proceed with their versions, by such means as they could command; and to trust to the contributions of the public, and to the future sanction of the Government, for the perpetuity of the design. They proposed, at the same time, not to confine the undertaking to Bengal alone, or the territories of the Company; but to extend it to every part of the East, where fit instruments for translation could be found. With this view, they aided the designs of the Baptist Missionaries in Bengal; of the Lutheran Missionaries in Coromandel, belonging to the Society for Promoting Christian Knowledge; and of the other Missionaries in the East, connected with Societies in England and Scotland: and also patronized those Roman Catholic Missionaries in the South of India, whom they found qualified for conducting useful works.”\*

Things had reached this point, when, from a desire to concentrate as much as possible the various efforts for promoting Christianity in the East, and to restore to the common undertaking

\* Buchanan's Christian Researches, Introd. p. 6.

that *unity* which the reduction of the College had so unhappily destroyed, an Association was projected, under the title of "The Christian Institution." As the design of this Institution originated in the expanded views which Dr. Buchanan entertained of evangelizing the East, it will be proper to introduce the account which he has given of its nature and object.

"Early in 1806, in the view of the translations of the Scriptures ceasing in the College of Fort William, Dr. Buchanan resolved to devote whatever influence he possessed in his official character as Vice-Provost of the College, to the aid of the translations in the hands of the Baptist Missionaries, and to endeavour to excite as much of public interest in their favor as possible. For this purpose, he drew up 'Proposals for a Subscription for translating the Holy Scriptures into the following Oriental languages: Shanscrit, Bengalee, Hindóostanee, Persian, Mahratta, Guzerattee, Orissa, Carnata, Telinga, Burman, Assam, Bootan, Tibet, Malay, and Chinese;' containing a prospectus of Indian versions, and observations on the practicability of the general design: signed by the nine Baptist Missionaries, and dated Mission House, Serampore, March, 1806. That paper was composed entirely by Dr. Buchanan, part of it from materials furnished by the Missionaries. But as it was apprehended that the name "Baptist" might not be auspicious

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to the design, in the general view of the public, Dr. Buchanan did not admit that word, but designated them ‘ Protestant Missionaries in Bengal.’ Copies of the ‘ Proposals’ were liberally distributed, both in India, and in England. To some of those distributed in England was prefixed a frontispiece, representing a Hindoo receiving the Bible, and ‘ bending to the Christian faith.’ Copies were also transmitted to almost the whole of the principal Civil Officers, and to many of the Military Officers in the Honorable Company’s service throughout Hindoostan, from Delhi to Travancore ; many of whom had never heard of the Serampore Mission before. Dr. Buchanan obtained permission, at the same time, to send the Proposals, in his official character as Vice-Provost of the College, free of expense, to all parts of the empire ; and he accompanied them, in most instances, with a letter from himself. The design received encouragement from every quarter : and a sum of about 1600*l.* was soon raised for the translations ; to which the late Rev. D. Brown contributed 250*l.*”

Without undertaking to pronounce on the wisdom or the practicability of Dr. Buchanan’s design, it must at least be admitted, that it argued, in its projector, a mind vigorous and comprehensive, and laudably intent on pressing into the service of Christianity all the resources which were accessible, and all the instruments which

could be employed. To him it appeared, (whatever it might to others,) that such an Institution, extending itself through so many parts of Asia, would become possessed of many stations and agents over which the East India Company, and their Oriental Government, could exercise no vexatious control; and that, should the Baptist Missionaries be removed, (an event at one time apprehended,) the translation of the Scriptures might still be carried on by persons in connection with that Institution.

Intelligence of the formation of the Christian Institution was officially announced by its President, the Rev. Dr. Buchanan, to the Committee of the British and Foreign Bible Society, in a letter, dated September 22, 1807; and the concurrence of the Society, in the support of its translation department, was respectfully and warmly solicited. But the Committee, adhering to the principles on which the resolution of July 23, 1804, was founded, determined to suspend their judgment on every other plan, till it should have been finally ascertained, whether the object of that resolution could be accomplished, by bringing the parties included in it into mutual co-operation, and establishing a Corresponding Committee in India, combining erudition and influence on the one part, with vernacular knowledge and patient industry on the other; and reflecting at the same time in its constitution as

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near an image as circumstances would allow, of the Parent Committee in Great Britain. Actuated by these considerations, the Committee of the British and Foreign Bible Society declined the proposed connection with "the Christian Institution:" and it would not perhaps be asserting too much, to say, that to the steadiness with which they adhered to their resolution, in this and every other instance of similar trial, may be, under God, ascribed, if not, the origin of the Bible Societies now existing in India, yet at least the liberal\* basis on which those Societies have been established, and the harmony with which all their operations are conducted.

In the mean time, while things were taking the course described, subsequently to the reduction of the College at Fort William, the Rev. David Brown, to whom the sentiments of the Committee of the British and Foreign Bible Society were thoroughly known, continued to correspond with them on matters which regarded the advancement of the Society's object, as the organ of communication from the presumed Corresponding Committee. In his letter of April 28, 1808,

\* The Seventh Regulation of the Calcutta Society is as follows:

"That Christian Ministers of *all persuasions*, who shall aid this Institution, be entitled to attend and vote at all Meetings of the Committee; but that no person deriving any emolument from the Society shall have that privilege."

Mr. Brown detailed the measures, at that time either in operation or in prospect, by which it was confidently hoped that the object would be effectually and extensively promoted. From the account contained in this dispatch it appeared, that arrangements were made, by which "correct editions of the Scriptures, in Hindoostanee, Persian, and Arabic, might be expected from the Rev. H. Martyn, at Dinagepore, assisted by his coadjutors Sabat, from Arabia, and Mirza; from Lucknow." "The Mayalim, Cingalese, Malay, and Telinga, (it was stated,) would be ably conducted in Malabar, Ceylon, and the Coast;" while "the Missionaries at Serampore" were spoken of as "qualified to proceed with Bengalee, Mahratta, Shanscrit, Burman, Chinese,\* and per-

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\* With what justice this was affirmed of the Baptist Missionaries, as it respects the Chinese, may be learnt from the following honorable testimony borne to their merits in that department, by the Governor General, Lord Minto, in his College Speech, delivered at Fort William, Feb. 27, 1808, only two months preceding the date of Mr. Brown's letter.

"If I have not passed beyond the legitimate bounds of this discourse, in ranging to the extremity of those countries, and to the furthest island of that vast archipelago in which the Malay language prevails, I shall scarcely seem to transgress them, by the short and easy transition thence to the language of China. I am in truth strongly inclined, whether regularly or not, to deal one encouraging word to the meritorious, and I hope not unsuccessful effort, making, I may say, at the door of our College, though not admitted to its portico, to force that hitherto impregnable fortress, the Chinese language. The means, we all know, that, in the present circumstances, can be em-

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haps some other dialects of India." It was added, as a probable expectation, that "in a year or two there would be found competent translators into every Oriental tongue." The improvement which had taken place in the

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ployed in that difficult undertaking, are very inconsiderable. The honor is so much the greater to those whose enterprize seems already to have opened at least a prospect of success. Three young men, I ought, indeed, to say, boys, have not only acquired a ready use of the Chinese language, for the purpose of oral communication, which, I understand, is neither difficult nor rare among Europeans connected with China; but they have achieved, in a degree worthy of admiration, that which has been deemed scarcely within the reach of European faculties or industry; I mean, a very extensive and correct acquaintance with the written language of China. I will not detail the particulars of the Examination which took place on the 10th of this month at Serampore, in the Chinese language, the report of which, however, I have read with great interest, and recommend to the liberal notice of those whom I have the honor to address. It is enough for my present purpose, to say, that these young pupils read Chinese books, and translate them; and they write compositions of their own in the Chinese language and character. A Chinese press, too, is established, and in actual use. In a word, if the founders and supporters of this little College have not yet dispelled, they have at least rent and admitted a dawn of day through that thick impenetrable cloud; they have passed that *oceanum dissociabilem*, which for so many ages has insulated that vast empire from the rest of mankind. Let us entertain at least the hope, that a perseverance in this, or similar attempts, may let in at length upon those multitudes the contraband and long forbidden blessings of human intercourse and social improvement.

I must not omit to commend the zealous and persevering labors of Mr. Lassar, and of those learned and pious persons

means and facilities of accomplishing translations, and which is principally to be traced to the causes already assigned, is thus described :

“ When the proposal for translations into fifteen languages was first circulated, the laborers were few in number, and confined to one small Society. They are now spread over all India ;\* and translations are proceeding with good effect, under the management of able scholars, who are duly qualified for the work.”

“ This happy beginning,” adds Mr. Brown, “ could not have advanced beyond the threshold, without the fostering care of the British and Foreign Bible Society, † whose most seasonable

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associated with him, who have accomplished, for the future benefit, we may hope, of that immense and populous region, Chinese versions, in the Chinese character, of the Gospels of Matthew, Mark, and Luke, throwing open that precious mine, with all its religious and moral treasures, to the largest associated population in the world.”

*Extract from Lord Minto's College Speech, Feb. 21, 1808.*

\* The reader will of course regard this language as *general*, and expressing not so much an *absolute*, as a *relative* state of translation labors in India. In this qualified sense it is perfectly sustained by the circumstances with which it stands connected.

† The statement contained in this passage has been somewhat harshly treated by Professor Marsh, as though it affirmed what had not been the fact. The Professor regards the expression as applying exclusively to the works *already produced*, and

PART II. supplies animated the hopes and endeavours of all  
 CHAP. concerned in this desirable undertaking.”

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The evidence which this document afforded of real progress in the system of Oriental translations, appeared to the Committee of the British and Foreign Bible Society so satisfactory, that, speedily after the receipt of it, viz. on the 2d of January, 1809, they determined to appropriate to that object an annual sum of 1000*l.* for three successive years.

The spirit in which the Society's grants to India were made, may be inferred from the tenor of those letters with which their notification was usually accompanied.

In the author's official communication of the grant in June, 1807, the sense of the Committee is thus expressed :

“ The Committee would by no means have you understand, that their designs of aiding you in this glorious work have terminated with the donations which they have hitherto granted. On

thereby to the Baptist translators, while the context plainly determines it to relate to *the system of Translations carrying on by the different parties specified in the enumeration*, of which the Baptist Missionaries formed but one, though certainly the greatest and most efficient proportion. If this distinction be attended to, and due regard be had to the particulars related in the preceding account, it will scarcely be thought, by any candid mind, that the language employed by Mr. Brown is too strong.

the contrary, they consider your undertaking as vast and progressive; and it is their unanimous determination to sustain you in prosecuting it to the utmost of their ability, by liberal, and successive supplies."

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This encouragement was renewed, in similar, or even stronger terms, on occasion of the grant for three successive years. The dispatch in which the author officially announced it to the Rev. Mr. Brown, concludes as follows :

"Assure yourself, my dear Sir, and your excellent colleagues, that the Committee of the British and Foreign Bible Society witness, with inexpressible gratitude and pleasure, the zealous, prudent, and efficient manner in which the business of translating and printing the Holy Scriptures throughout India appears to have been planned and advanced; and they are unanimously determined to support you in the further prosecution of this truly Christian undertaking, by every aid that can be derived to it from their funds, their exertions, and their prayers."

The effect of such communications on the minds of those who were struggling against obstacles of no common description, may be easily imagined. And when it is considered, that grants were reiterated as often as they seemed to be required, and that these grants were represented as only the pledges of future and still greater contributions, there will be no difficulty in accounting

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for what is said of “ the fostering care of the British and Foreign Bible Society,” and of those “ seasonable supplies” which animated the hopes and endeavours of all concerned in its benevolent “ undertaking” for the welfare of British India.

At length, after a series of delays and obstructions, arising from causes which it would answer no good purpose now to investigate and expose, the object so long desired and so perseveringly urged by the Committee of the British and Foreign Bible Society, was happily accomplished. On the 12th of August, 1809, George Udney, Esq. the Rev. D. Brown, T. Thomason,\* Dr. Carey, W. Ward, and J. Marshman, met by appointment; and having taken into consideration the Society’s Resolution of July 23, 1804, and the several communications which had taken place between its Secretary and the Rev. Mr. Brown subsequently to that period, unanimously constituted themselves a Corresponding Committee, of which George Udney, Esq. should be the Chairman, the Rev. D. Brown the Secretary, and James Alexander, Esq. the Treasurer.

The Corresponding Committee, thus definitively organized, proceeded to make such arrangements as the charge which they had accepted appeared to them to require. It was determined at the

\* By a Resolution on the 2d of January, 1809, the Rev. T. Thomason was nominated to succeed the Rev. Dr. Buchanan, who had returned to England.

meeting in which the formation of the Committee took place, that measures should be adopted for carrying forward approved translations in the Arabic, Persian, Hindoostanee, and Telinga languages; beside those which were in the hands of the Serampore Missionaries. This determination was followed by a direction to their Secretary to open communications with Tranquebar, Tanjore, Bombay, Cochin and Ceylon; and by a Resolution to hold half-yearly meetings, for the purpose of receiving Reports, and transmitting information to the British and Foreign Bible Society.

Such were the indications of wisdom and energy with which the Corresponding Committee entered upon its important career. Its organization was an era in the religious history of India. From that time the operations relative to the translation and distribution of the Scriptures put on a regular form; and proceeded to excite, as we shall have occasion to see, that attention in various directions, which terminated in obtaining for the British and Foreign Bible Society a decided and general support.

The interval between the primary meeting of the Corresponding Committee and the first Monday in January, 1810, to which it adjourned, was very advantageously employed in an interchange of communications between the Secretary, Mr. Brown, and the parties with whom he had been

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PART II. instructed to correspond. The reader will be  
 CHAP. able to form a judgment of the extent to which  
 II. encouragement was held out by the Correspond-  
 1810-11. ing Committee, in the name of the British and  
 Foreign Bible Society, on perusing the following  
 circular, addressed to the Rev. Dr. John, of Tran-  
 quebar.

“ Rev. Sir,

*Calcutta, Oct. 2, 1809.*

“ The British and Foreign Bible Society have been pleased to institute a Committee of Correspondence at Calcutta, and have sent out large sums, for the purpose of promoting translations of the Holy Scriptures into the Oriental languages, and for publishing editions of the same. I am directed by the Corresponding Committee to invite your co-operation, and to transmit to you the inclosed minutes. We understand that a Tamul edition of the Scriptures is much wanted, and also that you have at Tranquebar a Tamul press. It is requested that you will be pleased to communicate fully on this subject: first, respecting the need of a Tamul edition of the Holy Scriptures; secondly, respecting the means for carrying it into effect; thirdly, respecting the probable expense, and the number of copies you would advise for an edition. It is particularly requested that you will be pleased to report on this subject in the beginning of December next; and to suggest whatever you think may forward the views of the

British and Foreign Bible Society, the Reports of which will be regularly sent to you. PART II.  
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(Signed) D. BROWN.

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To this, and similar addresses, very gratifying replies were received from the Rev. Dr. John, at Tranquebar, the Rev. C. Pohlé, at Trichinopoly, and the Rev. Messrs. Kohloff and Horst, at Tanjore; all of whom were Missionaries in connection with the Society for Promoting Christian Knowledge: they severally expressed their joy and gratitude on being invited to co-operate in so important a work. “I have received” (says the venerable Dr. John) “your official letter of the 2d ult. with the highest and most heartfelt pleasure, and sympathize fully with the grand and blessed object of the honorable British and Foreign Bible Society; and accept of the invitation of the respectable Corresponding Committee, to unite with them in obtaining that great object, which I will joyfully do, as my poor abilities may permit.”

“I am very sensible” (says the excellent Mr. Pohlé) “of the honor so kindly intended to be bestowed upon me, in the hope of my compliance with the object of your kind invitation; as also of the great importance of the undertaking, to the glory of God, and the salvation of souls, to be promoted by the knowledge of truth, which is to be conveyed to them from its principal source, the Holy Bible, in their native languages: I shall

PART II. not fail to offer up my poor prayers to the throne  
 CHAP. of grace; and if, in that respect, I can be of  
 II. any use, as also by my advice to my younger  
 1810-11. brethren at Tanjore, and so can conveniently  
 co-operate with them, I shall readily do it." In  
 like manner, the Rev. Messrs. Kohloff and Horst  
 greet the communication made to them through  
 their senior, Mr. Pohlé. "With the most lively  
 emotions of joy and gratitude," (they say,)  
 "we adore the loving-kindness and mercy of  
 our dear Lord, who hath disposed the re-  
 spected Bible Society to afford us their benign  
 assistance for diffusing the divine light of the Holy  
 Scriptures among so many thousands of souls,  
 who are perishing for lack of knowledge. May  
 the Lord crown the pious designs of that worthy  
 Society with the most ample success, and them-  
 selves with righteousness, life, and glory ever-  
 lasting!" The communications with Cochin and  
 Bombay led to information respecting the Malay-  
 alim version of the Gospels, on which the Cor-  
 responding Committee were afterwards enabled to  
 proceed with effect. It is due to General Macau-  
 lay, at that time British Resident in Travancore,  
 and Sir James Mackintosh, Recorder of Bombay,  
 to state, that their co-operation was readily grant-  
 ed, and proved extremely useful. To the former  
 the Society's obligations were much greater than  
 his modesty would allow them to be stated. He  
 took, from the first, the design of printing the Ma-

Malayim Scriptures, under his protection; and by his exertions and influence, materially contributed to its advancement and success.

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In addition to these interesting communications, the Secretary had obtained distinct reports of the progress made in the Telinga\* New Testament, under the care of the Rev. Mr. Desgranges, at Vizagapatam, and of the Arabic, Persian, and Hindoostanee, under the Rev. H. Martyn, at Cawnpore. The former of these, Mr. Desgranges, a pious and indefatigable Missionary from the London Missionary Society, was diligently employed in effecting a translation of the Testament into the Telinga, with the assistance of Anunderayer,† a converted Brahmin, to whom that

\* The following statement, from Dr. Buchanan, will throw light upon the languages of Hindoostan, to which reference is so frequently made.

“There are five principal languages spoken by Hindoos in countries subject to the British Empire. These are the *Hindoostanee*, which pervades Hindoostan generally; and the four languages of the four great provinces; viz. the *Bengalee*, for the province of Bengal; the *Telinga*, for the northern Sircars; the *Tamul*, for the Coromandel and Carnatic; and the *Malayalim*, or *Malabar*, for the Coast of Malabar and Travancore.”

*Dr. Buchanan's Researches*, p. 82.

† For particulars of the conversion of Anunderayer, see the Seventh Report of the British and Foreign Bible Society. Appendix, No. 42.

Dr. John says of him, “Though I could have recommended him long ago, either in Madras or Tanjore, for a worldly em-

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language was familiar, and who was represented by his employer to have engaged in the occupation of translating the Scriptures "with all his heart and soul." The latter, the Rev. H. Martyn, one of the Company's Chaplains, and a man in whom talents of the very first order were united with the most persevering application, and both were consecrated by the most exalted piety, was, with the assistance of Sabat,\* the Arabian, and Mirza Fitrut, the Persian, preparing translations of the Holy Scriptures into the Arabic, Persian, and Hindoostanee. The fastidious taste of this con-

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ployment, either in the Mahrattian or Telinga, he seems quite averse to it, and wishes very much to be employed only in the service of the church."

\* Mirza Fitrut is a native of the dominions of the Great Mogul, and possesses a high character for his abilities and industry.

Sabat is well known through Dr. Buchanan's interesting account of his conversion; and his qualifications for the work of translation may be judged of by the following testimony:

"Every day's experience" (observes Mr. Martyn) "gives me deeper and deeper convictions of Sabat's inestimable value. Perhaps there is not a man living that can do his work as he does it."

"He is" (says Dr. Marshman) "a most consummate Arabic and Persic scholar."

The subsequent apostasy of Sabat, however it may impeach his *moral* character, makes no change in the estimate of his *literary* qualifications.

summate scholar and conscientious Christian would not allow him to precipitate the publication of those versions for which he had made himself responsible to God and the church. His report of the progress made in these several works is characterised by the modesty and caution which a mind capable of appreciating the magnitude and delicacy of such undertakings would naturally discover. In his two coadjutors, and particularly in Sabat, Mr. Martyn felt that he had instruments, on whose qualifications for their respective employments he might safely depend. With reference to the Hindoostanee, and his assistant in that department, Mr. Martyn states, "The person whose assistance I was most anxious to obtain, has once more joined me; and I am now willing to hope, that the word of God may be presented to the natives of India, so as to be intelligible to the generality of readers, yet not clothed in a language that might invite contempt."\* Referring to the Arabic, and the accomplished Arabian

\* The following passage from Mr. Martyn's Report will show more particularly the caution and judgment with which he proceeded in his task of preparing this version.

"The Hindoostanee Testament has been finished some time, and submitted to the inspection of a variety of persons in different parts of the country: but the opinions formed of the work have not hitherto appeared to justify its publication. I am perfectly convinced of the inutility of attempting to please all; yet I thought it better to withhold from the press what

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in whose hands it was placed, Mr. Martyn observes, "Conceiving it to be the object of the Bible Society, in communicating to the East the treasure they once derived from it, not merely to offer their support to their parent churches, but to invite the fastidious Mahomedan to review the sacred law which he supposes abrogated, I think that we shall be neglecting our present opportunities, if, with such an instrument as Sabat in our possession, we do not make an attempt, at least, to send forth the Scriptures in a style which shall command respect, even in Hujd and Hejaz."

"And now," (adds Mr. Martyn, in concluding his Report,) "hoping for the blessing of God on these our endeavours, and the prayers of Christian

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longer experience, and the possession of more efficient instruments might enable me to send forth in a form more calculated to give general satisfaction. But I confess that I am far from being sanguine in my expectations on this head: and you, who are aware of the discrepancy of opinion which prevails on the subject of the Hindoostanee, will not wonder at my apprehensions. The grammar of the language is nearly fixed by Mr. Gilchrist's learned and useful labors, but it is still difficult to write in it with a view to general utility; for the higher Mahomedans, and men of learning, will hardly peruse, with satisfaction, a book in which the Persian has not lent its aid to adorn the style: to the rest a larger proportion of Hindoostanee is more acceptable. The difficulty of ascertaining the point equally removed from either extreme, would be considerably lessened, were there any prose compositions in the language, of acknowledged purity."

people, we humbly request permission to assure the Society, through you, of our constant prayer for them; that, while they are thus seeking to make known to all nations, through the Scriptures, the mystery of the Gospel, according to the commandment of the everlasting God, He himself may be with them, to guide their counsels, direct their efforts, and give them perseverance in the great and glorious undertaking, till 'the earth shall be full of the knowledge of the Lord, as the waters cover the sea.'"

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Such were the communications elicited through the active measures presented by the Corresponding Committee on the 12th of August, 1809. The first half-yearly meeting, at which this business was to be reported, was fast approaching, when an event took place, which, from its influence on the affairs of the Corresponding Committee, and its advantageous operation on the public mind, as it respected Christianity in India, deserves to be particularly related.

On the 1st of January, 1810, the Rev. David Brown, at the conclusion of a discourse, delivered in the Old Church, at Calcutta, addressed his congregation in the following terms:

"It has been usual for us (through a long period back) to begin the new year with a recollection of past mercies: to begin, as it were *anew*, our Christian race, and to start afresh

PART II. for the prize, stirring up our hearts to persevere  
 CHAP. in every holy purpose, that we may abound more  
 II. and more in the work of the Lord, and finish our  
 1810-11. course with joy. And as nothing can be more  
 animating to a real Christian than to hear what is  
 going forward in the earth to the glory of Christ,  
 we have generally noticed the progress which  
 true religion is making in the earth, and the means  
 employed for the diffusion of it in India.

“ I have, on a former occasion, mentioned the  
 British and Foreign Bible Society, instituted in  
 the year 1804, the exclusive object of which is,  
 to promote and assist the circulation of the Scrip-  
 tures both at home and abroad;—and for this  
 purpose they have established a Corresponding  
 Committee in this country, to aid them in trans-  
 lations, and to forward their general views.

“ Accounts have also lately been received from  
 the coast, of the prosperity of the English Missions,  
 particularly that of Tanjore, where thousands are  
 adding to the church of Christ continually. In a  
 new district, six congregations have been lately  
 raised: but the laborers are few, and, what I  
 particularly wish to bring forward at this time,  
 and to press upon your attention, is, the dearth of  
 the Holy Scriptures; it amounts to nearly a fa-  
 mine of the word; and I now call upon you, who  
 have so lately been distributing, with liberal hand,  
 the bread that perishes, to the necessitous poor,  
 to devise in your hearts, how you may dispense

the bread of life to the many thousands of the Israel of God; who are totally destitute of that heavenly manna, which fills your hearts with food and gladness, and which constitutes your comfort, and riches, and happiness.

“ But I shall read to you the letters. The Rev. Messrs. Kohloff and Horst write thus from Tanjore, November 17, 1809.

‘ We are in the utmost want of Tamul Bibles, and likewise of Portuguese, though not to the same extent. The number of native Protestants belonging to the Tanjore Mission alone, including the Tennevally District, amounts nearly to twelve thousand, none of whom (the native teachers excepted) have any Old Testament, and not one in two or three hundred has even the New Testament. Almost all the men, particularly to the south of Tanjore, can read, and are very eager after books.

‘ If only every tenth person among them had a copy of the Holy Scriptures, we should soon see the Word of Christ dwelling in them richly, in all wisdom, and his saving knowledge spread among their heathen and popish neighbours.’

“ The venerable Mr. Pohlé, the senior of the English Missions at Trichinopoly, makes a similar representation of the wants of his extensive Mission: ‘ I should be happy,’ says he, ‘ if, for the first time, I could but be furnished with thirty

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PART II. Tamul Bibles, (Old and New Testaments,) and  
 CHAP. fifteen Portuguese.’  
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“ On hearing this account, methinks some of you (whose hearts are wont to devise liberal things) are saying within yourselves—But, what can we do? How can we meet the affecting necessities of a people prepared to the Lord, and languishing for lack of knowledge?

“ My brethren, you will rejoice to hear that it is in your power to send forth the word of life to this desiring people; and you will rejoice, I am persuaded, to begin the new year by proclaiming the joyful sound through the regions of Tanjore. The Mission has been established one hundred years; and this your act will crown it with a jubilee, and make it truly to them ‘ the acceptable year of the Lord.’

“ The Rev. Dr. John of Tranquebar states, in a letter dated November 15, the means of supplying the Word of God in the Tamul tongue to Christian natives of the Coast.

‘ We have, in our Danish Mission, a second and corrected Tamul edition of the Old, at four, and of the fourth edition of the New Testament, at one pagoda, or three sicca rupees. Of these editions, together with school and other religious books, we can give only a set gratis to our schools, and to our catechists, and schoolmasters, in our town, and in the different small congrega-

tions in the neighbouring districts in the Tanjore country. The same we have done, at the request of the English Missionaries, for their Missions at Tanjore, Palamcottah, Trichinopoly, Vepery, Cuddalore, and Negapatam.'

“ The pious and generous charity of the Bible Society for granting the treasures of the Holy Scriptures to the natives freely, as a present, comes now in the most seasonable time. Five hundred of the Old Testaments, in quarto, and three hundred of the New, in Tamul, in octavo, beside the sets of the New Testament which may be had in the Vepery Mission, are still in our stock at Tranquebar; and we shall be most happy to offer them to the disposal of the Corresponding Committee, and shall also undertake with pleasure a more extensive distribution among the Christians, Heathens, and persons of any religion in all the countries where the Tamul language prevails and is spoken.

“ The Portuguese Old and New Testament would also be most acceptable, and a blessing, not only to Portuguese Protestants, but also to many Roman Catholic Padres and Christians at Madras, St. Thomé, Sadras, Pondicherry, Cuddalore, Porto-Novo, Tranquebar, Tanjore, Manar, Ceylon, and, in short, in all the other chief places unto Goa and Bombay. Many of the Roman Catholics are not so averse to the reading of the

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PART II. Bible as before and many even request copies  
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‘ Of the Old Testament we can dispose of six hundred at three pagodas, or nine sicca rupees.

‘ Of the New Testament we have only one hundred and fifty at one pagoda.’ This will be a great and seasonable relief.

‘ May our gracious Lord reward and bless this most beneficial institution of the Bible Society, and the Corresponding Committee, with the most desirable success, that all friends of Christ may be rejoiced, by seeing that the light of the Gospel now pervades many more nations than before, with the best effect to their salvation.’

“ I am persuaded, my brethren, after what you have heard, it is unnecessary for me to trespass longer on your time. You will begin the new year with this labor of love, and you will be blessed in your deed. Five hundred Tamul Bibles may be purchased for somewhat less than 8000 rupees. Let us not say, ‘ But what are they among so many?’ These will furnish a Bible to every twenty-four persons among the 12,000 Christians in Tanjore. I need only add: subscriptions will be received by the Rev. Mr. Thomason, who will also circulate subscription papers, with information concerning the British and Foreign Bible Society, to those who wish for it.

“ And may that God who crowneth the year with his goodness, prosper this beginning! May he prosper our affairs, our families—our souls, and particularly this undertaking! We conclude with the solemn prayer of Moses, the man of God: ‘ Let thy work appear unto thy servants, and thy glory unto their children. And let the beauty of the Lord our God be upon us; and establish thou the work of our hands upon us. Yea, the work of our hands, establish thou it.’ ”

The immediate consequence of this appeal, was, a subscription towards furnishing the Christians of Tanjore with the Tamul Scriptures. At the head of the list appeared the name of the Commander-in-Chief, Lieutenant-General Hewitt, for 2000 rupees; and the sum subscribed by the 31st of January, on which day it closed, amounted to 9000 \* rupees. But the ulterior and still more important consequence was, the interest which it excited in favor of Christianity among the Europeans of consideration in Calcutta, and the sanction which it obtained for the distribution of the Scriptures among the converted natives of the East.

\* The following List, as transmitted by Mr. Brown, may not be unacceptable to the reader.

“ *Calcutta, Jan. 1, 1810.*

“ Subscribed to the British and Foreign Bible Society, for

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In reporting this event, and the steps which led to it, to the British and Foreign Bible Society, Mr. Brown thus expresses himself: "The affecting situation of 12,000 native Protestant Christians in Tanjore could not fail to impress the Committee with the deepest interest on their account. As the funds remaining unappropriated in their hands, were inadequate for the purchase of the Tamul Bibles, which were offered for sale, a subscription for the purpose was opened on New Year's Day, which has been liberally supported. This will diffuse joy and gladness through a wide region, and realize some of the descriptions of Isaiah: 'The mountains and the

the purpose of distributing the Tamul Scriptures in Tanjore, through the Corresponding Committee at Calcutta:

<i>Sicca Rupees.</i>		<i>Sicca Rupees,</i>	
Lieut. Gen. Hewitt . . . .	2,000	Rev. T. Thompson . . . .	200
Lieut. Col. Carey . . . . .	200	— D. Brown . . . . .	200
Sir John Royds, Knight . . .	200	R. M. Bird, Esq. . . . .	200
Sir W. Burroughs, Bart. . . .	200	A Lady, by Rev. D. Brown	150
John Lumsden, Esq. . . . .	200	Mr. Templeton . . . . .	160
Sir John D'Oyley . . . . .	200	— Myers . . . . .	100
J. H. Harrington, Esq. . . . .	200	— Gardiner . . . . .	100
G. Udny, Esq. . . . .	300	— Brandt . . . . .	20
R. C. Plowden, Esq. . . . .	250	— Torkler . . . . .	50
J. Thornhill, Esq. . . . .	500	— Wallis . . . . .	50
A Lady, by the Rev. T. Thomason . . . . .	600	— Da Costa . . . . .	150
R. Downie, Esq. . . . .	320	— Hulleman . . . . .	100
Rev. J. Parson . . . . .	300	A Friend, by Rev. D. Brown	200
— H. Martyn . . . . .	200	James Alexander, Esq. . . .	200
— D. Corrie . . . . .	200	Mr. Longsheeth . . . . .	100
— T. Thomason . . . . .	200	Mr. and Mrs. Bryant . . . .	50
		W. Egerton, Esq. . . . .	100

Closed on the 31st Jan. 1810; 35 Subscribers, 9000 Rupees."

hills shall break forth before you into singing, and all the trees of the field shall clap their hands:’”—and, the writer adds, what it is important to remark: “*The inquiry suggested by the British and Foreign Bible Society, concerning an edition of the Tamul Scriptures, led to this discovery of the nakedness of the land.*”

Encouraged by this dawn of public support, and by the openings which appeared for acceptable labor in the several stations to which their circulars had been addressed, the Corresponding Committee now proceeded to the adoption of measures of larger enterprise, and greater publicity, than any to which they had hitherto resorted. The principal of these, was, the establishment of “a BIBLIOTHECA BIBLICA.” This Institution consisted of two departments, a Bible Repository, and a Translation Library.

The *Bible Repository* was designed to contain Bibles and Testaments, for general accommodation, in all languages, both European and Asiatic, to be disposed of at moderate prices. The want of such a repository may, in some degree, be inferred from the fact, that, at the time when it was projected, not a copy of the Scriptures in the original, or a Bible in the French language, was to be purchased in India: and its importance, both as it respected India, and other parts of the world, was obvious, from the consideration, that the Port of Calcutta is the annual resort of multi-

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PART II. tudes, from all quarters, for the purposes of  
 CHAP. trade; of Armenian Greeks, from the Archipe-  
 II. lago; of Arabians, Jews, Turks, and Malays:  
 1810-11. "some of almost every nation under heaven."

To many of these it was naturally thought that a copy of the Scriptures might prove an invaluable treasure, and that through them copies might be introduced into their respective countries, and thus the oracles of the Christian faith might obtain a general circulation among the nations of the East.

The *Translation Library*, which composed the other department of the *Bibliotheca Biblica*, was intended to contain the Scriptures in their original tongues, lexicons, grammars, works on Biblical criticism, and, in general, all such books as are calculated to facilitate and perfect the labors of translators.

The Institution, in both its parts, was proposed to be placed under the auspices of the British and Foreign Bible Society; and its concerns were to be administered by the Corresponding Committee.

For this judicious and effective instrument, the Corresponding Committee, and the British and Foreign Bible Society, were indebted to the sagacious and enterprising mind of the Rev. D. Brown; and, as it appears to be constituted for permanence, it will stand as a monument of his zeal and wisdom, to excite the gratitude, and provoke the emulation, of posterity.

In the mean time, steps were taken for purchasing and distributing Tamul Bibles; for acquainting the Military Chaplains at Berhampore, Dinapore, Benares, Cawnpore, Agra, and Meerut, with the plan of the Bible Repository, and inviting their general co-operation; and for encouraging translations of the Holy Scriptures, by whomsoever undertaken, if approved by competent judges.

The effect of these measures was highly favorable to the interest of the British and Foreign Bible Society. They had the tendency to raise the drooping spirits of some pious individuals, who had almost begun to despair of any thing effectual being done for the cause of Christ in India: to others they added strength and invigoration, by affording them immediate assistance, and holding out the prospect of supplies of the Holy Scriptures, as the exigences of their native congregations might require them: while in the minds of a third class they awakened attention to an object which they might otherwise have been led to neglect, and pointed out to their talents for philology, and for the cultivation of the Oriental languages, a sacred and honorable employment.

In support of these observations, many striking testimonies might be adduced. The truth of the *first* will sufficiently appear from the following pertinent and serious reflections, on the part of

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PART II. the Rev. Mr. Thompson, of Madras, dated Feb.  
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1810-11. “ The Committee will allow me to congratulate and rejoice with them on the fair prospect of a blessing thus opening upon India, through their labors, from its subjection to England. Hitherto it cannot but have occurred painfully to every serious mind, if it had pleased the Lord in his providence to have dispossessed us, as others before us, of our dominions, how little would have remained to show that a people, blessed with the light of the glorious gospel of Christ, had once borne sway in this land. The word of God, in the languages of all India will be an enduring monument of British piety and liberality, for which thanks and praise will be given to God of many to the latest generations.”

The grateful declarations of the pious ministers at Tanjore, Messrs. Kohloff and Horst, (dated April 21, 1810,) confirm the *second* observation. Their acknowledgment is as follows :

“ With the most fervent gratitude we, and those among our Christians that have been apprised of it, acknowledge and revere the pious solicitude of your worthy Committee for the spiritual welfare of our flocks, and for the conversion of the Gentiles on this coast, which has prompted you so liberally to dispense unto these poor natives the invaluable treasure of the word of God.

Rest assured, worthy Sir, that this generous contribution for the relief of the spiritual wants of the Tamulers, hitherto unparalleled among the European gentlemen in India, will be amply repaid by the acquisition of many souls to the kingdom of Christ, and by the heavenly joy which the pious and liberal contributors will feel, when so many saints, brought to Jesus by the divine Word of Salvation distributed unto them by your Committee, shall hail them and you as the authors of their everlasting bliss!"

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The *last* observation was pertinently illustrated in the conduct of the late Dr. Leyden, Professor of Hindoostanee in the College of Fort William, whose studies in philology, undertaken without any such object, were, through the attention thus excited to the translations of the Scriptures, consecrated, in a certain degree at least, to the promotion of sacred literature. In consequence of the general encouragement held out by the Corresponding Committee to works of that description, the Professor tendered his services, and those of his Pundits, to translate the Gospels into the several dialects of the Malayan Archipelago. On this project more hereafter will be said: it may suffice, in this place, to have mentioned it as an evidence of what it was intended to prove, and to add, that the undertaking, so far as Dr. Leyden was concerned, together with many others of great literary impor-

PART II. tance, fell to the ground, by the sudden and  
 CHAP. lamented decease of that illustrious scholar.  
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1810-11. Nor was the influence of these measures confined to those who professed the Christian faith; and on whom, therefore, the Scriptures might be regarded as having a just claim to attention and respect. In one instance, at least, at a subsequent period, it extended to a native Hindoo of high consideration; and extorted from him (though an unbeliever) a very friendly address to the British and Foreign Bible Society, together with a handsome contribution to its funds. The address is of so extraordinary a complexion, that the author will gratify the curiosity of the reader by giving it insertion.

*“ To the Committee of the Bible Society.*

“ Honorable Sirs,

“ I am no Christian, nor wish to be one, as my own pure religion, which we call Reestobe, or the Worship of one Eternal God through a Saviour, whom we call Guroo, or Krishnoo, is enough for us, if we could do the duty incumbent upon us well; and I think a good and real Christian and a Hindoo Reestobe are the same; also I think Christ and our Krishnoo are one person. About twenty-eight years ago, one Ram-surumpal set up a new profession at Bengal, and

drew a great number of people after him, by miraculously healing the sick without medicine: with him I had many secret conversations; and he told me, that Jesus Christ, or the true one, came out from the true God, but that his commands have not yet been obeyed by mankind, and especially by the Hindoos, that therefore he (Ramsurumpal) came down from heaven to give a true explanation to the Hindoo, and all other nations. The said Ramsurumpal gave me eighteen orders, and told me, if I obeyed them, I should get well in time from a bad disorder, which an European doctor had not been able to cure. He advised me also to give five hundred rupees towards building the new church in Calcutta, which I did; and he told me that, in Europe, and in this country, and in every other country, a proper Committee will be formed for inculcating the worship of one God, and instructing men not to do evil; also that all governments will give permission to promote the cause of the real God, and of his own Word. I understand you have now established a Committee in Europe, and I hope one will be established in our country, who may try the books of the Hindoos, and put them in a right way, as they now err grievously from the ways of godliness; and almost in every country there are new professions, as Nanok, Hubar, &c. in our own country: but there has been

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PART II. no proper head or overseer of them. I beg leave  
 CHAP. to send 100 Benares sicca rupees for the Bible  
 II. fund, which I hope the Committee will accept for  
 1810-11. the public use. Any information the Committee  
 may require about Ramsurumpal, or about our  
 religion, I shall be happy to give them.

I am, Honorable Sirs, &c.

(Signed) JOUNARAIN GHOSHAUL."

Benares, April 26, 1810.

The circumstance which led to this tribute of respect and co-operation from one who professed that *he neither was a Christian, nor wished to be one*, was, the loan of one of the Society's Reports on the part of a gentleman to whom this native had applied for information respecting the Christian religion; and it deserves attention, that, "on being pressed by the arguments urged for the supreme importance of Christianity," the Hindoo "excused himself by saying, he thought, if it were so, the British Government would have made the Christian religion known to their subjects in this land."\* The justice of

\* The account which the Rev. D. Corrie, one of the Company's Chaplains, at that time stationed at Chunar, gives of this singular occurrence, is as follows:

"I have lent the Report for 1809, to some of my neighbours here; among others to a gentleman who has exchanged several letters with a native of Benares, who applied to him lately for information respecting the Christian religion. This

this reflection, so frequently, and, for a considerable time, fruitlessly urged by the late inestimable Dr. Buchanan, has at length been acknowledged; and, by the institution of an Ecclesiastical Establishment, and the facilitation of Christian Missions, a remedy has, it is hoped, been provided for that evil which for so many ages disgraced the religious character of our Oriental Administration.

It now only remains to describe the proceedings adopted by the British and Foreign Bible Society on the extraordinary turn of prosperity which their affairs had experienced at Calcutta.

No sooner had the intelligence been laid before its conductors, than they unanimously determined

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native has acquired a considerable fortune, in some employment under our Government; in which it was necessary for him to read and write in English. On being pressed by the arguments urged for the supreme importance of Christianity, he excused himself by saying, he thought if it were so, the British Government would have made the Christian religion known to their subjects in this land. This objection he urged in a variety of ways, and here the discussion ended. On receiving the Report for 1809, the above gentleman sent it to his native friend, with an intimation that, if he chose to subscribe, any money sent to me would be duly remitted. In answer to this, he sent an address to the Bible Society, written by himself, and now in my possession, requesting it might be corrected; which was done, retaining his own expressions as much as possible. A fair copy of this he signed, and sent in a cover to the Bible Committee, London, which I inclose."

PART II. to act in a manner becoming the circumstances  
 CHAP. in which their Corresponding Committee. were  
 II. placed, and the serious responsibility which the  
 1810-11. Members of it had incurred by the measures  
 which have just been described.

The grant of 1000*l.* annually, which had been made in 1809, was immediately doubled, and renewed for the three succeeding years. Directions were given for procuring a printing press, and fount of Tamul types, together with a considerable quantity of printing paper for the Missionaries at Tanjore, whose want of these articles was affectingly represented; and a large supply of materials for the edition of the Malayalim Scriptures which were printing at Bombay. The plan of the Bibliotheca Biblica was highly approved; and it was resolved to give it effectual patronage, by assisting its several departments. With a view to stock the Bible Depository, an assortment of the Scriptures in the original and the modern languages, was ordered to be forwarded without delay, notwithstanding the supplies which had been previously sent out. Provision was made, with similar promptitude, for procuring, at the Society's expense, such works as might assist the labors of translators: and the foundation of the collection was laid in a valuable copy of Walton's Polyglott, gratuitously presented by the late Thomas Hammersley, Esq., at that time a Member of the

Committee, and afterwards complimented for this act of munificence and other signal services, with the distinction of an Honorary Life-Governor of the Institution.

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Such was the state of the British and Foreign Bible Society as it respected India in the year 1810. The era of prejudice and opposition to the truth seemed now to have expired; and every thing indicated the appearance of a new and better order of things. The overtures of the Corresponding Committee were every where met with demonstrations of cordial approbation.\* The majority of the Chaplains on the civil, and all on the military, stations concurred in the measures recommended by the Committee, and promised it their cordial support: and but one sentiment appeared to prevail among those who

\* It will be recollected, that the opposition to the translation of the Holy Scriptures was principally confined to certain members and advisers of the Bengal Government: a disposition to favor such undertakings existed in various other quarters, and only wanted a favorable opportunity to show itself. This assertion is confirmed by the following testimony of Dr. Buchanan.

“ Although the Government of Bengal withdrew its patronage, most of the individuals in every part of India, whose support was then secured, being satisfied that the simple translation of the Holy Scriptures must ever be a measure utterly devoid of objection, have continued steady friends to the undertaking to this day.”

*Apology for Christianity, p. 69.*

PART II. had been consulted, whether lay or clerical,  
 CHAP. Ministers of the Establishment or Missionaries  
 II. from European Societies;—a conviction of the  
 1810-11. utility of the plans proposed through the Cor-  
 responding Committee, and a resolution to aid  
 them by a vigorous and persevering co-operation.  
 The words of Mr. Brown on the occasion shall  
 conclude this account.

“ The clamour against the Bible having subsided, the Bible Society begins to be known in India; and though heretofore its progress has been slow, and scarcely perceptible, the time seems to be near at hand, when it will be very generally supported by all ranks of our countrymen in the East.”

It will now be proper to turn our attention to what was going on in other parts of the world, with a view to the advancement of that object to which the operations of the British and Foreign Bible Society, and its Auxiliaries, both foreign and domestic, were invariably directed.

The European continent gave no indications of remarkable progress during the course of this year. It was, however, easy to collect from the accounts transmitted, that the cause was not stationary, nor the prospects in any respect discouraging.

The Society at Berlin was able to announce the completion of its edition of the Polish Scriptures, amounting (as has already been stated)

to 8000 Bibles, and 4000 extra Testaments. While the accomplishment of this object demonstrated the vigorous faith and persevering activity of the Berlin Society, whose means were limited, and whose difficulties were inconceivably great, it evinced, at the same time, the salutary influence of that co-operation which it received from the Parent Institution in London. Of 1600*l.* (the total expense of the work,) the Berlin Society derived 960*l.* from this source; besides a loan of 300*l.*: and by this seasonable aid, in conjunction with its own exertions, it was enabled to provide a treasure of inestimable value, for a numerous, inquiring, and indigent people. Through the enterprising diligence of the Berlin Society, an active communication had for some time past been opened with the province of Lithuania, whose spiritual wants and temporal circumstances have already been described. At the instance of the British and Foreign Bible Society, a Committee was formed at Königsberg, consisting of some highly respectable characters, both lay and ecclesiastical. Encouraged by a donation of 300*l.* this Committee resolved to print an edition of the Lithuanian Bible. Still, however, the measure remained in suspense, on account of the extreme poverty of the inhabitants, from whom the necessary funds were to be raised. Information to this effect drew forth the further liberality of the British and Foreign Bible Society, in an ad-

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ditional grant of 200*l*. The author has taken occasion to remark, and it may not be improper to repeat the observation in this place, that the grants of aid from the British and Foreign Bible Society were regulated by a reference to the disposition of the parties to *exert themselves*, as well as to the state of indigence in which they might happen to be. The grant in question was considerably promoted by the manifestation of such a disposition ; as will appear from the following extract :

“ Mr. De Schœne, Counsellor of State, and President of the Consistory in Prussian Lithuania, who is a very pious, worthy man, will exert himself to the utmost of his power, to further the undertaking, not only in the Prussian, but (as far as his influence extends) in the Russian part of Lithuania. Upon the whole, be assured, that neither I, nor my associates, shall be wanting in zeal and activity to furnish the Lithuanian nation with the inestimable treasure of the word of God in their own tongue, which is so greatly wanted, and so absolutely necessary to make men wise unto salvation, through faith which is in Christ Jesus. *We feel the utmost willingness to do whatever we can. But we want the means.*”

The prosecution of inquiries into the state of the Scriptures in the Russian Empire, led to some further discoveries of great interest, with regard

to the religious wants of the people in the Baltic provinces of Livonia and Esthonia. The poverty of the peasants was represented as extreme; to many of them a Bible was said to be unknown, and by most of them unattainable; and though it appeared that the principles of infidelity had infected the minds of many, yet several pious clergymen, schoolmasters, and proprietors of estates, were disposed to assist in distributing the Scriptures;\* and there was peculiar encouragement for their distribution, inasmuch as, for the last forty years, almost every individual had been taught to read. This intelligence was accompanied by the following affecting appeal :

“ In a case where there are four hundred thousand families ; I say,—FOUR HUNDRED THOUSAND FAMILIES, without a Bible ; something, I trust, will be attempted for the cause of God.”

Such a representation was not lost on the Committee of the British and Foreign Bible Society. It was immediately determined to encourage the establishment of a Livonian Bible Society: and a grant was made of 600*l.*, (augmented, in the ensuing year, to 1000*l.*) in order to promote the accomplishment of this object; and to forward, in the mean time, as a temporary

\* The Unitas Fratrum, or Moravians, numbered among their own connection, in these provinces, in 1810, not less than 17,500, whom they had reason to consider as either truly pious people, or seriously inquiring after the way of salvation.

PART II. measure, the printing of an edition of the Scrip-  
 CHAP. tures in the Livonian and the Esthonian dialects.

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1810-11. The conductors of the British and Foreign Bible Society regarded this connection with an anticipation of effects and consequences, which, it will appear from the subsequent parts of this narrative, was not to be literally realized. To our short-sighted apprehension, it seemed as though the entrance of the Bible Society into the Russian dominions, would lie through these provinces; and that in them would be erected the first Establishments for propagating the Scriptures among the inhabitants of that part of the Continent. But in this, as in so many other transactions of moment, God's thoughts were not our thoughts, neither were His ways our ways. It was in His purpose that another avenue should be opened for the introduction of the Society into Russia; and that the honor of planting Auxiliaries to it in the provinces should be reserved for a Parent Institution in the capital, enjoying the patronage of the Sovereign, and concentrating within itself the energies of the Empire.

While, however, it is admitted, that the communications with Livonia and Esthonia did not proceed with the desired expedition, or produce the results expected from them, it cannot be denied, that they materially assisted in forwarding the general object; and particularly, that they prepared the ground for those Establishments,

the successful erection of which it will be our pleasing duty, in their proper place, to record.

In Germany, Switzerland, and other parts of Europe, both continental and insular, the cause was making a silent, but effectual progress, amidst the confusion and disasters occasioned by a wide-spreading and desolating war.

Not to dwell on other places, Sicily and Malta began to experience the benefits of the Institution, and to exhibit very gratifying evidences both of its activity and its usefulness.

“The distribution of the Italian Testaments” (says a correspondent at Messina) “has exceeded my expectations, from the pressing and anxious desires of all ranks of people to obtain them. I have had, at my house, from the prince to the poor laborer, soliciting them; and have also received letters and messages from people of the first respectability in this place, begging to be favored with this inestimable volume: in short, they have met with a most extensive circulation.”

A very advantageous connection had been formed with Malta, in 1808, through the diligent and pious exertions of the Rev. W. Terrott, at that time Chaplain to Sir Alexander Ball, the Governor of the Island. It had pleased God to make the conversation of Mr. Terrott eminently useful to Dr. Naudi, a Physician and Professor of Chemistry in the College of La Valette; and

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the consequence was, the acquisition of an agent in the person of Dr. Naudi, who, from his religious connection as a Catholic, and his literary character as a Professor, had it in his power to subserve, with good effect, the designs of the Society, not only in Malta, but also generally, both in the Mediterranean and the Levant.

By the zealous activity of this excellent man, together with the Rev. Mr. Laing, Secretary to the Governor, George Yeoland, Esq., and some other friends of the Institution, (after Mr. Terrott's departure for England,) a judicious and effective circulation of the Italian Testaments was promoted in Malta, Sicily, and the islands of the Archipelago.

In 1809, when the first distribution was made, the Testaments were stated to have been generally well received, and in some places "with incredible eagerness." As an encouragement to the Members of the Society, "to continue their holy and divine undertaking," it was reported, on the same respectable authority, that the Testaments had "done remarkable good" in the island of Malta.

In the further development of their effects in 1810, it appeared, that they had found their way into private houses, and had engaged the serious attention of the Priests. Many fathers of families assured the Society's correspondents, that, since they had received the Italian New Testament, "they had not ceased to read it; and to relate, with the greatest satisfaction, to their

wives and children, the truths and remarkable facts which it contains." And a country priest, who, as is the case with the greatest part of his fraternity in the island, was but imperfectly acquainted with the Latin language, and "who loved to preach to the people," affirmed, with amiable simplicity, that he found "much greater eloquence in his sermons, and much more attention in his auditors, upon having previously read a chapter of the New Testament, than when he had studied the books of the holy Fathers, and commentaries which he possessed." It adds not a little to the value of this interesting anecdote, to know that this country priest did not satisfy himself with perusing the New Testament for the improvement of his own character, and the better discharge of his sacred functions, but that he applied for many copies of a treasure he so greatly prized, "on behalf of his parishioners."

Such effects as these on "masters of families," and "country priests," were among the best evidences of the Society's general usefulness: they afforded a rational ground for hoping that the fermentation thus happily commenced would proceed, till the whole mass of the Maltese population should become leavened; and that ignorance and superstition be effectually removed, by which they have been so long oppressed and degraded.

America was in the mean time advancing with

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PART II. rapid strides towards the organization of Bible  
 CHAP. Societies through her principal settlements. To  
 II. the five States in which Institutions of this de-  
 1810-11. scription had been previously formed, were  
 now added those of South Carolina, Maine,  
 and Georgia, whose capitals became the seats  
 of as many Bible Societies, taking their denomi-  
 nations from the State for which they were re-  
 spectively established.

The addresses of these several Institutions to the Parent Society in London, were all conceived in the same spirit of Christian unity and brotherly love, by which those of their predecessors in the same holy career had been distinguished. To the British and Foreign Bible Society they uniformly ascribed their origin: they approached it "with feelings of respect and regard almost filial;" and professed to view it "in the light of a parent, whose example they considered it as their highest honor to follow." It is but justice to the British and Foreign Bible Society to add, that these testimonies of affection and respect were duly appreciated, and met with correspondent returns. Of this assertion it may be a sufficient proof to state, that a donation of 100*l.* was promptly transmitted to each of the Societies above enumerated, together with a letter of congratulation upon their establishment and their prospects.

It is due to the Georgia Bible Society to

observe, that the pecuniary grant was in their case made against the express declaration of their unwillingness to subtract from the funds of the Parent Institution. “Munificent” (they say) “as is your Establishment, you have other objects sufficient to employ all your income; and we have too often experienced the liberality of the people of this State, to doubt, for a moment, that our funds will be equal to our expenditure.”

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The conductors of the British and Foreign Bible Society, without questioning the sincerity of this declaration, or doubting either the judgment or the liberality of the parties to whom it referred, were still of opinion, that the offering which they were accustomed to make to other Trans-Atlantic Bible Societies in their infancy, should not be withheld from the Georgia Bible Society, for any considerations upon which that Institution had professed to decline it. Experience had taught the conductors of the British and Foreign Bible Society, that the wants of such an Institution are, for the most part, very imperfectly estimated, in the dawn of its establishment; and they seemed to discover, in the following statement, a prospect of demand upon the Georgia Bible Society, which confirmed the propriety of a pecuniary donation.

“There are two circumstances which particularly call for such an Institution in Georgia. By the exertions of several denominations of

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Christians, an attention to religion has been excited in various parts of the State, which, a few years since, were noted only for their profligacy and immorality; and Bibles are there eagerly sought for, where lately they were despised. We wish also to extend the consolations of the Gospel to the *Blacks* among us. The attention that has been paid to their religious instruction has been richly rewarded. In every part of the State there are many of them who profess the religion of Jesus, and live in conformity with its precepts. To the different churches in this city alone there belong no less than *sixteen hundred and ninety-four* communicants, who are people of colour. Many of these, it is true, reside on the adjoining plantations, but attend as often as possible on the Sabbath, and *generally* whenever the Lord's Supper is administered. To these no present could be more acceptable than the Gospel of Jesus."

There is something particularly gratifying to the Christian mind in the contemplation of such transactions between nations, separated from each other by intervening seas, and rendered but too frequently angry competitors by questions of relative policy and merely secular interest. On the only question which the British and Foreign Bible Society involves, that of promoting in concert the universal circulation of the Holy Scriptures, all differences of opinion as to other matters were merged in general unanimity. The

bands of concord were equally felt on both sides of the Atlantic: and Great Britain and America were seen associated, through the mediating offices of the British and Foreign Bible Society, in a system of co-operative exertions for promoting the interests of that kingdom which is not of this world.

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The tendency which such a communication had to draw forth the kindest affections of the nations so associated, towards each other, has been often adverted to; and numerous occasions will yet be afforded for bringing it again into view. In the demonstration of this effect, no people to whom the British and Foreign Bible Society has extended its services, have exceeded the inhabitants of the United States of America: and the following extracts from the address of the Georgia Bible Society, before quoted, will serve to show how strongly the feeling of gratitude and attachment prevailed in that country at the period which we are now describing.

“ While the good that has *directly* flowed from your excellent Institution is immense, it has also been the means of exciting Christians in all parts of the world to form similar Societies, which regard it as their parent. From this distant land, the blessings of thousands who were ready to perish, but who were enlightened by the Sacred Scriptures, distributed according to

PART II. the plan first proposed by you, shall descend  
 CHAP. upon your heads; and long after we are dead,  
 II. the names of the founders and promoters of  
 1810-11. your benevolent Society shall be repeated with  
 affectionate gratitude by our descendants."

" May the Lord continue to bless your exertions! Many prayers here rise for the prosperity of your Society. Many hearts are interested in its welfare. May it, and the Institutions to which it has given birth, prove an eminent mean of introducing that last and glorious reign of the Prince of Peace, to which the hopes, the expectations, and the desires of the pious, have so long looked forward!"

While foreign countries were seconding in this manner the designs of the British and Foreign Bible Society, and extending its influence and operations, through similar Institutions established among themselves, and supported in the main by their own exertions and resources, the Committee of the Parent Society in London were pursuing, with no less zeal and diligence, the measures which related to the general administration of its concerns.

Intent on supplying those wants which their investigation had brought to light, and on meeting the applications which they had taken so much pains to encourage, they both printed and distributed copies of the Scriptures in the lan-

guages most generally required, on a scale adapted to the progressively increasing demand.

The success which had attended the first edition of the Italian Testament, was considered as justifying the adoption of stereotype; and plates were accordingly cast, in order that copies might be furnished, in sufficient numbers, and without any delay, as new emergencies might appear to require them. The completion of the New Testament in the Irish and the Manks languages, at the commencement of the year 1811, enabled the Society to enter upon the experiment proposed to be made through the former, and to supply the existing and well ascertained want of the latter.

It was matter of satisfaction to the Committee, to learn, from so eminent an Irish scholar as the Rev. Dr. Neilson of Dundalk, that, so far as he had examined the Testament in that language, he had found it very accurate, and that he had no doubt of its being generally intelligible. Of its reception and circulation sufficient evidence will appear in its proper place.

The Bishop of Sodor and Mann, upon receiving intelligence that the impression of the Manks Testament was ready for delivery, circulated a notification to that effect, among the clergy of his diocese, and accompanied it with a request that subscriptions might be made according to the number of copies required. The result of this step was an immediate application from the

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PART II. Bishop, through his Episcopal Registrar, the  
 CHAP. Rev. T. Stephens, for 1,326 Testaments, which  
 II. were as promptly supplied, at reduced prices,  
 1810-11. with a view to the accommodation of the poor.

Several exertions of a miscellaneous nature might be specified, as carrying into effect the benevolent designs of the Society, through new and hitherto neglected channels. Among others may be mentioned the attention so kindly and liberally paid to his Majesty's revenue cutters, and to other small craft, which had generally been overlooked, as lying without the limits of religious or moral consideration. To Captains William Blake and John Hopkins, the Society was indebted for the first suggestion of supplying vessels of this description with copies of the Holy Scriptures.\* These diligent officers, stationed on the service at Milford Haven, presented a petition on behalf of the crews of twenty revenue cutters, under their inspection, amounting to 618 men. The prayer of this petition was very cheerfully granted; and from that time, attention was regularly paid to the wants of persons thus occupied in the principal rivers, and on different stations along the coast.

About the same period, the Committee took

\* This object is likely now to be more completely and beneficially accomplished through the plan of "Marine Bible Associations," by means of which "sailors may procure the Holy Scriptures on the easiest terms, not only for themselves and families, but even for disposal in foreign countries."

into their consideration the state of the British prisoners in France; and 100 Bibles and 500 Testaments were, by favor of the Transport Board, accordingly dispatched to France, in August 1811, for the use of these unfortunate captives. This act of humanity was duly respected by the French Government; and a letter, addressed by direction of the Minister of Marine, in the month of November ensuing, reported, that the Bibles and Testaments designed for the British prisoners of war in France, had been safely received, and should be properly distributed among them. The measures of which this was the commencement, continued to engage the attention of the Society during the war; and supplies of the Sacred Scriptures were afterwards sent, on a large scale, through a similar indulgence on the part of the Transport Board, to the eleven depôts of British prisoners in France.

It would be an act of injustice to neglect the opportunity which the mention of these circumstances affords, of bearing testimony to the readiness with which not only the Transport Board, but every department of the Government Service, has manifested to facilitate the operations of the British and Foreign Bible Society.

A similar tribute is due to the East India Company, for various acts of accommodation and kindness. In the spring of the year 1811, they granted the Society permission to ship a

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press, Tamul types and paper, designed as a present for the Missionaries at Tanjore,\* *free of freight*; and they have acted towards the Society, on many other occasions, with a spirit of liberality and accommodation, which deserves to be gratefully and honorably recorded.

Nor did the conductors of the Society want either encouragement or support, while prosecuting, with so much cost and exertion, this labor of love. The zeal of the British public kept pace with the progress of the notoriety which was given to the plan and proceedings of the Institution; and the effects of that zeal were satisfactorily displayed in the continued liberality of former contributors, and in the addition of many new and promising Auxiliary Establishments. These latter appeared under the respective designations of "the Swansea," "the Uttoxeter," "the Bishop Wearmouth," "the Neath," "the West Lothian," "the Rotherham," "the Uxbridge," "the Cornwall," "the Weymouth," "the Liverpool," "the Huddersfield," and "the Montrose, Auxiliary Bible Societies;" beside four respectable branches to that of Manchester, in the towns of Bacup, Knutsford, Bury, and Warrington.

Of these new Institutions many particulars might be stated, if the limits of this work would permit, not uninteresting to the reader, and re-

\* In connection with the Society for Promoting Christian Knowledge.

flecting no little credit on the parties to whom their production may be instrumentally ascribed. Debarred this satisfaction, the author must content himself with expressing, in general terms, how much the cause was indebted to many individuals, whose services will not be known till they are recompensed in the great day of final and universal retribution. The spirited exertions made by the Cornwall Society cannot, indeed, with propriety be passed over. This Society, of which an amiable young Nobleman, Viscount Falmouth, very readily accepted the Presidency, remitted, as its first year's contribution, the sum of 915*l*. Such a return from a part of the country in which the mass of the population is composed of the laborious and dependent classes, argues a degree of vigor and liberality, which claims for the Cornwall Bible Society no ordinary distinction.

It may be worthy of observation, that "the Swansea Auxiliary Bible Society" was the first Establishment of that description, which was formed in Wales; and "the Uxbridge," in the county of Middlesex.

The formation of the "Liverpool Auxiliary Bible Society" was not accomplished without efforts, in which judgment and perseverance were put to no ordinary exercise. When the fact is stated, that the author was engaged in an occasional correspondence of nearly two years, with a view to this event, and that, in the course of that corre-

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spondence, he addressed not only the leading Clergy, but also every Member of the Council, individually, the reader will have little difficulty in conceiving, what must have been the duties of those who had to organize the local measures, and to bring about the establishment of the Society. It may not be irrelevant to observe, that those measures were concerted with great discretion; and with a proper regard to the rank of Liverpool, and the character of the Institution with which it was about to be connected. This remark applies to the proceedings in general; and it may be illustrated by observing, that the Mayor and the two Rectors subscribed the address, requesting the attendance of the Secretaries of the Parent Institution, and that such marks of respect were shown them, as nothing could have prompted but a strong attachment to the cause in which their services were required.

The establishment of a Bible Society at Liverpool was, under all the circumstances, an event of considerable importance. Liverpool had been dishonored in the eyes of the British nation, and of the world, for the share it had taken in the slave-trade, and for the pertinacious adherence of many of its inhabitants to the principles of that odious traffic, when persons the most interested in its continuance had been driven, either by conviction or by shame, to renounce it. Apart, therefore, from every consideration of the

rank, wealth, and commercial influence of this city and port, the record of its past occupation gave to the establishment of a Bible Society, under the auspices of the Mayor, Clergy, and principal inhabitants of the place, no common interest and effect. It ought to be stated, as reflecting great credit on the active benevolence of Liverpool, that, though the Society in that place was formed only on the 25th of March, 1811, and under circumstances of great commercial distress, it was enabled to present to the Parent Society, at its seventh anniversary, on the 1st of May, the very liberal contribution of 1,800*l*.

It is deserving attention, also, that the Auxiliary Societies previously in existence gave, as has been intimated, substantial proofs, by their contributions and their Reports, of vigorous and progressive exertions in favor of the general cause. An inspection of the returns as exhibited in the Annual Reports of the Parent Society, and of the Reports as issued by the Auxiliary Societies themselves, will amply justify this assertion. It would, however, be injustice to the Manchester and the Bristol Societies, to omit recording their eminent services, in promoting the formation of other Auxiliary Societies. The measures which terminated so successfully at Liverpool were considerably advanced by the Manchester Society; which, with a zeal truly meritorious, sent a deputation from its own body to the town of Liver-

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pool, in order to endeavour to excite the co-operation of the clergy, and civil authorities of that place, in the great and glorious cause of divine truth.

To the Bristol Society the cause is indebted, in a great degree, for the production of the Cornwall, and altogether, for that of the Swansea Society. On the effect of their exertions, as they respect Swansea, the Committee of the Bristol Society express their hope, that it may prove "but the dawning of a light, which will gradually diffuse its rays over the whole Principality;" and it is a pleasing consideration to reflect, that the object of that hope, conceived under circumstances of very faint encouragement, has been since, through the blessing of God, substantially realized.

Before dismissing the Auxiliary Societies, it will be proper to remark, that, in addition to the advantage derived from their contributions, they began already to manifest their practical utility, by active co-operation with the Parent Society in the home-distribution of the Sacred Scriptures. It is scarcely necessary to say, how much better qualified they were, both to ascertain the wants of the poor, and to apportion the degree of supply in their several districts, than those would have been, who must depend for their information in these matters upon merely written and transmitted statements. In this view, as well as in

others which have been described, the Auxiliary Societies showed themselves competent to render essential service to the object of the Parent Institution; and it appeared very early after their formation, that they were not lightly attentive to this part of their duty. The Bristol Society was able to report, at the expiration of its first year, a local distribution of Bibles and Testaments to the amount of 4,210; and the Manchester and Salford Society, of 7,034. On this subject, the Committee of the latter Society make the following just and encouraging remarks: "In announcing this fact, for the information of the subscribers, your Committee hail it with welcome feelings, as an evidence of the early prosperity of the Society, and as an auspicious intimation of the final improvement which may justly be expected in the morals of this great and populous town;— then the vast extent of religious knowledge which promises to be thus circulated, shall have become ripened, under the divine influence, into a source of efficacious Christian virtue."

The close of the Report from which this extract is made, breathes so generous a spirit of philanthropy, and evinces so lively an interest in the welfare of the British and Foreign Bible Society, that it may properly terminate this account.

"It now only remains for your Committee, having come to the conclusion of their labors, to

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PART II. renew their hearty congratulations, to every patron  
 CHAP. of good morals, in the towns of Manchester and  
 II. Salford,—to the advocates of brotherly love and  
 1810-11. human happiness,—and to the friends of Christianity generally, on the prosperous advancement and advantageous influence already so conspicuous in the infancy of your Society, and which promise to make it a distinguished instrument in extending the interest of religion and virtue.”

The liberal distribution made by these and similar Societies whose operations had begun to take effect, will help to account for the increased demand upon the Society's Depository, in its seventh year; the amount of Bibles and Testaments issued being nearly 100,000 copies.

While the country at large was thus evincing an attachment to the British and Foreign Bible Society, and so many places and persons of consideration were giving it their decided support, no little industry was employed by those who viewed it with jealousy and alarm, to prejudice the public against it.

In the summer of 1810, the Rev. Dr. Wordsworth made his second appearance as an opponent of the Society, in “A Letter,” of a hundred and fifty-seven pages, addressed “to Lord Teignmouth, President of the British and Foreign Bible Society, in vindication of ‘Reasons for not becoming a Subscriber to that Institution.’” To this elaborate and ex-

and extended diatribe, written with some warmth of temper,\* and calculated, by the station of its author, the massiveness of its bulk, and the pomp and circumstance of its subscription,—implying that it was composed within the walls of “Lambeth Palace,”† and finished on “St. Peter’s day,”—to produce no inconsiderable impression.

To this formidable Letter the Rev. Mr. Dealtry replied, in a volume replete with sound information, solid argument, and acute and eloquent retort. “If” (says Mr. Dealtry, addressing Dr. Wordsworth) “from the 157 pages of your

\* Candor disposes us to ascribe to this cause the unfairness of Dr. Wordsworth, in condemning both the author and Lord Teignmouth for not belonging to the Society for Promoting Christian Knowledge, a Society which, according to Dr. Wordsworth and his associates, was chiefly meritorious for keeping people in the dark about its very existence; and which condemnation might, at the time when Dr. Wordsworth wrote, have been extended with equal, perhaps more justice, to that numerous assemblage, both of clergy and laity, which has, since the Society has changed its policy, been added to the list of its members.

To the same cause must be imputed such unguarded assertions as the following: “Your new sect, made up of all denominations, it is plain, when left to its free course, cannot tolerate, but *must seek to proscribe and exterminate, the Church of England.*” p. 143.

† “Lambeth Palace” is subscribed *three times*; viz. at the end of the Advertisement, of the Letter, and of the Postscript: and the subscription to the Letter runs thus:

“*Lambeth Palace,*  
“*St. Peter’s Day, 1810*”!!!

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pamphlet I were to subtract the observations which are merely personal,—the discussions which are utterly irrelevant,—the multiplicity of bodings, which it is not difficult to make on all subjects,—the mistakes in fact, and the fallacies in reasoning,—the conclusions without proof, and the conjectures without probability,—I cannot but remark, that the argument would be shortened, and its effect diminished, in a degree hardly calculable.\* This description of Dr. Wordsworth's Letter, a description by no means exaggerated, will account for the length into which Mr. Dealtry felt himself compelled to go in his "Vindication of the British and Foreign Bible Society." The discussion having been, for the most part, controversial, both in matter, and in tone, it would answer no good purpose to exhibit it, either in detail or analysis. Of Mr. Dealtry's "Vindication," however, it must be said, that it was a seasonable and masterly publication; it took in the whole scope of the question, and sifted to the bottom all the objections relevant and irrelevant which Dr. Wordsworth and others had advanced; and while it raised the character of the writer, it contributed very greatly to establish the growing reputation of the British and Foreign Bible Society.

\* Vindication, &amp;c. p. 2.

Of Dr. Wordsworth it ought also, in justice, to be said, that, though the apprehensions he entertained of the Society's injurious tendency, led him to construct hypotheses, insinuate surmises, and utter predictions, for which no reasonable ground could be assigned, his book discovers, in some of its pages, the traces of that candor, moderation, and piety, by which he is known to be characterized. The following sentiments will amply justify this representation.

“ After all, let it not be thought, my Lord, that I am ill-disposed to the cultivation of a tolerant spirit, and of charitable opinions and judgments, and friendly offices between Churchmen and Dissenters. I am persuaded, that here also you and I agree in regard to the *end*; and that we differ as to the lawfulness, wisdom, tendency, and practicability, of the means and expedients for the accomplishment of the object desired. I intreat your Lordship to believe, that few subjects of meditation give me more sincere delight and consolation, than to reflect how much, in spite of all our unhappy differences in religious concerns, there yet remains to unite us with them, and to bring us back again to the exercise and participation of kind thoughts, charitable judgments, and the intercommunion and co-operation in offices of friendship and brotherhood towards one another, and to the community of mankind

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at large, created by one common Parent, and made by him of one blood.\*

As Mr. Dealtry's "Vindication" brought the controversy, so far as Dr. Wordsworth was concerned in it, to a close, the author will take his leave of that excellent scholar, diligent pastor, and amiable Christian, by expressing his sincere regret that such a man should have thought it his duty to oppose the Society; and by placing on record the elegant and affectionate eulogium, which his character elicited from his antagonist and friend, Mr. Dealtry, more than a twelvemonth after the controversy had subsided.

"Contempt can never be associated in my mind with the name of Dr. Wordsworth. An acquaintance and friendship of many years standing, long since inspired me with a sincere respect and regard for my distinguished opponent. And notwithstanding our difference of opinion upon this great question, a question on which we still widely differ, I believe I can assure Dr. Marsh, that we never were upon terms of greater kindness than at present. Let me do this justice to the Dean of Bocking. He is a man of learning and piety, and talent: 'he is a scholar, I know him to be such; and a ripe and good one.' Of

\* Letter to Lord Teignmouth, &c. p. 103.

his amiable character, and active benevolence, no person can think more highly than I do. Whether I contemplate him in the duties of his profession, in the circle of his friends, or in the bosom of his family, I am sure to find him in the exercise of those thousand charities, which adorn the Christian character, which add to the sum of public happiness, and bless the privacy of domestic life. Erroneous as his opinions on the subject before us do certainly appear to me, I am yet well satisfied that he delivered the genuine sentiments of his own honest mind, that he acted upon deliberate conviction, and that he is utterly incapable of being influenced by any but the best of motives.”\*

In whatever degree the protraction of this controversy might occasion pain and inconvenience to individuals, to the Society it proved of eminent advantage, by making, not only its existence, but also its principles and operations, more extensively known; and by ascertaining the soundness of the one, and the correctness of the other, before the impartial tribunal of the public.

In the mean time, the conductors of the Society had the satisfaction to witness a progressive accession to the number of its friends and supporters; and to be cheered in their labors by an influx of testimonies to its acceptability and usefulness from different parts of the world.

\* Examination of Dr. Marsh's Inquiry, p. 104.

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They had the pleasure to hear, that in some places the Society's bounty appeared in a crisis of particular extremity, and was greeted with the warmest expressions of gratitude and joy.

“ It is a fact,” (says a correspondent from the Cape of Good Hope,) “ that for some time past not a single Dutch Bible could be got for money; and, what is rather singular, the Rev. Mr. Kicherer came from Graaff Reinet, (nearly thirty days journey from Cape Town,) expressly for the purpose of purchasing Bibles and religious books; and was just about returning into the interior, full of disappointment, when the very seasonable supply from the Society arrived.

The affectionate gratitude with which the Scriptures were received by the objects for whom they were designed, ministered also very highly to the encouragement of those who, through evil report and good report, were prosecuting this benevolent work.

“ About a fortnight since,” (says a correspondent at Plymouth Dock,) “ I received 200 Testaments and 50 Bibles, for the poor soldiers and sailors, and their families, in this place, from the British and Foreign Bible Society. It was soon known; and, in a few days, a great number of soldiers and sailors came to obtain a Bible or Testament. Many poor soldiers' and sailors' wives and widows came; and, with tears falling

down from their eyes, begged that I would give them a Bible. The scene was truly affecting. One poor sailor's widow, who was left with *four* children, begged very earnestly for a Bible. She appeared, from her language, to be an Irish woman. She said, she very much wished to teach her children to read the Sacred Scriptures, but was never able to purchase a Bible. When I gave her one, she cried aloud, and I really thought she would have fainted : after some time, she blessed God, who had put it in the heart of the gentleman to give her a Bible."

"I was amply rewarded for my labor," (says a distributor of the Society's English Bibles and Testaments at the Cape of Good Hope,) "in seeing the cheerful countenances of many poor soldiers, and hearing them speak of the kindness of God, and his care for the poorest of his people. Yes, it is impossible for me to tell you in words, what they expressed by their countenances : tears of joy flowed down their cheeks ; they clasped their hands together, and lifted up their eyes to heaven."

"When our Esquimaux" (says the Missionary Kohlmeister, who carried out the printed copies of the Gospel of St. John to Labrador) "were first informed of it," (viz. what had been done for them,) "they were most deeply affected, and exclaimed, with tears : ' Jesus is worthy of

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thanks, and our friends are worthy of thanks, who love us so much, though they have never seen us; and have printed for us the comfortable words of God, that we might read them in our own language, to our joy and edification.’”

In like manner, the negroes in the West Indies, under the care of the pious Moravian ministers,—of whom it was testified, that some stole time from their rest, in order to learn to read the Bible; and others, to exercise themselves in reading it,—united in testifying their gratitude for the gift of that “best of all books;” adding, “that they did not in the least deserve such humane attention from such good men in England, living at so great a distance from them; but that they would not cease to pray the Lord to bless them, and be their eternal reward.”

With such evidence of the progress of the Society, and so many testimonies of its utility, from rich and poor, bond and free, natives and aliens, the Committee appeared before the great body of its Members, assembled this year, for the first time, in the spacious and commodious hall, at Free-Masons’ Tavern, to celebrate the Seventh Anniversary of the Institution.

Four Prelates honored the Meeting with their attendance, two of whom, the Bishops of Norwich, and of Clonfert, took their seats as visitors, and afterwards became Members, and the former of

them a Vice-President, and active promoter of the Society.

The Report, as prepared and delivered by the President, was replete with interesting matter; and the reflections with which it concluded, were particularly apposite and impressive.

“It is now,” (said the President,) “about two hundred and seventy years since the light of revelation shone with full lustre on this country; for it was then that its inhabitants first obtained the invaluable privilege of perusing the Bible in their own language. The moral and religious effects which have flowed from the use of this privilege, prove, what is in itself most evident, the influence of the Holy Scriptures in promoting the best interests of individuals and society; and hence afford the most solid ground of encouragement to the circulation of them in the greatest practicable extent. It must not, however, be unnoticed, that the encouragement thus held out, points to the performance of a duty, (for surely it is a duty,) of primary obligation in those who have free access to the waters of life, to open channels for conveying their streams to the parched and desolate portions of the earth which they have not yet pervaded; and to remove those obstructions which interrupt their currency. To what extent this has been effected by the British and Foreign Bible Society, is sufficiently apparent from the present and former Reports

PART II.  
CHAP.  
II.  
1810-11.

PART II. of its Proceedings: like the great rivers of the  
 CHAP. earth, which fertilize regions far distant from the  
 II. soil in which they take their rise, it has diffused  
 1810-11. the waters of life to the remotest realms, and has  
 held out an invitation to every accessible part of  
 the globe—‘ Ho, every one that thirsteth, come  
 ye to the waters.’

“ The establishment of the British and Foreign Bible Society will undoubtedly form a distinguished era in the annals of the nineteenth century. It is to the honor of this country to have produced a religious Institution (for such the British and Foreign Bible Society may with strict propriety be denominated) the utility of which has received the most ample and gratifying acknowledgments, both at home and abroad; an Institution, founded on a principle so simple, so intelligible, and so unexceptionable, that persons of every description who profess to regard the Holy Scriptures as the proper standard of faith, may cordially and conscientiously unite in it, and, in the spirit of true Christian charity, harmoniously blend their common endeavours to promote the glory of God; an Institution, which has excited the emulation of thousands to disseminate the knowledge of divine truth, and has given birth to the most extensive and respectable Associations for the express purpose of aiding its exertions, and co-operating in the promotion of its glorious object; an Institution, which se-

cures an adherence to the integrity of its principles, by regulations so precise and defined as not to admit of dubious interpretation."

These sentiments produced, as may be supposed, a considerable effect on the whole assembly; and both those who had labored in the service of the Institution, and those who merely contributed to its funds, or prayed for its welfare, sympathized with each other in emotions of gratitude, and unitedly set up their Ebenezer, saying, "HITHERTO THE LORD HATH HELPED US."

It would have added to the interest excited on that day, if it could have been known, that at the time when the Parent Society was celebrating its anniversary triumphs, the Philadelphia Bible Society was engaged in the same benevolent and delightful employment. This coincidence did not escape our Trans-Atlantic brethren; and their emotions on the recollection of it were (as will appear from the following extract) such as became the mutual relation between the two Societies.

"The Annual Meeting of the Parent Society is held on this day; and it is a pleasing and animating consideration, that, in our humble sphere, our exertions are united with theirs to extend the empire of our Redeemer; an empire infinitely more glorious and durable than any which is acquired by arms and cemented by

PART II.  
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II.  
1810-11.

PART II. blood; an empire, which the knowledge and  
CHAP. influence of the precious truth contained in the  
II. Holy Scriptures is eventually to extend, till it  
1810-11. embrace in its peaceful bosom all the empires  
of the world, and Jesus Christ become King  
of nations as He is King of saints.”\*

\* Third Report of the Philadelphia Bible Society.

## CHAPTER III.

1811—12.

THE details brought forward at the Seventh Anniversary left a deep impression in favor of the Institution. The facts were numerous, and striking; and the use which was made of them in the conclusion of the Report, added considerably to their effect. Every heart appeared sensible of the truth and beauty of the following reflection.

“ It was justly said of the divines who first translated the Scriptures into English: ‘ These, with Jacob, rolled away the stone from the well of life;’ and of the British and Foreign Bible Society it may truly be affirmed, that it has opened channels by which the waters of this living spring have not only flowed to numbers who thirsted for them within the United Kingdom, but have been conveyed to the barren and parched soils of the remotest regions. The thanks and acknowledgments with which the benevolent exertions of the Society have been more than repaid, exhibit the combined expres-

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1811-12.

sion of joy, gratitude, and piety; and must excite correspondent emotions in the hearts of all who peruse them.

“ The utility of the British and Foreign Bible Society has been so experimentally demonstrated, as to occasion an expression of surprise that its establishment should have been deferred to so late an era; and that a nation, professing its belief in the Scriptures, and commanding at the same time the most favorable means of circulating them, should have so long delayed its collective efforts for their universal dissemination. But times and seasons are in the power of God: and those therefore to whom this high duty has now been assigned, considering themselves as his honored instruments for making ‘ known his way upon earth, and his saving health among all nations,’ will ascribe the praise to Him, to whom alone it is due; with devout thanksgiving for his blessing—without which the best intentions, and most persevering exertions to promote even his glory, would be of no avail.”

Influenced by these, and similar considerations, the conductors of the British and Foreign Bible Society resumed, with the commencement of the eighth year, the multifarious duties of their appointment. There was every thing in the retrospect to satisfy, and in the prospect to encourage them. In the language of the Report, they could “ contemplate with heartfelt satis-

faction what the Institution had already accomplished, and look forward with cheering hope to its future and more enlarged employment." How far this anticipation was justified by the event, will appear as our narrative proceeds.

The Berlin Bible Society having, as was mentioned before, completed their large impression of the Polish Bible, together with an additional number of Testaments, it became a matter of grave consideration, on both sides of the water, in what manner they might be most extensively and beneficially distributed. The demand for them was indeed great; and many copies were speedily disposed of in Warsaw, Upper Silesia, and Austrian Galicia: but the scarcity of specie was so severely felt, that it was evident, unless some measures of accommodation were adopted, very few of the lower classes, would become possessed of a copy.

To meet a case of such urgent and affecting necessity, the Committee of the British and Foreign Bible Society directed 1000 copies to be distributed gratuitously, at their expense, by the Berlin Society. Nor did their attention stop here. The Königsberg Committee had approved their zeal by vigorous exertions to supply the numerous Poles in Prussia, and by their laudable resolution to furnish some copies gratuitously to every Polish school in Lithuania. Under these circumstances it was judged ex-

PART II.  
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III.  
1811-12.

PART II. pedient to associate that Committee in the  
 CHAP. work of distribution: and it was accordingly  
 III. determined, that 500 Polish Bibles, and 1000  
 1811-12. Testaments, should be placed at their disposal,  
 for sale or gratuitous distribution, at their dis-  
 cretion: the proceeds from which were to go  
 in aid of a second impression of the Lithuanian  
 Bible.

It now appeared also, that a new edition of the Bohemian Bible had become absolutely necessary. The former impression was totally exhausted; and application had been made for 1500 copies from two quarters only in Bohemia and Moravia. It was at the same time stated, that the parties on whose behalf the application was made, "were extremely poor." This consideration, added to the low state of the Berlin Society's resources, determined the Committee of the British and Foreign Bible Society to encourage a new impression of the Bohemian Bible, to the amount of 5000 copies, by a grant of 300*l*.

The Stockholm Evangelical Society, whose spirited exertions have before been commended, continued to evince a degree of progress in its various undertakings, which reflected great honor on the wisdom, energy, and pious zeal of its conductors. Before the expiration of 1811, this active Association had printed four editions of the Swedish New Testament, amounting to

16,600 copies, together with an edition of the whole Bible, amounting to 5000 copies, on standing types—a thing never before attempted in that kingdom.\* So great was the demand for both, that the Testaments had been rapidly disposed of, and “the whole edition of the Bible had been bespoken long before it was printed.” The Stockholm Society had therefore determined to put a second edition of the Bible, and a fifth of the Testament, to press; and this determination was encouraged, as soon as it was made known, “together with the lamentable deficiency of means” for carrying it into immediate execution, by a grant of 200*l.* from the British and Foreign Bible Society.

It was indeed scarcely possible to withhold or restrain the exercise of liberality towards an Institution which appeared to unite the most vigorous exertions with the most prudent administration. The conductors of the British and Foreign Bible Society sympathized with them in the feelings which dictated the following sentiments at the close of their Second Report; and by that sympathy the grant above-mentioned was not a little promoted.

\* On presenting the first copy of this work to the Stockholm Society, the orator expressed himself in the following terms: “The work was planned in England; they (the English) voted and presented the principal means by which it was executed. In London were the springs which moved the greatest part of the machine in Stockholm.”

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“ To give to these poor petitioners, who hunger and thirst for the word of life, but are obliged to go away from the Bible Depositories with weeping eyes, because they cannot take back to their desolate cottages the heavenly treasure which would prove a comfort in their afflictions, your Committee *pray and intreat* all persons to whom the goodness of God has given a better lot in this changeable state of mortality, to contribute their mite to the *separate fund for bestowing the word of God gratis on the poor*; so that they, and all the friends of God and man, may shortly see the happy day, when the poorest hovel in the land shall be dignified with the book of God.”

But while primarily intent upon furnishing the Sacred Scriptures in the Swedish language, the Stockholm Society manifested a laudable zeal for gratifying the wishes of the British and Foreign Bible Society, as well as their own, by extending a similar benefit to the inhabitants of Lapland. Allusion has been made to this subject, in the First Report of the Stockholm Society: it will now be proper to speak of it more particularly.

In the summer of 1811, Bishop Norden, having completed the edition of 5000 Laponese Testaments, at the expense of the British and Foreign Bible Society, dispatched from Hernosand to Stockholm 2500 copies, for the Swedish Laplanders, the remaining 2500 being appropriated to the Laplanders residing within the boundaries

of Norway and Russia. The Stockholm Evangelical Society proceeded without delay to forward the proportion allotted to them, to the different sea-ports in the vicinity of Lapland: from whence they were distributed in all the parishes of Swedish Lapland, according to a plan previously settled by the Royal Chancery at Stockholm, with the assistance of the Consistory at Hernosand. It ought to be added, that the transport of the books was made at the public expense; and that the Royal Chancery addressed a letter to the Committee of the Stockholm Society, expressing “the pleasure which his Majesty the King had felt, on hearing what had been done for promoting a better knowledge of the Christian religion among the Swedish Laplanders.”

Under the auspices, and by the exertions, of this active Society, steps were taken, through the Rev. Dr. Brunmark, in the commencement of 1811, for ascertaining the want of the Sacred Scriptures in the province of Finland. On the 9th of July, of the same year, a memorial was transmitted from Stockholm to London, representing that want as extreme; the Finnish population being estimated at 1,300,000, and no edition of the Sacred Scriptures having been printed in their language since the year 1776.

“As the quarto Bible (the Bible printed in 1776) was printed by subscription, the whole.

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PART II. edition, which was not large, was soon sold off;  
 CHAP. so that for twenty years," (continues the me-  
 III. morial,) "there have been no copies of the Bible  
 1811-12. for sale; and, according to certain information  
 from Finland, there is not at present a copy to be  
 obtained at any price."

Stimulated by this representation, the Committee of the British and Foreign Bible Society, by a resolution of August 5, 1811, instructed their correspondent, the Rev. J. Paterson, who had, more than two years before, called their attention to the subject,\* to offer, in such way as might be deemed most acceptable, the sum of 500*l.*, as an inducement to the printing of the Finnish Scriptures, and the formation of a Bible Society for the province of Finland. This commission Mr. Paterson executed, by the aid and countenance of the Stockholm Society, with equal judgment and success. Both the Governor General and the Bishop of Finland received the messenger and his message with the greatest cordiality; and the former, Count Steinheil, "with his wonted attention to, and zeal for, every thing good and noble, having made a fa-

\* On the 7th of March, 1809, Mr. Paterson wrote from Stockholm, that he had purchased, at the expense of the British and Foreign Bible Society, *all the Finnish New Testaments which were to be procured*, amounting to only 111, for distribution; and he adds: "The Finnish New Testaments have been received with indescribable joy; and I trust, much good will be done."

avorable representation of the matter to the Court of St. Petersburg, the following answer was returned, on the 20th of October, 1811, by His Excellency Mr. Speransky, Secretary of State, and Privy Counsellor.

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“ Having, in consequence of your Excellency’s letter, had the honor, with all due submission, to lay before His Imperial Majesty the propositions made by the Rev. J. Paterson, with a view to the printing of the Bible in the Finnish language; His Imperial Majesty has not only been graciously pleased to signify his approbation of the offer, but also, *desirous himself to contribute to the distribution of the Holy Scriptures*, has granted, from his own private purse, the sum of 5000 rubles, to be applied by your Excellency to this object.”

The good Bishop of Finland, in transmitting the intelligence, expressed his sympathy with the feelings of Count Steinheil, in the following pious and consolatory language :

“ Thus a foundation is laid for a work from which religion, and the Finnish church in particular, will, by the help of the Lord, derive a certain and lasting advantage.”

The facts which have now been stated, were shortly after communicated to the Clergy of the Diocese of Abo, in a circular letter issued by the Ecclesiastical Consistory of that capital; and

PART II. in the month of March, 1812, the circular ap-  
 CHAP. appeared publicly in the Abo Gazette.  
 III.

1811-12. As this document will give authority to the fore-  
 going statements, and show the sentiments with  
 which the Finnish people regarded the friendly  
 interference of the British and Foreign Bible So-  
 ciety, the author will extract from it such parts  
 as bear upon that subject.

*Abo, March 24, 1812.*

“ The following extract from the circular letter  
 issued by the Ecclesiastical Consistory of this  
 place to the Clergy in the Diocese of Abo, cer-  
 tainly deserves to be made public for the more  
 general information of our fellow-citizens.

“ The edition of the Finnish Bible, which was  
 printed in the year 1776, having long ago been  
 completely exhausted, and such copies as were  
 occasionally to be procured, bearing the exorbi-  
 tantly high price of from fifteen to twenty six  
 dollars, it was contemplated as a desirable mea-  
 sure, that steps should be taken for printing a  
 new edition of the Holy Scriptures. In the mean  
 time, the following unexpected occurrence took  
 place. A worthy Member of the British and Fo-  
 reign Bible Society, in London, the Rev. John Pa-  
 terson, (who still resides for the present in Stock-  
 holm, with a view to assist in the execution of an  
 edition of the Swedish Bible on standing types,

through the generous contribution of the above-mentioned Society,) came to Abo, with the offer of 500*l.* sterling, in aid of a similar edition of the Bible in the language of Finland. The matter was immediately reported to his Excellency Count Steinheil, the Governor-General, who, with his wonted attention to, and zeal for, every thing good and noble, was pleased, without delay, to give a favorable representation of the above offer to his Majesty the Emperor; to which his Excellency shortly after received the following answer from his Excellency Mr. Speransky, Secretary of State and Privy Counsellor, dated Petersburg, Oct. 20, 1811; a translation of which he has communicated to the Consistory.”

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Here follows the letter before quoted: the circular then resumes :

“ Where is the good and well-disposed Finnish citizen, who does not gratefully bless this fresh proof of the zealous solicitude of his Imperial Majesty for the zeal and supreme welfare of his Finnish subjects, as well as the indefatigable and benevolent care of a foreign nation, to disseminate and perpetuate, to the latest age, even in these distant regions, the true knowledge of God and Jesus Christ, by means of that word which he hath revealed for our illumination and salvation?

“ By these general assistances, to which we hope soon to add the equally noble contributions of our fellow-citizens, the foundation is laid of an

PART II. undertaking, which cannot but be crowned with  
 CHAP. success and the richest blessings; inasmuch as an  
 III. edition of the Bible on standing types not only  
 1811-12. supplies the present generation, but at the same  
 time furnishes the surest means of putting the  
 Scriptures into the hands of the most remote posterity, at a moderate price, without any further expense than what the paper and printing necessarily require."

In the mean time, encouraged by the Imperial Rescript of the 20th of October, 1812, the parties at Abo, with whom the negotiation had been opened, proceeded to organize their Bible Society, under the Presidency of his Excellency Count Steinheil. Having accomplished this business early in the spring of 1812, they took into their immediate consideration the object originally contemplated, and warmly recommended from every quarter,—that of printing the Finnish Bible on standing types.

While intent upon devoting to this object all the means of which they were possessed, they found, as they advanced, that the plan involved considerable expense; and that it would require, for its completion, resources which it was not in their power to command. Among other expedients to which they had recourse, was an application to Government for certain corn tithes, originally designed for printing the Scriptures,

but since diverted into other channels. To this application an answer was received, which, while it conceded most liberally the object of the petition, accompanied the concession with a declaration of sentiments and principles, from which both sovereigns and subjects may derive a most important and edifying lesson.

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*Letter of the Emperor of Russia, to the  
Governor-General of Finland.*

*Wilna, May 13, 1812.*

“ Being persuaded that religion is the most powerful instrument of raising the morals of a people, and that, when maintained in purity, it is the strongest band of support to the State; and having taken into consideration the necessity of increasing the means of enabling our faithful Finnish subjects to gain a right knowledge of the Supreme Being, and of the excellency of their religion, we have, accordingly, in agreement with what a number of respectable Finnish citizens of all classes have proposed, been graciously pleased to approve of the printing of the Finnish Bible with standing types, as tending, in a high degree, to promote this end. As the expense of such an undertaking must necessarily exceed what could be collected among the inhabitants themselves, we have therefore, in compliance with your humble request, been graciously pleased to grant that part of corn

PART II. tithes, which was originally appropriated to print-  
 CHAP. ing the Holy Scriptures, but which in latter times  
 III. has been used for State purposes, to be applied,  
 1811-12. for five years, beginning with the year 1812, in  
 aid of printing the above-mentioned edition of the  
 Finnish Bible; and will beg you to communicate  
 this resolution, in the usual manner, to the parties  
 concerned.

(Signed) ALEXANDER."

To the above communication it was added, that the Emperor had been graciously pleased to permit the Finnish Bible Society to open a subscription over all His Majesty's dominions, where the Finnish language is spoken, as also to import, duty free, all the articles necessary for the proposed edition of the Finnish Bible.

From the period of this transaction, so characteristic of a great and enlightened Monarch, we may date the complete establishment of the Finnish Bible Society. It was not till the month of December, 1812, that a formal communication of this event was made to the British and Foreign Bible Society. The terms in which the Finnish Bible Society express themselves, evince so decisively their conviction of the necessity of such an Institution, and their gratitude to those who had done so much to promote its establishment, that the author will gratify the reader by inserting their Address at length.

“ From the period at which the darkness of Popery was dispelled, and the pure light of heavenly doctrine began to shine upon the inhabitants of Finland, it has been the anxious care of the ministers of our Church, to provide, that the oracles of divine truth, or at least the principal parts of them, in the vernacular language of the country, might be put into the hands of the people. But, from various difficulties and delays, the whole Bible did not appear in the Finnish language till a century after the Reformation; and, partly from the poverty of the majority of our citizens, partly from the low state of printing among us, copies of the Scriptures have been, and continue to be, much fewer than the wants of the people require; and sell at an exorbitant price.

“ This scarcity of that most valuable and truly divine book, particularly as affecting the lower classes of the people, has been a source of grief to all those who professed to regard the gospel of Christ as the only efficacious instrument of salvation. But they grieved in vain, till that sincere and ardent zeal for aiding and promoting the Christian religion, which had long ago led you to offer spontaneously assistance to many nations of Europe, Asia, and America, moved you to exercise the same gratuitous liberality towards our nation. We have duly received your donation of 550*l.* This gift, augmented by the munificent

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grant from his Imperial Majesty, of 5000 rubles from his private purse, and a considerable corn rent for five years, from the public treasury, and still further increased by the contributions of private individuals, will enable us, by employing the modern expedient of standing types, to reduce the expense to the purchasers, and provide a periodical supply of copies for many generations. Thus will the sacred oracles, either by gift, or at a very reduced price, be brought within the reach of the poorest cottager, and our children's children be illuminated by that word of salvation which God hath promised shall endure for ever."

The author has described with more detail and precision the rise and establishment of the Finnish Bible Society, because, in the course of those proceedings, may be observed the dawn of that Imperial Patronage under which the object of the British and Foreign Bible Society has since obtained such countenance and support throughout the Russian dominions. It was by means of the plan concerted for the benefit of Finland, that the Emperor Alexander became acquainted with an Institution which, from its liberal principles and its philanthropic design, was adapted to engage his attachment, and to furnish a suitable employment for the energies of his generous and enlightened mind.

The first act in which the friendship of this Monarch appeared, was that of the royal approbation which he gave, on the 20th of October,

1811, to the proposal which terminated in the establishment of the Finnish Society at Abo. To this succeeded the dignified letter of the 13th of May, 1812; and these were shortly after followed by an order to facilitate the entrance and distribution of the Laponese Testaments among the Russian Laplanders: an order, the execution of which devolving officially on the Minister of Religion, Prince Galitzin, brings into notice, for the first time, a name which has since derived so much lustre from its connection with the Russian Bible Society, and its several branches and dependencies throughout the Russian empire.

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From this view of the subject it should seem to have been designed, in the order of events, that Finland should be the avenue through which a cause in whose promotion he was destined to act so conspicuous a part, should be introduced to the knowledge of the Imperial Alexander; and that it was by the gradation of measures as above described, that his mind should be prepared for that august and important determination which authorized the establishment of a Parent Bible Society in his capital, and affiliated Institutions dependent upon it throughout the whole of his extensive dominions.

How mysterious are the ways of Providence, and how superficial is human sagacity! The annexation of Finland to the crown of Russia was

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justly regarded with political jealousy, as tending to promote the undue aggrandisement of a power which might, it was thought, become formidable to the independence of Europe. Yet was this transaction most auspiciously overruled, so as to pave the way for the entrance of the British and Foreign Bible Society, with all its train of moral advantages, into the Russian empire. Such a subordination of human events to the purposes of the divine administration, fills the mind with devout astonishment: "It is the Lord's doing, and it is marvellous in our eyes!"

From Finland and the Russian empire our attention is now invited to Hungary, whose capital, in the course of this year, became the seat of a Bible Society. The manner in which this Society originated was as follows. The steps of a German Lutheran clergyman,\* at whose disposal, on a projected visit to his own country, some German Bibles and Testaments had been placed, were led to Presburg. Here he obtained the affecting intelligence, that among *more than a million and half of Protestants*, inhabiting Hungary, a most distressing scarcity prevailed of Bibles in the Hungarian and Slavonian dialects. It appeared, however, that a Professor of Slavonic literature, "actuated by zeal for propagating pure religion, and putting the sacred volume into the hands of the Slavonic

\* The Rev. F. Leo.

population in Hungary, notwithstanding his poverty and that of the Hungarian Protestants, and the vast labor attending the undertaking—not deterred by these considerations, but trusting in God, had set about and accomplished a Bohemo-Slavonic edition of the Bible. Of this impression 1800 copies remained on his hands; “chiefly,” says the Professor, “because our people, in these times of embarrassment, weighed down by the burdens of the war, and plundered of their property, have not the means of purchasing that heavenly treasure, which they yet so greatly desire.” “My mind,” he adds, “was therefore filled with the greatest joy, and lightened of much anxiety, when you gave me reason to hope, that the honored British Society, by a liberality and munificence peculiar to that country, would give me assistance.”

The effect of this personal visit, and of the correspondence which succeeded it, was, the establishment of a Hungarian Bible Society, in the prospect of a grant of 500*l.* from the British and Foreign Bible Society, in aid of so important a work. The foundation of the Institution was laid by the prompt exertions of five Professors, under the patronage of an illustrious Protestant lady, the Baroness De Zay. An address was then dispatched to the four Protestant Superintendants in Hungary, in which they were requested to inform the pastors and congregations under their care, of

PART II.  
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PART II. the plan of the Bible Society, and to solicit sub-  
 CHAP. subscriptions on its behalf. Having adopted these  
 III. measures, which they had reason to believe would  
 1811-12. procure them support, both from Protestants and  
 Catholics, the Professors who conducted the af-  
 fairs of the Institution, determined to commence  
 their operations by purchasing, (at a very cheap  
 rate,) the 1,800 Bohemo-Slavonic Bibles before  
 mentioned, as a stock for immediate distribution ;  
 looking to the eventual erection of a printing-office  
 at Presburg, as a measure which should render  
 their establishment complete.

It deserves attention, that this work was begun  
 at a time in which the disposition of the Govern-  
 ment coincided with the other circumstances  
 already specified, in favoring its prosecution and  
 accomplishment. “ We are,” said the Professors,  
 “ the more confident that, with the blessing of  
 God, we shall attain our end, as it has pleased  
 Him, towards the end of last year, to incline the  
 heart of our most gracious Emperor and King to  
 favor the Protestants of Hungary, belonging to  
 the Augsburg Confession, with the privilege (*which  
 they never enjoyed before*) of erecting a printing-  
 press of their own; by which the operations of  
 our Bible Institute will be greatly facilitated.”

So opportune was the proposal for establishing  
 a Bible Society at Presburg; and so happily did  
 circumstances concur to facilitate its reception,  
 and eventually to ensure its success!

To the British Christian the following expression of gratitude, on the part of the Hungarian Bible Society, must afford peculiar satisfaction.

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“ Our Huss was the faithful disciple and constant follower of your countryman, Wickliffe. From you the first rays of the light of Holy Scripture penetrated to us. Now, after the lapse of four centuries, you are preparing again to confer upon us this gift, and to lay our gratitude under new obligations. I say these things from a deep sense of thankfulness, and all my countrymen will make the same acknowledgment.”

While Institutions for promoting the circulation of the Scriptures were thus multiplying among the Protestant communities of Europe, no small progress was made in exciting the attention of Greek and Catholic Christians to peruse and to propagate the records of our common faith.

Through the correspondents of the British and Foreign Bible Society at Malta, and through other agents who voluntarily embarked in the service, both the Italian and the modern Greek Testaments continued to circulate, and find thankful and diligent readers, in Malta, Sicily, the Greek Isles, and in other places where those languages are familiarly known. So highly was the modern Greek Testament esteemed, that persons of various ranks and occupations shewed an

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eagerness to procure it; and even common sailors were stated to have travelled a journey of many days, in order to obtain possession of a copy. It added not a little to the satisfaction of the Society to know, that the Archimandrita, or Chief of the Greek church in Malta, highly approved of these Testaments; and when recommending their perusal to his flock, from the pulpit, took occasion to extol “the zeal and ardor which the English had shown to circulate the word of the Lord in every part of the world—an object, in his estimation, the most useful in which men could engage.” The impression made on many members, both of the Greek and the Catholic church, resident in the Levant, was equally manifest and encouraging. Among these appeared some enlightened men, who sympathised with Pius the Sixth\* in his veneration for the lively oracles of God, and his desire to promote their universal distribution. With that Pontiff they professed to believe, “that the Bible was the proper instrument to maintain in the faith

\* The words of Pope Pius are very emphatical:—

“Illi enim sunt fontes uberrimi, qui CUIQUE PATERE DEBENT, ad hauriendam et morum et doctrinæ sanctitatem.”

“For they are the exuberant fountains, to which every individual ought to have access, that he may derive from them sound doctrine and pure morality.”

*Brief of Pius VI. to Martini, Archbishop of Florence.*

those Christians who are scattered abroad; to establish those who are wavering or falling off; and to bring about the propagation of the Christian religion, and lay open to mankind the way of salvation." The declaration of these sentiments was happily elicited by the introduction of the modern Greek Testaments among the population of the Levant. The Testaments were pronounced "most necessary and most holy books:" their transmission, "on any terms," was classed with the greatest acts of "piety and charity;" and the generous plan in which their dispersion originated, was considered as indicating "the determination of the Lord to communicate the brightness of his light, through the medium of his word, and thereby to disperse the darkness and reform the corruptions which prevailed in the Levant."

A similar event attended the introduction of the Italian Testaments into the island of Sicily. The rapidity of their distribution at Messina exceeded all expectation, from the anxious and pressing desire manifested by persons of almost every rank in society to obtain them. "I have had at my house," said the gentleman to whom the copies were consigned, "from the prince to the poor laborer, soliciting them; and have also received letters and messages from people of the first respectability in this place, begging to be favored with this inestimable volume: in short, they have met with a most extensive circulation."

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An objection was indeed taken by some of the clergy to the translation which was distributed. For this the Society might have been prepared, as the version which they adopted was that of Diodati; and it ought neither to have surprised nor disappointed them, had it been displaced to make way for an edition printed under the authority of the Roman Catholic church. Apprehension was however entertained, that the effect of this objection might be the entire suppression of the Scriptures. But the event was otherwise. At a meeting, in which the Bishop of Messina presided, there being a difference of opinion on the subject, it was resolved to refer the text of the Society's Testament for examination to several of the most learned among the clergy. The result of this examination was so favorable, that the Bishop was pleased to permit the Testaments to be retained by the persons who possessed them, and to allow the further distribution of them without qualification or restraint.

We have had occasion to describe, as effects of those exertions which it is the chief object of this History to record, the excitement of a more than ordinary attention to the Holy Scriptures in certain parts of Catholic Germany, and the expression of cordiality and affection from the members of that communion towards their brethren of the Protestant confessions. In what manner this awakened zeal for distributing and perusing the

Scriptures operated, on the one hand, has been already developed in the proceedings of the Ratisbon Bible Institution. The sphere of this Institution continued progressively to enlarge, and the demand upon it increased with the increasing supplies which its depository was enabled to furnish.

Nor was there, on the other hand, less evidence of the growth and diffusion of that liberal spirit which displayed itself so honorably in certain members of the Catholic church, from whose writings extracts have been produced. It is truly pleasing to observe the progress of this conciliatory disposition, keeping pace with the efforts which were made to circulate the Scriptures, and justifying the assertion of an able advocate, that “the spirit of the Bible appears to have gone forth with the letter of it.”\* Among the documents which attest the truth of these observations, the author cannot forbear adducing an admirable Letter, compendious indeed, but comprehensive, addressed by a Catholic Professor of Divinity in Bavaria—“to all the Members of the London Bible Society.”

“As it is your noble employment to spread the Book of Books, and more especially the New Testament, among all nations, without having any

\* See an excellent speech of the Rev. W. Newman, at the Third Anniversary of the Colchester and East Essex Auxiliary Bible Society.

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thing else in view than eternal life, which consists in the knowledge of the only true God, and Jesus Christ whom he has sent; and as you proclaim nothing but God in Christ,—I salute you most cordially, wishing you complete success in all your undertakings, and recommending myself to your united intercessions.”

It should seem from this and other documents of a similar description, that Christians of different persuasions found a sensible approximation towards each other, as they mutually approached the oracles of God. The Catholic and the Protestant, being led to contemplate their connection with the Saviour as a privilege in which they mutually participated, learnt to rise above those prejudices which involved them in contention, and to disdain those restraints which would keep them asunder. The sentiments of many in each communion had now begun to manifest this favorable change; and their feelings towards each other may be collected from the following declaration of a Roman Catholic priest in Bavaria, in his liberal and animated address to the Members of the British and Foreign Bible Society:—  
 “United to Christ, we are united to each other: neither continents, nor seas; neither various forms of government, nor different outward Confessions of religion, can separate us: all these things pass away—but LOVE ABIDETH.”

While affairs were proceeding thus successfully in Europe, an equal degree of prosperity attended the plans of the Society in India.

We have seen in the year 1810 a new order of things arise in that seat of idolatry and imposture ; and we greeted the prospect of light breaking in upon the benighted inhabitants of our Asiatic dominions, through the translation and dispersion of the Holy Scriptures. We are now to trace the progress of those measures upon which such pleasing expectations were founded ; and to observe the steps by which they advanced towards that state of maturity which has rendered them so great a blessing, not only to the peninsula of India, but generally to the nations of the East.

The Corresponding Committee at Calcutta, under whose administration the affairs of the British and Foreign Bible Society in India, and the funds appropriated for that department, were placed, evinced uncommon activity in the discharge of their trust, and had the satisfaction to find their exertions crowned with transcendent success. Among the steps which they took for exciting attention to the objects of the British and Foreign Bible Society, was that of reprinting 1000 copies of the first five Annual Reports, for the purpose of distribution throughout India ; and so advantageous an impression had been made on the public mind, by this and similar expedients, that, in the course of the year 1810, donations were

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PART II. received in India alone to the amount of 73,499  
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 III. the library for the use of translators.

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The distribution of the Tamul and Portuguese Scriptures among the Christians in Tanjore and Tranquebar, took place at the commencement of 1811, and literally realized the expectation encouraged by the Rev. Mr. Brown: it diffused "joy and gladness through a wide region." Fifteen addresses from native catechists and schoolmasters were transmitted to Calcutta by the Rev. Mr. Kohloff of Tanjore, and eighteen by the Rev. Dr. John of Tranquebar; all tending to prove (in the language of the former of these excellent ministers) that "the kind supply of the Sacred Scriptures furnished by the Corresponding Committee had not only been an acceptable present, but that it had been the cause of abundant thanksgivings to God, through Jesus Christ our Saviour, from many who loved and esteemed the word of God, and who were desirous to know the saving truth it contained, and to use it for the benefit of their souls."

It is worthy of observation, and is a circumstance which will enhance the value of this distribution, that these catechists describe the want of the Holy Scriptures as that which "themselves, and a great many others, had been laboring under for a long time:" that "some of them had been ten, and others twenty-four years, employed

in teaching the saving truths of the Gospel, but hitherto had not enjoyed the happiness of possessing the sacred books of the Old Testament; and thereby had often been deprived of the satisfaction of receiving the instruction and comfort which they had longed for, by reading those sacred books.”

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There is something so truly amiable in the pastoral simplicity with which the late Rev. Dr. John performed his part in this service of love, that the author will give it as described by himself.\*

“In the whole month of December we had such heavy rains, that the country catechists and schoolmasters could not arrive at Christmas, when it was first proposed that the distribution of the Bibles should take place: wherefore a Sunday in January, which fell on the Epiphany, was appointed for that valuable present; which made it indeed one of the most festival and joyful ones in the year. When I had preached in the Malabar church, on the different means of promoting the salutary knowledge of Christ Jesus, (mentioning in particular the Bible Society and the Bengal Committee, together with the generous subscription,) they all came, from the church to my house, and received these spiritual treasures; after which they fell on their knees, and the eldest among them addressed so heartfelt and grateful a prayer to our gracious Lord, that he would reward all

\* The letter is dated Tranquebar, Jan. 24, 1811.

PART II. the authors of this valuable gift with the riches  
 CHAP. of his grace, that all who were present were much  
 III. edified.”

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Among the persons who thankfully received the gift of a Bible on this interesting occasion, were, “ a Roman Catholic priest” and “ a pious clerk” of the same communion. The former of these was stated to have been in the habit of “ recommending the reading of the Holy Scriptures in his Malabar, Portuguese, and French discourses from the pulpit;” and the other is introduced, requesting that, “ in that most blessed season in which this sacred treasure was distributed gratis by the humanity and charity of the honorable Bible Society, to many thousands of people in Europe and in this country, he, though a Roman Catholic, might be made an object of their charity.”

These facts are more worthy of notice, because they corroborate the remarks which have been made on the indication of an improved spirit in many members of the Roman Catholic church, both as it respects their regard for the Holy Scriptures and their charity towards the members of the Protestant church.

The reader may be reminded, before quitting this scene, that the ground on which it is laid, viz. both Tanjore and Tranquebar, was under the peculiar care and superintendance of the venerable Society for Promoting Christian Knowledge. To that Institution the pious Missionaries who have

labored in this field, were under the greatest obligations. It took cognizance of them when they were little known, and aided them when they were ill supported; and it is entitled to the praise and satisfaction of having enabled those good soldiers of Jesus Christ to keep, for nearly a century, a difficult post in an enemy's country. The circumstances of this spiritual warfare having, through the blessing of God, taken a favorable turn, it is matter of joy to reflect, that these meritorious individuals have thus been supplied with the means and the hopes of being more extensively, and usefully employed. It will not therefore be supposed that a reference to the venerable Society before-mentioned, under whose direction they are placed, has been made with any other design, than to lead the reader to observe the friendly bearings of the two Societies towards each other; and to demonstrate, with how little judgment, propriety, and feeling, those have acted, who have taken so much pains to sow the seeds of dissension between them.

Such were the successes of the Corresponding Committee in the commencement of 1811. Impressed with joy and gratitude for these auspicious results, they addressed a letter to the British and Foreign Bible Society, congratulating the members of it "on the diffusion of their spirit in India, as well as their general success in other parts of the world." The conclusion was in these

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PART II. remarkable words: “ *We do earnestly join them*  
 CHAP. III. *in beseeching Almighty God* ‘ TO INSPIRE CON-  
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 DENOMINATIONS ‘ WITH THE SPIRIT OF TRUTH,  
 UNITY, AND CONCORD;’ AND TO ‘ GRANT THAT  
 ALL THEY THAT DO CONFESS HIS HOLY NAME,  
 MAY AGREE IN THE TRUTH OF HIS HOLY WORD,  
 AND LIVE IN UNITY AND GODLY LOVE.’” \*

This Letter, which was dated January 15, 1811, proved the harbinger of intelligence of still greater importance; and it should have appeared as though it was intended to prepare the Society for that more interesting communication with which it was so soon after to be gratified from the same quarter.

The purport of this observation will appear from the following particulars.

On the 1st of January, 1811,—the Anniversary of that occasion on which the Rev. D. Brown preached his memorable sermon,—the Rev. H. Martyn, with whose name, qualifications, and labors, the reader has been made in some degree acquainted, resumed the subject which his senior had brought forward; and, encouraged by the success which had attended that effort, made, from the same pulpit, a direct, argumentative, and affecting “ Appeal on behalf of 900,000 Christians in India, who were in want of the Bible.” In this admirable discourse the preacher unfolded the princi-

\* English Liturgy.

ples of Christian philanthropy; described the plan of the British and Foreign Bible Society; enumerated the four classes of Portuguese, Tamul, Malayalim, and Cingalese Christians, amounting to 900,000; and urged, in the most serious and importunate terms, the duty of supplying them with the Holy Scriptures. Adverting to the mother country in her religious care for India, the preacher thus justly and eloquently exclaims:

“What a splendid spectacle does she present! Standing firm amidst the overthrow of the nations, and spreading wide the shadow of her wings for the protection of all, she finds herself at leisure, amidst the tumults of war, to form benevolent projects for the best interests of mankind. Her generals and admirals have caused the thunder of her power to be heard throughout the earth: now her ministers of religion perform their part, and endeavour to fulfil the high destinies of heaven in favor of their country. They called on their fellow citizens to cheer the desponding nations with the book of the promises of eternal life, and thus afford them that consolation from the prospect of a happier world which they have little expectation of finding amidst the disasters and calamities of this. The summons was obeyed. As fast as the nature of the undertaking became understood, and was perceived to be clearly distinct from all party-business and visionary project, great numbers of all ranks in society, and all

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PART II. persuasions in religion, joined with one heart and  
 CHAP. one soul, and began to impart freely to all men  
 III. that, which, next to the Saviour, is God's best  
 1811-12. gift to man.

“ The example first set by a few, has produced, as you will perceive by their Report, a holy emulation through the land. Auxiliary Societies are forming from town to town, to take charge of their respective vicinities, and to aid the Parent Institution. It is now time that *we* should step forward: shall every town and hamlet in England engage in the glorious cause, and the mighty empire of India do nothing?”

The interest excited by the delivery of this sermon from the pulpit, and its subsequent circulation in print, co-operating with exertions of a more private and confidential\* description, accelerated the accomplishment of an object most important to British India, and possibly to all Asia,—the formation of a Society at Calcutta, on the plan of the British and Foreign Bible Society, and in aid of its operations as directed to Hindoostan. This event took place on the

\* The nature and effect of these private exertions may be inferred from the following extract of a letter from the Rev. David Brown to Lord Teignmouth, dated February 21, 1811.

“ Your Lordship's letter of August 11, 1810, with another from Mr. Owen of the 7th of August, reached me in a very critical moment. The private communication of these letters to some of our chosen leaders, gave decision and triumph to our operations.”

21st of February, 1811, at the College of Fort William. The chair was occupied by that early, zealous, and persevering friend of the British and Foreign Bible Society, the late Rev. David Brown. The unanimity and zeal so strikingly manifested by all who were present at the Meeting, were truly delightful. “It was” (said Mr. Brown,) “the most gratifying sight I ever witnessed: ‘They were all with one accord in one place.’”

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Intelligence of this Establishment, which united in the list of its patrons, conductors, and supporters, some of the most distinguished European residents at Calcutta, was (as has been intimated) regularly notified by its President, J. H. Harrington, Esq. in a very luminous, able, and detailed address to the President of the British and Foreign Bible Society. It appeared from Mr. Harrington's Letter, that, with a view to assure the Governor-General in Council of the Society's strict adherence to its object, it was wished to invest the chief Secretary with the office of President; but his important duties having prevented him from accepting that trust, he consented to become a Vice-President, and undertook to communicate to the Government regular information of the Society's proceedings. This precaution was judiciously taken. It evinced, on the part of the members of the Society, a consciousness of rectitude in their

PART II. motives, and a persuasion of the political safety  
 CHAP. and even expediency of their undertaking; and  
 III. it was calculated (in the language of Mr. Har-  
 1811-12. rington) “ to stifle the voice of objection from  
 those who are ready to take alarm at every at-  
 tempt, however legitimate and unexceptionable,  
 to propagate Christianity in India.”

The object to which the institution of the Calcutta Auxiliary Bible Society, had a primary and more immediate respect, was, the supply of the “ Christians in India,” as enumerated and described by Mr. Martyn, in the sermon before cited. “ It will be” (says Mr. Harrington) “ a work of years to supply the demand which now exists for the word of God among the different denominations of Indian Christians; and it must be our constant duty to watch for and meet any future demand, as it may arise. Whether we shall ever attempt more than this, must depend upon circumstances; and especially upon the continued zeal with which our Institution may be supported.”

It is obvious, from this definition of the limits within which the employment of the Calcutta Auxiliary Bible Society would, for a period at least, be confined, that the Corresponding Committee would neither be superseded, nor abridged, in its functions, by this new and most important Establishment. Under this persuasion, the Secretary of that Committee transmitted, in their name,

a copy of the proceedings at Fort William on the 21st of February, as officially communicated to them; congratulating the British and Foreign Bible Society on this accession of strength to their cause in India; and pledging themselves, by the co-operation which they expected from the new Institution, and the encouragement and support given by the British and Foreign Bible Society, in their Secretary's letter of the 7th of August, 1810,—“to promote, to the utmost of their power, the object of the Society, the dispersion of the knowledge of the Holy Scriptures, by circulating them among all nations and languages; and which, through the blessing of God, they hoped would be accomplished in due time.”

The view which the Corresponding Committee in Calcutta took of their situation and functions, appeared to the conductors of the Parent Institution in London to be strictly correct; and the measures adopted in both places were regulated by the spirit of this common determination. The Rev. Mr. Brown continued to act in the capacity of Secretary to the Corresponding Committee; as, since the event of his lamented decease, his successor, the Rev. Mr. Thomason, has done: and the operations of the two Societies (for such in effect they are) have harmonized most efficaciously; while the boundaries between them, as they respect employment, responsibility, and

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PART II. funds, have been most exactly and conscientiously  
 CHAP. maintained.  
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It only remains to state, that the British and Foreign Bible Society, immediately on the receipt of the intelligence above detailed, proceeded to a grant of 1000*l.* in favor of the Calcutta Auxiliary Bible Society; and raised their annual contribution to the Corresponding Committee from 2000*l.* to 4000*l.* for the current year: thereby justifying the confidence reposed in them by their diligent fellow-laborers in the East, and redeeming effectually the pledge they had given of continued “encouragement and support.”

In the United States of America, the operations of the existing Societies, and the establishment of new ones, proceeded with increased alacrity; and the publicity given to the object of the British and Foreign Bible Society through various channels, by its Trans-Atlantic associates, augmented progressively the number of its friends and supporters on that portion of the Western continent.

The distribution of the Scriptures was performed, by the several Societies which had attained sufficient maturity to enter upon active measures, with great liberality, judgment, and effect. Some estimate may be formed of the accuracy with which this assertion is made, by an attention to the following statement of the Philadelphia Bible Society.

“The whole number of Bibles and New Tes-

taments distributed by this Society since it was organized, (about two years and a half ago,) is 5422. And as it has been a rule of distribution from the first, not to give a copy of the Scriptures where one was possessed ; and as very many of the copies have been for the use of families, there is reason to believe, that, through the immediate agency of this Society, the words of eternal life are now read or heard by at least 8000 souls, who, three years since, were strangers to this inestimable blessing."

It appeared also to these Societies, as they prosecuted their inquiries into the state of the population comprehended within their respective districts, " that more individuals and whole families were without a Bible, than had been generally supposed."

It is also worthy of observation, that the disposition of the poor in America to possess the Scriptures, corresponded with that which has already been noticed in Europe and in the East. They are described as receiving the Bibles presented to them, with " gratitude ; and, in not a few cases, with *tears of joy.*"

As the American Societies had derived their origin from the example of the British and Foreign Bible Society, and as they had been encouraged, in the infancy of their operations, by some portion of pecuniary aid from its funds, their progress appears to have been stimulated by the

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PART II. accounts of its successful exertions, and by the  
 CHAP. testimonies of that parental regard with which it  
 III. had fostered their incipient efforts. This con-  
 ~~~~~ duct, on the part of the British and Foreign  
 1811-12. Bible Society, had further the tendency to pro-  
 mote that reciprocation of amicable sentiment and  
 cordial affection which ought to subsist between  
 the followers of Christ in every part of the world.  
 Such was its effect on the several American  
 Societies: and the managers of the Charleston  
 Bible Society may be considered as interpreting  
 the sentiments of their sister Institutions, when  
 they state, that, “ though they had never been  
 insensible to the benevolent labors of the British  
 and Foreign Bible Society both at home and  
 abroad, they were peculiarly affected by its libe-  
 rality to the Bible Societies in the United States;  
 and that they regarded it not only as honorable  
 to the Christian name, and auspicious to the  
 common cause, but as a new call to imitate the  
 career of their Trans-Atlantic brethren.” Such  
 a spirit of genuine catholicism distinguished the  
 intercourse between the British and Foreign Bible  
 Society in London and the kindred Institutions  
 throughout the American States. The Bible was  
 in each case the harbinger of peace; and the  
 progress of truth made way for the triumphs of  
 charity.

While the foreign connections of the British  
 and Foreign Bible Society were thus increasing

both in extent and in operation, its native strength, and domestic influence, were receiving proportionate augmentation. The spirit which had gone forth in the preceding year, continued to display itself in different parts of the United Kingdom with prodigious effect; and, in Britain alone, fifty-three new Societies, with their several Branches, were added to the number of its Auxiliary Institutions.

Of these new Societies, fourteen comprehended twelve entire counties: and among them were the Episcopal See of Norwich, and the University of Cambridge. Several of the remainder were erected in stations of considerable importance: and they united in their patronage, Her Royal Highness the Princess of Wales; the Dukes of Gloucester, Bedford, Buccleugh, Grafton, and Manchester; the Marquisses of Buckingham, Cornwallis, Hertford, and Huntley; the Earls of Bristol, Cardigan, Carysfort, Chatham, Coventry, Derby, Dysart, Glasgow, Hardwicke, Moira, Northesk, Orford, Sandwich, Temple, and Yarmouth; Viscounts Barnard, Dudley and Ward, Falmouth, Grimston, Hampden, Hinchinbrook, Kirkwall, Milton, and Proby; Lords Anson, Boston, Braybrooke, Carrington, Gardner, Grenville, Henniker, Mahone, and Riversdale: names altogether new to the Society—with three of its tried Episcopal Patrons, the Bishops of Durham, Salisbury, and Norwich; and many other persons of distinction,

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property, and influence. When, in addition to what has been stated, it is considered, that the total of these Societies embraced a large proportion of at least thirty counties; that among them were to be enumerated places of such rank and population as York and Plymouth, Aberdeen and Halifax, Glasgow\* and Bath; not to mention other towns of no mean consequence: it will be manifest, that an extraordinary acces-

\* In the "Address" issued by the Glasgow Society, on occasion of its regular formation, there is a passage which dates its real, though *unpublished* existence, from a period antecedent to the existence of any other Auxiliary Bible Society.

"Immediately upon the arrival of the tidings, that a Society had been formed in London, of which the exclusive object was, the circulation, throughout the whole world, of the pure word of God, without note or comment, the late David Dale, Esq. delighted with the grandeur and simplicity of the idea, entered into it, as all who knew might have expected, with his whole heart. He immediately remitted a subscription worthy of his usual benevolence: he spoke of the Institution to others, who instantly caught the same ardor, and expressed it in the same way: and thus, under his auspices, a Society was at length formed, (a Meeting of the friends of the British and Foreign Bible Society having been called for this purpose by public advertisement,) which appointed a Treasurer, a Secretary, and a Committee of management, kept regular books, and continued to hold its stated and occasional Meetings for several years. In this way, Mr. Dale naturally came to be recognized by the British and Foreign Bible Society, as their Treasurer and general agent for Glasgow, and the west of Scotland: in which capacity he continued to act, till his lamented death. For some time after this, the Meetings of the above-mentioned Society continued to be regularly held; till, other schemes coming to be suggested, for aiding the Parent Institution,

sion was brought by these new Establishments to the Society's numerical strength, local influence, and general respectability.

To investigate the circumstances by which Institutions so numerous and powerful were produced within so short a period of time, would be a grateful, and in many respects, not a very difficult employment to the author of this History, were it compatible with the limits of his proposed undertaking. He may, however, be permitted, from his own experience, to say, that if the veil which covers them, were in all cases withdrawn, few transactions would be found to demonstrate more effectually the wisdom of persevering in a good cause, and depending upon the blessing of Providence, than the history of those exertions which, promoted by feeble instruments, and fluctuating through various vicissitudes of opposition and encouragement, terminated at last so successfully in the establishment of these local and Auxiliary Societies. The greater part of this information must be unavoidably withheld; and the little which it may

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they were allowed, although contrary to the wishes of some of its Members, to fall into discontinuance. It never was however formally dissolved; and the Glasgow Auxiliary Bible Society may therefore be justly considered as the revival, on a larger scale, of an Institution which formerly existed; and which, from the date of its commencement, July, 1805, appears to have been the first Society of the kind in the kingdom."

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be thought expedient to communicate, must be confined to those Institutions which, either from the sphere they occupy, or the influence they possess, are entitled to particular consideration.

The first in order of the Auxiliary Societies which it is proposed to select for more particular description, is, the Bedford and Bedfordshire Auxiliary Bible Society. This Institution, so distinguished for the splendor of its patronage, the harmony of its proceedings, and the systematic efficiency with which its operations have been conducted, was established at Bedford, on the 28th of November, 1811, under the auspices of the Duke of Bedford, Lord Lieutenant of the county, who honored the Meeting by presiding on that occasion.

His Grace, in opening the business of the day, delivered his sentiments on the general merits of the question, in a manner equally dignified and impressive. He began by observing, that, on receiving an application to accept the office of President to the proposed Auxiliary Society, he had thought it his duty, before he engaged in a step of so much importance, maturely to investigate the nature, plan, and general principles of the Institution which he was called upon to support; and that, after the fullest consideration which he was able to give to the subject, his mind was strongly impressed with the importance of the object, and the obliga-

tion on his part to give it his most cordial and unqualified approbation and support. His Grace stated it as his opinion, that it was to the dissemination of the Scriptures we were to look, in order to reclaim the vicious, instruct the ignorant, and administer consolation to the afflicted; and declared it to be his conviction, that sound policy and the support of religion were invariably the same:—that what His Majesty had once expressed on this subject, was deeply engraven on his mind, namely, “ that he hoped to see the day when every poor man’s child in his dominions should be able to read his Bible :” in this sentiment his Grace most heartily concurred; and with this view he had thought it incumbent on him to countenance the measures taken for extending the blessing of religious education among the lower classes of Society.

The late Samuel Whitbread, Esq. M. P. for Bedford, bore his testimony to the excellence of the Scriptures; and urged the propriety of their general circulation, in a manly and energetic address. The following extract will enable the reader to form some judgment of the eloquent manner in which this lamented individual exerted himself in favor of the Institution.

“ I cannot express the great delight and satisfaction I feel, that I have, this day, for the first time in the course of my life, seen publicly realized the great maxims of the Gospel. I have, for the

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first time, heard acknowledged that great incontrovertible truth, without the recognition of which human wisdom is vain, that the Gospel of Christ is able to stand alone—that it requires not the assistance of man to make it penetrate into the heart of man; and that from the propagation of divine knowledge by Jesus Christ, down to the present day, it is the Gospel, and the Gospel alone, which is designed to speak to the heart, and thereby raise the soul to everlasting glory.”

“It has been” (added Mr. Whitbread) “one great object of my life, to direct men to that great precept in Holy Writ, ‘Search the Scriptures’—to discuss them for themselves; they were designed to be searched by every man for himself, that each might exercise his own judgment on the momentous truths therein contained. Gentlemen, I am speaking from the sincerity of my heart, from conviction, from the experience of a life not short, not inactive, that in the Gospel is contained the compendium of all wisdom, as well as the everlasting source of immortal happiness; and that if a man be truly in heart a Christian, if he have courage to acknowledge himself such by word and deed, if he will proceed to transact all his public and private concerns with the maxims of the Gospel in his hand, and engraved on his heart, the wisdom of the wisest, who do not act on that system, will be confounded before him.”

The reader has already been made acquainted with the failure of an application from certain clergy in Colchester and the vicinity, for the patronage of Bishop Randolph to the plan of an Auxiliary Society. The circumstances of the applicants were, in consequence of that failure, rendered not a little critical and embarrassing. Respect for their Diocesan forbade them to proceed in direct contradiction to that judgment which their own application had elicited. At the same time, the cause in which they had embarked, was of too great importance to be sacrificed to considerations of mere prudence and decorum: they had unanimously determined to give their support to the British and Foreign Bible Society; and nothing had been advanced, in the rescript of the Bishop, to justify a departure from this deliberate and recorded determination. The line of duty therefore appeared to lie between the immediate establishment of an Auxiliary Bible Society and the abandonment of the design altogether. Such at least were the sentiments of that part of the clerical Committee with which the measures, so unhappily discouraged, had originated. The clerical Committee was accordingly dissolved; and the members of it who retained their attachment to the cause, mutually covenanted, in coincidence with that opinion which the author, at their instance, had expressed—"to aid the Society by individual Subscriptions, and to wait

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PART II. for a more favorable opportunity of giving it col-  
 CHAP. lective support by a local and Auxiliary Esta-  
 III. blishment."\*

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It deserves to be mentioned, to the honor of the Dissenters, whose zeal for the cause was only restrained by their deference to the members of the Established Church, that they acquiesced very readily in that moderate proposition; which, though it did not extinguish their hopes of witnessing an Auxiliary Society, visited them at least with disappointment and delay. If the Dissenters of Colchester and East Essex had been actuated by sectarian feelings, rather than by a conscientious desire to promote the dissemination of the Holy Scriptures, they might have availed themselves of a crisis so favorable to their interest, and challenged with impunity that pre-eminence, which those to whom it appertained, and had been constantly offered, did not feel themselves at liberty to assert. But, with a degree of candor and forbearance which will surprise those only who are unacquainted with their general conduct, the former resigned themselves to the disposal of the latter, and spontaneously declined taking any other steps than those which should enable them to afford an unostentatious, but not ineffectual co-operation.

Such was the state at which things had arrived in February, 1810. From that period till the

\* The author's Letter to the Rev. P. Yorke.

summer of 1811, the inhabitants of the town and vicinity, who felt an interest in the British and Foreign Bible Society, and regretted their inability to localize it among themselves, neglected no means by which they might testify their attachment to the Institution, and keep alive that spark, which they hoped would one day kindle into a flame, and both animate and enlighten their district. For this purpose, lists of subscribers were formed in those circles with which the principal friends of the Society were connected, a local agent was appointed, a depository for Bibles and Testaments opened, and every thing was done which might concentrate the dissipated feeling, and turn the circumstances of present constraint to the best and most profitable account.

The time, however, seemed now arrived, when the reason of that constraint might be considered, if not to have absolutely ceased, yet to have materially declined; and the altered circumstances to justify, on the part of those who had submitted to it, a correspondent alteration in their decision and their conduct.

In the interval of nearly eighteen months, much had occurred to change the aspect of the question, and to render the merits of the Society more clear and notorious. The different publications to which the writings of Dr. Wordsworth and others gave occasion, had done much to elucidate the principles of the Institution, and to rescue it from the

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many injurious and unfounded imputations with which it had been assailed. The dissemination of its Annual Reports had thrown still more light upon its design, and furnished unanswerable testimonies of its practical utility. Add to these the increase of Auxiliary Societies; a circumstance which, more than any other, attested the approbation with which both its object and its proceedings were regarded, through no inconsiderable portion of the country. It might therefore be presumed, that much of the prejudice against the Society had abated, even in those minds in which it had most strongly existed; and that a candid neutrality might be looked for, even where decided encouragement was not to be expected.

Influenced by these considerations, and unable any longer to deny to themselves and their neighbours the privilege of sharing in a work of such extensive beneficence, the friends of the Society in this interdicted sphere, resolved to make an effort which, without occasioning offence, might lead eventually to the full accomplishment of their wishes. With this view they arranged a plan for constituting an Auxiliary Society on such a principle as, by selecting the patrons and officers from laymen exclusively, should devolve the responsibility of its measures upon the laity, and leave to the clergy the unincumbered privilege of silent and discretionary co-operation. Of the Society thus constituted Horatio Cock, Esq. a gentleman of

sound principles and acknowledged integrity, kindly accepted the office of President; while that of Secretaries was undertaken by some excellent individuals, whose disinterested zeal, and indefatigable activity, deserve the highest commendation.

The success of this establishment, which was effected in July, 1811, induced the clerical members of it to determine upon giving it somewhat more than a tacit and circuitous encouragement.

They had approved their respect for the opinion of their Diocesan—an opinion in which they could not acquiesce—by suspending exertions which a sense of duty would not allow them to abandon. In that period of intermission, they had aided the formation of a District Committee, in connection with the Society for Promoting Christian Knowledge; and evinced, in that transaction, a degree of zeal and liberality, which, if equalled, was certainly not exceeded, by that of their brethren who ranked with the opponents of the British and Foreign Bible Society.

Convinced, therefore, that they had satisfied every claim which a deference to their Ecclesiastical Superior could lay to their respectful forbearance, they felt that it was time to attend to claims from another quarter, and to assert, in a decorous manner, the exercise of that judgment of which no human authority was competent to divest them. In order to this, the Rev. Philip Yorke, Rector of Horksley; the Rev. W. Ward, Rector of My-

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land; the Rev. W. Dakins, Rector of St. James's; and the Rev. John Bull, Curate of St. Peter's, united with the Committee of the Colchester Society, in requesting the attendance of the Secretaries of the Parent Institution at the first Anniversary, on the 10th of December, 1811; and in further soliciting the author to preach recommendatory sermons, on the Sunday immediately preceding, at the churches of St. Peter and St. James. The object of these applications was granted, in each instance; and both at the Church and the Town-Hall, the Mayor of the town, H. Smythies, Esq., and the Earl of Chatham, Commandant of the District, gave the Society the benefit of their countenance and decided support.

Thus, after two years of conflict and trial, and through vicissitudes of difficulty which nothing but the happiest union of prudence and zeal could have overcome, the friends of the British and Foreign Bible Society had the satisfaction to see the object of their wishes, their labors, and their prayers, auspiciously accomplished. The Auxiliary Society struck root at this first Anniversary; and from that period down to the present it has approved itself one of the brightest ornaments and the steadiest supporters of the Parent Institution.

The design of establishing an Auxiliary Society for Norwich and the county of Norfolk had been long entertained by some zealous and highly re-

spectable individuals, long before the amiable Bishop of that diocese had become publicly connected with the Parent Institution. It will not offend those who co-operated in these incipient measures, to particularize, as peculiarly distinguished in preparing and maturing them, Joseph John Gurney, Esq. a member of that religious communion which, in the British and Foreign Bible Society, as well as in so many other works of public usefulness, has shown itself among the first in activity, and the last in pretensions. The attendance of the Bishop of Norwich at the seventh Anniversary of the British and Foreign Bible Society, and his Lordship's acceptance of the office of a Vice-President of the Institution, determined the movers in the business at Norwich to press the matter to a conclusion; and the Bishop having consented to patronize the proposed Auxiliary Society, it was accordingly formed in the great hall of St. Andrew on the 11th of September, 1811. This event was rendered remarkable, among other things, by the appearance of a Bishop, for the first time, at a meeting for the formation of an Auxiliary Bible Society.

In proposing the Resolutions upon which the Auxiliary Society was to be founded, the Bishop delivered his sentiments on the general subject, with much candor, neatness, and decision.

His Lordship observed, that it had rarely fallen

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PART II. to his lot to be present at a meeting, having for  
 CHAP. its object the promotion of a cause so deeply in-  
 III. teresting to the best feelings of the human heart,  
 1811-12. and so truly consonant with the soundest dictates  
 of the understanding. When he looked around  
 him, and saw so many enlightened Christians of  
 different ranks and persuasions—Clergymen of  
 the Church of England, and Dissenting Ministers—  
 when he saw such men step forward together in  
 the establishment of an Auxiliary Bible Society,  
 to assist and co-operate with the Parent Insti-  
 tution, he could not but view it as the most  
 beneficent scheme that could enter into the  
 mind of man. The object of the British and  
 Foreign Bible Society was simply and solely to  
 disseminate the Holy Scriptures, without note or  
 comment, through every town and village in the  
 kingdom, and to extend the blessings of the Gos-  
 pel to every nation under heaven; and he would  
 appeal to every man who heard him, whether  
 such an Institution did not forcibly call to its  
 support the exertions of every pious Christian—of  
 all who wish well to the public peace and welfare,  
 and to the present and future happiness of man-  
 kind. He would only add, in recommendation,  
 that all who subscribed to it would be entitled to  
 the privilege (and a glorious privilege it was)  
 of ranking among the patrons of an Institution,  
 the beneficial effects of which had been felt

both here and in almost every corner of the globe.

The unanimity of the meeting was greatly promoted by the truly Christian spirit which his Lordship manifested in every part of the proceedings; but more especially by his liberal acknowledgment of “the particular satisfaction which it gave him to know, that his election to the office of President had met with the approbation of so pious and sensible a man as the Dissenting Minister”\* who had seconded the motion for his Lordship’s appointment to that station. The scene was indeed, throughout, one continued display of catholic sentiment and charitable feeling: sects and parties lost for a time their invidious distinctions; and Episcopalians and Anti-Episcopalians united together, under the auspices of a Bishop of the Established Church, in a solemn resolution to distribute their common Scriptures, and to promote conjointly the spiritual instruction of all mankind.

On the evening of this interesting day, the first advances were made towards effecting at Ipswich a similar establishment for that town, and the county of Suffolk. From what passed at an interview with two benevolent individuals, Mr. John Shewell and Mr. John Head, both members of

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\* The Rev. J. Kinghorn.

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the Society of Friends,\* the author was enabled to take a step which cleared the difficulties at that time obstructing the efforts of these valuable laborers, and made way for the entrance of those into the field, whose talents, station, and character, might, in a human interpretation of the phrase, be expected to command success. Foremost in the ranks stood the Rev. Thomas Cob-

\* The former of these is one of the present Secretaries of the Suffolk Auxiliary Bible Society: the latter terminated very suddenly a most useful life, before the return of the Second Anniversary. The value which the Suffolk Society attached to the services of this excellent man, will appear from the following record of their sentiments in the Second Annual Report; a record, to the truth of which, from his own knowledge of both the parties mentioned, the author desires to bear an affectionate, as he can a conscientious, testimony.

“ The Committee cannot conclude their Report, without expressing their regret at the great loss the Society has sustained, during the course of the present year, in being deprived of the assistance of two of its most active and able members, Captain Sabine, and the late ever to be lamented Mr. John Head. The loss of the former, whom the fate of war has called to serve his king and country in Canada, we hope, is but temporary, and that he may hereafter resume his active and useful services. But the loss of the latter is irreparable; and the only consolation we can derive under it, is, that we trust he is gone to receive the recompense of his pious labors in a better state. We cannot better sum up the character of this excellent man, than in the appropriate words of Job; *When the eye saw him, it gave witness unto him; because he delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy.*”

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bold, Vicar of St. Mary Tower, a man approved by long service in the Church, and by tried attachment to the Society for Promoting Christian Knowledge. With a resolution which no sophistry could shake, and an equanimity which no violence could disturb, he maintained the part he had taken, both against public and private assailants, till, by the blessing of God on his persevering efforts, and those of his associates, a Society was established in the Shire Hall at Ipswich, on the 10th of December, 1811, for the county of Suffolk, under the same Episcopal auspices, and with the same diffusion of Christian harmony, which had distinguished the Establishment at Norwich. The Meeting was called by a requisition, to which twenty-six Clergymen (the greater part of whom were beneficed) affixed their signatures; and the Rev. Mr. Cobbold took the chair, at the request of the Bishop, and under the written assurance of his Lordship that he would have “ a particular satisfaction in being represented by a Clergyman whose steady and judicious attachment to our excellent Establishment rendered him a peculiarly proper person to promote the success of an Institution so inseparably connected with the best interests of that Establishment.”

It added greatly to the interest of this Meeting, and tended not a little to exalt the character

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of the Society, that the late Sir William Dolben, for many years representative of the University of Oxford, one of the earliest and most steady promoters of the abolition of the slave trade, and then in the eighty-fifth year of his age, addressed the conductors in a letter of warm commendation; and that the celebrated abolitionist, Thomas Clarkson, Esq. was both the bearer and reader of it to the assembly.

The following sentiments, expressed in that letter, will be received with additional interest, when it is considered that the venerable author of them is no longer numbered among the living.

“ I earnestly request you to offer my unfeigned respects to the venerable and patriotic Society now assembled at Ipswich for the glorious purpose of disseminating the words of eternal life throughout the known world; for making ‘ their sound go forth into all lands, and their words unto the ends of the world.’ It does indeed appear to me (looking at the generous co-operation of those who have thought proper to separate themselves from the Established Church with those who remain in it) to be the opening of that blessed epoch foretold in the Scriptures, when we shall be ‘ one fold under one Shepherd, Jesus Christ the righteous.’ ”

The formation of the Cambridge Auxiliary Bible Society originated in the zeal of certain

junior Members of the University, who, despairing of seeing that object accomplished through the exertions of their seniors and superiors, determined to try what could be effected by a decorous, but persevering employment of their own.

Such an Establishment at Cambridge had, indeed, long “ been contemplated by many Members of the University as a most desirable object. While multitudes in almost every part of the kingdom were active in expressing their approbation of a Society whose only object is that of distributing copies of the Scriptures, without note or comment, into every country of the known world, it was reasonably to be expected, that the Universities, which, in conjunction with the King’s Printer, enjoy the exclusive privilege of printing the Bible, would not be among the last in promoting the most effectual means of its distribution.”\*

The only declaration however which appeared, of a corporate description, in favor of the Society, was, the resolution by which the Master and Seniors of Trinity College presented its funds, on the day of the National Jubilee, with a donation of fifty guineas. The value of this testimony was greatly enhanced by the following sentiments, expressed in their name, on a sub-

\* See Report of the Formation of the Cambridge Auxiliary Bible Society. p. 1.

PART II. sequent occasion, through the Rev. G. King, at  
 CHAP. that time a Senior Fellow of the College, and  
 III. now Prebendary of Ely.

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“ The Master has again commissioned me, in the name of our Society, to express our lively sentiments of gratitude for the very flattering attention with which the Committee have honored us in this instance; and to convey our most cordial wishes for the increasing prosperity and success of an Institution which, considering the magnificence of its design, the extent of its objects, the incalculable good it is now doing, and which, under the blessing of the Almighty, it may continue to promote, to the unspeakable happiness of the most distant generations, can never be too highly admired, or too warmly supported.”

So strong and decisive a testimony from such a quarter was construed as a favorable omen of future progress; and a hope was entertained, that the University might be induced to follow the example of one of its principal colleges; and, by a grant from its chest, confer on the Society the important sanction of a complete academical recognition. Among those who cherished this hope, and professed their willingness, should circumstances encourage him, to attempt its accomplishment, was the late Rev. Dr. Pearson, Master of Sidney College. A sudden, and,

to appearance, immature death removed this candid and amiable man; and with him the project of moving the University in favor of the Society was suffered to expire.

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It will be obvious, from what has been stated, that if no direct efforts towards an Establishment had been made, much had been done to prepare the way for their success, whenever it should be judged expedient to make them. The quantity of feeling on the side of the Society, though scattered, was by no means inconsiderable; and nothing, in fact, was wanted, but some engine of sufficient potency to draw it forth, and to give it a due and effectual concentration. Such an engine was at length produced, and that in a quarter from which it was least expected.

Towards the close of November, 1811, a few Undergraduates conferred together on the measures which it might be proper to adopt, with a view to promote the establishment of an Auxiliary Bible Society. At first, their meetings were private, their members few, and their proceedings altogether confidential. But as their design was made known, their number acquired considerable augmentation; and their measures put on an appearance, which seemed to those of their Seniors with whom they communicated, to call for the exercise of no ordinary delicacy and discretion.

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The progress of that zeal which diffused itself so widely, was not a little accelerated by the effect of a Sermon, preached before the University by the Rev. Charles Simeon; towards the close of which the preacher adverted, in terms of decorous, but grave reprehension, to the delay of his Academical brethren, in joining the standard of the Bible Society.

The passage referred to was as follows :

“ Here let us pause a moment, to reflect, what stress our Reformers laid on the Holy Scriptures, as the only sure directory for our faith and practice, and the only certain rule of all our ministrations. They have clearly given it as their sentiment, that, to study the word of God ourselves, and to open it to others, is the proper labor of a minister; a labor that calls for all his time and all his attention: and by this zeal of their’s in behalf of the inspired volume they were happily successful in bringing it into general use. But, if they could look down upon us, at this time, and see what an unprecedented zeal has pervaded all ranks and orders of men among us, for the dissemination of that truth which they, at the expense of their own lives, transmitted to us, how would they rejoice, and leap for joy! Yet, methinks, if they cast an eye on this favored spot, and saw, that, while the Lord Jesus Christ

is thus exalted in almost every other place, we are lukewarm in his cause, and while thousands all around us are emulating each other in exertions to extend his kingdom through the world, we, who are so liberal on other occasions, have not yet appeared in his favor, they would be ready to rebuke our tardiness, as David did the indifference of Judah, from whom he had reason to expect the most active support; ‘Why are ye the last to bring the king back to his house, seeing the speech of all Israel is come to the king, even to his house?’ But I am persuaded, that there is nothing wanting but that a suitable proposal be made by some person of influence among us; and we shall soon approve ourselves worthy sons of those pious ancestors: I would hope there is not an individual among us, who would not gladly lend his aid, that the word of the Lord may run and be glorified, not in this kingdom only, but, if possible, throughout all the earth.”

Such sentiments, delivered with the earnestness of manner which characterizes this zealous and most useful preacher, could not fail to produce a very serious impression: and to its influence, in concurrence with other co-operating causes, may be ascribed the rapid increase of the Juvenile Association, and that state of ripeness in their preparatory measures, which occasioned, both

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PART II. in their own breasts and those of their superiors,  
CHAP. the perplexity already described.  
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1811-12. It was in this crisis that the author, having been minutely informed of all which had taken place, made a visit to the University, and conferred with the principal friends of the Institution upon the best means of turning the laudable zeal of the Juniors to the most profitable account. It was immediately perceived that something must be done without further delay, or every thing might be lost: and it was not more evident to the Seniors than to the Juniors themselves, that, as well for the credit, as for the good of the cause, the conduct of the business should be transferred from the latter to the former; and the whole undertaking be devolved on those who, by their age, their station, and their authority, were qualified to bring it to an orderly and successful termination. On these principles the author negotiated with the Vice-Chancellor and the Deputy Mayor for their permission to hold a public Meeting in the Town Hall; and he had the satisfaction of witnessing, within the compass of a very few hours, the definitive arrangement of that plan of operations, which, through many vicissitudes of hope and fear, was carried into effect on the 12th of December, 1811, and added the important name of Cambridge to the list of Auxiliary Bible Societies.

The proceedings\* which took place on that memorable occasion are before the public; and some judgment may be formed of their character

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\* In the account of these proceedings, as accredited by Professor Farish, the following report is given of the introduction of the business, which, as it exhibits the conduct and sentiments of some distinguished individuals, it may not be improper to insert in this place.

“ On the 12th of December, at about half-past eleven, the Earl of Hardwicke entered the Town-Hall, which had been crowded at an early hour, and, upon the motion of Lord Francis Osborne, seconded by Dr. Jowett, was unanimously requested to take the chair.

“ His Lordship opened the business of the day, by stating, that he had not attended the Meeting from any consideration of his official situation, either in the University or the County; but he was happy to meet his friends and neighbours, as a Cambridgeshire gentleman, to promote so beneficial an object. He had, indeed, but lately examined with attention the statements respecting the Bible Society; but they had produced in his own mind such conviction, that he had felt equal surprise and regret, when he found that a contrary opinion was held by some individuals, and particularly by one, for whose literary attainments he had the highest respect, and whose society he had never enjoyed without deriving instruction from his conversation. He was glad that individual was not present, that there might be nothing but harmony and unanimity in the Meeting. His Lordship stated, that, during the earlier period of the Bible Society, his official duties had called him to Ireland, where, as he was happy to state, from his own knowledge, many respectable Roman Catholic Clergymen were anxious to distribute the Bible. His Lordship next adverted to Dr. Buchanan’s Christian Researches in the East, which had opened to our view so ample field for the exercise of benevolence, particularly among the Syrian Christians.

“ The Earl of Hardwicke then read the following extract of a

PART II. and effect, by the perusal of that interesting record.  
 CHAP. But to appreciate the scene in which the fire  
 III. of a Clarke, the brilliancy of a Dealtry, the  
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letter, dated December 9, addressed by his Royal Highness the Duke of Gloucester to the Right Rev. the Lord Bishop of Bristol :

“ ‘ As I am a warm friend of the “ British and Foreign Bible Society;” as I am anxious to see the Auxiliary Society established, being convinced that this Institution, so far from being injurious to the Established Church, must be of essential utility to it; I cannot refuse offering a donation : and if at the Meeting it should be proposed to make me the President of the Auxiliary Bible Society, I could not certainly decline such a proposal, which must be considered as a flattering distinction. I have now to request of your Lordship to have the goodness to state to the Meeting the impossibility of my being present, but to convey the assurance of the warm interest I take in the success of the Auxiliary Bible Society, and to mention my intention of sending a donation of fifty guineas to the Institution.’

“ His Lordship concluded by stating, that he should not expatiate further on the objects of the Bible Society, which the Secretaries from the Parent Society, who had favoured the Meeting with their presence, were so much more able to explain.”

“ Lord Francis Osborne then rose, and stated to the Meeting, that he entirely concurred in the sentiments of the Noble Earl, except in one part. He wished that all who object to this Society were present, particularly the learned Professor alluded to. He would not pretend to place himself on a level with that gentleman, either in natural endowments or literary attainments; but on this point he should have no fear fully to meet his objections, to which a complete answer might be given even by a child, provided only that child were a Christian.”

pathos of a Simeon, and the simplicity of a Farish, were associated with the ponderous sense, searching argumentation, and colloquial majesty of a Milner, would require to have been present, and to have witnessed their united influence on a numerous auditory of different ranks and ages, electrified with pleasure, and worked up to the highest pitch of Christian exultation. Such was the scene exhibited on the 12th of December, 1811, "a day to which" (in the language of the above-mentioned record) "succeeding generations, when every distinction between Christian brethren shall be annihilated, will look back with joy and gratulation."

The accomplishment of this object, so honorable to the parties with whom it originated, as well as to those by whom it was conducted to its issue, was not, however, effected without experiencing a very formidable and decided opposition. This opposition proceeded from the Rev. Dr. Marsh, Margaret Professor of Divinity; a person of considerable learning, dexterous abilities, and profoundly versed in the tactics of controversy. In an Address to the Senate, the Professor contrasted the British and Foreign Bible Society with the Society for Promoting Christian Knowledge, and contended, that the latter was entitled to exclusive encouragement and support. The opening of the Professor's

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PART II. Address, though sufficiently ingenious, and  
 CHAP. adapted to ensnare the unwary, was certainly  
 III. constructed too much on the model of a re-  
 1811-12. cruiting advertisement, to be worthy of a cause  
 wherein accuracy of statement and dignity of  
 manner were peculiarly required.

“ We have at present” (says the Professor)  
 “ *two* very extensive *Bible* Societies, the one  
 founded in 1699, the other in 1804. *Both* of  
 our Archbishops, and *all* our Bishops, (with  
 the Prince Regent at the head,) are Members  
 of the former: *neither* of the two Archbishops,  
 and only a *small* proportion of the Bishops, are  
 Members of the latter.”

From the constitution of the two Societies,  
 and their respective objects, the Professor con-  
 tends, that “ our encouragement of the *ancient*  
*Bible* Society must contribute to the welfare  
 of the Established Church;” while, “ our en-  
 couragement of the modern Society, not only  
 contributes *nothing* to it in preference to other  
 churches, but may contribute even to its dis-  
 solution.”

To this Address, which formed the text-work  
 for much of what was said on the 12th of De-  
 cember, a reply was produced by the Right Hon.  
 N. Vansittart, now Chancellor of His Majesty’s  
 Exchequer; and 1000 copies of it were printed,  
 on the recommendation of His Royal Highness

the Duke of Gloucester, were distributed among the persons assembled at the formation of the Cambridge Auxiliary Society.

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For this reply from a Member of the University of Oxford, the cause was indebted to the somewhat indiscreet zeal of the author of the Address; and the occasion of it is thus explained by Mr. Vansittart, in the introduction of his Letter.

“ Dear Sir,

“ I beg to return you my best acknowledgments for the communication of your Address to the Senate of Cambridge; which I the more strongly feel as a mark of your kind attention, as I have not the honor of belonging to that University, and as it is a considerable time since I have been so fortunate as to have had an opportunity of meeting you. You were perhaps not aware that you were sending your Address to a Member of the British and Foreign Bible Society; but I accept as a proof of kindness your candid and friendly admonition, which affords me an opportunity of justifying myself to you as a Church of England man, for contributing my assistance to that Institution. I never indeed before thought it necessary to offer any apology for so doing; for though I was aware, before I engaged in the Society, that it had been represented as dangerous to the church, it ap-

PART II. peared to me that this charge had been so completely refuted, that it is with no less surprise than regret that I now learn that you still think it well founded.”

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Of the reply itself, it may be affirmed, in general, that it contains, within a small compass, a clear and satisfactory refutation of the charges advanced by the learned Professor against the principle and tendency of the Institution. The style is chaste, the sentiments are pious and liberal; and the Letter is characterized throughout by such a tone of candor and urbanity, as either to make the reader forget that he is perusing a controversial pamphlet, or to induce him almost to be in love with controversy. But it will be necessary to advert to a few particulars.

The Professor had described the Society as deficient in patronage. On this topic Mr. Vansittart thus observes: “Among the Vice-Presidents are already numbered one of the Archbishops of Ireland, and five English, and two Irish Bishops. I doubt whether the Society for Promoting Christian Knowledge, which now, as you observe, enjoys the countenance of the whole Episcopal Bench, was, at so short a period from its formation, honored with the support of so large a body of the Prelates; and I should hope the time might not be far distant, when the two Societies may equally flourish under the general patronage.

of them all." To the objection against the principle of associating with Dissenters, and its probable injuriousness to the interest of the Church, the Right Honorable author thus judiciously replies: "The *co-operation* of Churchmen and Dissenters *in religious matters*, so far as they can conscientiously co-operate, seems to me one of the most efficacious means of *lessening both the political and religious evils of dissent*. It dispels prejudices, promotes candor and good-will, and must prepare the mind for the reception of that truth which every one perceives to be no less the object of those who differ from him than his own: from such a communication the Church of England has nothing to fear, and every thing to hope; as holding (*in our judgment at least*) that *middle line of truth* in which all opposite opinions have a natural tendency to coincide." "And is that truth" (Mr. Vansittart asks) "more likely to be *acknowledged and embraced*, by minds embittered by mutual jealousy and aversion, or by such as have been previously softened by conciliation?" With regard to the measure recommended by the Professor,—that all Churchmen should withdraw from the Society, and leave it wholly in the hands of the Dissenters—Mr. Vansittart shews, that it is fraught with inevitable mischief. "If any thing can make the Society dangerous, this must do it; because there can then be no check to any sectarian

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spirit which might introduce itself, and which must be unavoidably irritated by so harsh, and, I think, so unjust an indication of jealousy." One of two consequences, Mr. Vansittart contends, must result from such a proceeding; either the reduction of the Society to utter insignificance, an evil sorely to be deprecated, or the future administration of it in nearly the same manner as before, by augmented zeal, activity, and exertion on the part of the *Dissenting interest*. "This latter alternative" (he observes) "is to transfer to DISSENTERS all the honor and influence of *whatever has been done, and whatever may be done*, by an Institution the dawn of which is so glorious, but which is visibly rising into brighter day. Shall it be said" (asks Mr. Vansittart) "that the DISSENTERS ALONE have carried the word of God to every nation under heaven? Or shall the Church of England continue to claim the leading part in this important work? And can the Church of England stand so secure upon a narrow and exclusive policy, AS BY DESERVING THE BLESSINGS AND UNITING THE PRAYERS OF ALL PEOPLE, NATIONS, AND LANGUAGES?"

To the general tendency of the Professor's advice Mr. Vansittart opposes the following admirable statement and most salutary counsel. "The existence of *dissent* will perhaps be inseparable from religious freedom, so long as the

mind of man is liable to error; but it is not unreasonable to hope, that *hostility may cease* where *perfect agreement cannot be established*. If we cannot RECONCILE ALL OPINIONS, let us endeavour to UNITE ALL HEARTS."

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These arguments, Mr. Vansittart observes, had induced him to consider his taking a part in the concerns of the Bible Society, not only consistent with, but a proof of, the sincerity and warmth of his attachment to the Church of England; and "far from *repenting*" (he adds) "of what I have done, I feel convinced I shall *least of all repent of it* as I approach THAT STATE IN WHICH THE DISTINCTION OF CHURCHMAN AND DISSENTER SHALL BE NO MORE."

The effect produced by this seasonable and masterly reply to the specious and plausible Address of the Margaret Professor, was such, as from the peculiar circumstances of its author—a Layman, an Oxonian, and a Privy Counsellor—and the excellence of its composition, might have been naturally expected; and though it did not get into circulation sufficiently early to influence the decision of the 12th of December, yet it tended materially to justify the proceedings of that day, and to increase the estimation and influence of the Cambridge Auxiliary Society in the eyes of the greater part of the kingdom.

The author cannot dismiss this interesting

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transaction, without observing how greatly the cause was assisted by the prompt and steady resolution of the Earl of Hardwicke,\* who consented, without hesitation, to preside at the proposed Meeting; and whose conduct in the chair was characterized by firmness, candor, and moderation. To His Highness the Duke of Gloucester, His Grace the Duke of Bedford, and Lord Francis Osborne, a similar testimony is due. Their acquiescence in the plan was immediate and cordial; and to the influence of their unequivocal declaration in its favor, it stands unquestionably indebted for much of its success.

Nor can the author reconcile it to his sense of duty, to omit recording the honorable tribute which was paid to the conduct of the Juniors by persons whose names will be found to be not more iden-

\* In the year 1802, the Anniversary Sermon for the Society at Dublin for Discountenancing Vice, was preached at Dublin before the Earl of Hardwicke, at that time Lord Lieutenant of Ireland, and Patron of the Society. In the Report of that year the Society speak of the dissemination of the Scriptures over the whole kingdom as the *first* of their objects, and that in the progress of which they were principally interested. This fact will both illustrate the reference which the Noble Earl made to his own experience when he stated, that "during the earlier period of the Bible Society, his official duties had called him to Ireland, where as he was happy to state, from his own knowledge, many respectable Roman Catholic Clergymen were anxious to distribute the Bible."

tified with the best learning than with the most exact discipline of the University.

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Of these, the late excellent and accomplished Dr. Jowett, in the introduction to the printed Report of the Proceedings on the 12th of December, thus expresses himself, when describing the measures adopted by the Juniors with a view to the establishment of an Auxiliary Bible Society.

“ Among their Seniors there were some who were apprehensive of the effects of their ingenuous ardour. It was feared, lest, by a sort of *tumultuous petitioning*, they might attempt to intimidate such as were not favorable to their wishes.

“ Nothing, however, of this kind came to pass. They never met in a greater number than thirteen; and, sensible of the impropriety of large combinations, they elected a Committee of four to receive the names of such persons as approved of their views. In a short time, they collected upwards of two hundred names. But they were not ambitious of taking the lead; their sole object was to find among their Seniors persons who would conduct the institution of an Auxiliary Bible Society. With this view, they waited upon the Vice-Chancellor and several persons of considerable standing in the University. The Vice-Chancellor received them in a gracious manner,

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and did not object to a Meeting of their whole body, provided they could obtain from any of the Colleges the use of a Hall. But such Meeting was never held by the Undergraduates. They were perfectly satisfied when they heard that the cause in which they had, with so much honor to themselves, engaged, was at length undertaken by several gentlemen of the University, the county, and the town."

The Rev. Professor Farish (to whom, throughout the business, a degree of praise belongs, which is withheld only from a respect to his modesty) attested the correct demeanor of these honorable youths in the following eulogium :

"Nor is it the Institution alone, but the first promoters of it, whom I would recommend to this high patronage. I mean the Junior Students of the University, who have shown such a noble zeal. Zeal, indeed, is natural to youth; but when have we seen it so unanimously exerted in such a cause? When have we seen in young men such chastised and self-denying zeal? No ardent spirit desiring distinction for himself; but all with one consent seeking only that the cause might be in the hands of such, among their Seniors, as might best conduct it to a prosperous issue. I can assure the Noble Lord in the Chair, that I am persuaded the strictest disciplinarian in the University cannot fix a single fault on any individual among

the warm and ingenuous proposers of this Institution."

In this testimony the Rev. Mr. Simeon decidedly concurred; and the Dean of Carlisle added his tribute of commendation in these very explicit and emphatical terms: "I shall never scruple to repeat with peculiar delight, that it is to the everlasting honor of the Undergraduates, that the ardor of youth, in the best of causes, has been directed by the most signal and extraordinary spirit of wisdom and moderation."

To this detailed narrative of the circumstances which characterized the origin and completion of the Cambridge Auxiliary Bible Society, it would be easy to add many interesting particulars from sources altogether of a private and confidential description; the disclosure of which would exhibit some retiring characters to deserved admiration: but they have their present reward in the success of their exertions; and they shall be more effectually recompensed at the resurrection of the just.

The Hertfordshire Meeting had in it this remarkable feature, that it displayed the union of two gentlemen of great consideration, William Baker, Esq. and Thomas Plummer, Esq., who, for a series of years, had stood opposed to each other as public men, but who found in this cause, for the first time, a ground of honorable and harmo-

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nious coalition. This topic was adverted to with equal feeling and propriety by the Chairman, in acknowledging a vote of thanks for his conduct, which had been respectfully and affectionately moved by his political and parliamentary opponent. "I cannot refrain" (said Mr. Baker) "from expressing the delight I experience in seeing, at the close of a long political life, one meeting of unanimity. It has been my lot to witness many of dissension: I have been opposed to gentlemen near me on questions of great interest to public men, when both sides considered themselves as engaged in the right cause. It rejoices my heart to find, at last, that there is one subject on which we can all agree; and that this subject is the dispersion of the Scriptures. They are" (added Mr. Baker) "the only solace of affliction in this life, and afford the only ground of hope for the life to come."

Next to that which has been described as forming, by its peculiarity, the most interesting feature in the Hertfordshire Meeting, was the brilliant display of sound argument and impressive eloquence, on the part of Mr. Dealtry, upon being appointed Secretary to the County Auxiliary Bible Society. In the course of this Speech, Mr. Dealtry combated, with great seriousness, and with irresistible effect, the various objections against the principles of the Institution. The

author regrets the necessity he is under of confining himself to the following extract :

“ To me, indeed, the whole range of argument for the dispersion of the Scriptures, whatever else we distribute, appears to lie within a very narrow compass. If these records are indeed the revelation of God, and expressly intended to make us wise unto salvation, where is the Christian that shall dare to arrest their progress? The pretence, that the free circulation of the Bible can do harm, what does it amount to? That, in the most important of all concerns, Infinite Wisdom has devised means ill adapted to their end! That man is wiser than his Maker! That God is not to be trusted with the declaration of his own will, in this world, which his hands have made!

“ Are we commanded to make the Gospel known to every creature? Let us have the Christian courage to do so, and leave the consequences to God. Is there a member of the Church of England, who can reasonably entertain apprehensions for the Establishment from the widest dispersion of the Scriptures? As a Minister of that Church, I beg leave to say that I fear not the test; she is not built upon a foundation of sand, but upon the firm basis of the everlasting Gospel. She has no need to hide herself in darkness: her goodly proportions are then best discerned, her pillars and her towers are then

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seen to the fairest advantage, when reflecting back the full blaze of the light of truth."

At the Meeting for the establishment of the Huntingdonshire Auxiliary Bible Society, under the Presidency of His Grace the Duke of Manchester, Viscount Hinchinbroke occupied the Chair: and considerable interest was given to the transactions of the day by a sensible and animated address in favor of the cause in general, on the part of Lord Carysfort. His Lordship, after the business had proceeded a considerable length, rose, and expressed his desire, that this Meeting should not separate without his stating his cordial approbation of the measures proposed for adoption. "The circumstances of the world," he observed, "are such, at present, as to promise more success than has hitherto attended endeavors of this kind. The scourge of war, the destruction of many kingdoms, and the dangers which threaten those that remain, must impress the minds of thinking men with the vanity of human greatness, the folly of its wisdom, and the inefficacy of its counsels. This nation has long stood on a lofty eminence; it has resisted the gigantic usurpation of the enemy, not so much by force of arms, as by maintaining a reverence for God, and a reliance on his protection; not presuming to boast of strength and merit, but ever looking to him to dispose all our affairs according to his wisdom. Not to go into all the topics which this occasion

would naturally suggest, permit me to make one observation—that no policy is so good as true religion. We are all children of one common Father: he has not given to his children different rules for their direction; no, he has given but one, and that for all mankind; the Bible contains a code of laws for the whole human race. The undertaking, which we are met this day to patronize, seems to be dictated by the true spirit of charity, by which the Saviour of mankind wished to connect all the world. What can be more pleasing than to see the Bible held out, without distinction of parties, in all languages? What can be a higher aim than to connect men in brotherly love? May the time soon arrive when all those disputes, certainly not proceeding from the spirit of religion, which have so long agitated the minds of men, shall for ever cease, and harmony and peace prevail!”

From the rank which York holds in the British Empire, as an Archbishopal city, the capital of the north, the second city in the kingdom, and a county of itself,—justice requires that its Auxiliary Bible Society should not be overlooked in that selection to which the author is, by the limits of his History, confined.

The Meeting at which this Society was established, took place on the 19th of January, 1812. It had been convened by the Lord Mayor, the Right Hon. Lawrence Dundas, in consequence of

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PART II. a Requisition to that effect, signed by thirty-one  
 CHAP. clergyemen and laymen: and his Lordship, who  
 III. had agreed to accept the office of President,  
 1811-12. testified his further respect for the Institution,  
 by occupying the chair on the occasion.

The sentiments expressed by various speakers of high respectability were congenial with those principles of piety and liberality which form the basis of the Parent Society and all its Auxiliaries. It was pleasing to observe the exertions of the clergy, and members of the Establishment, sustained, as they were, in this benevolent work, by two distinguished members of the Society of Friends, the one in an oral, the other in a written and transmitted address.

“ You are now convened” (wrote Mr. Lindley Murray) “ on one of the most interesting subjects that can occupy the attention and labors of men who are concerned for the happiness, both here and hereafter, of their fellow-creatures. To be instrumental in conveying to the dwellings of ignorance and prejudice, of vice and superstition, of hopeless poverty and distress, the light, and efficacy, and cheering hopes of Christ, are surely objects of incalculable moment, and worthy of our most serious and ardent exertions. By the Institution proposed to us, we shall not only convey the truths and supports contained in the Gospel to numbers in our neighbourhood, but extend them, perhaps, to many in the remotest

parts of the earth. What a field is this for our benevolence; and how powerfully does it plead for a liberal and cordial co-operation of all Societies of Christians!"

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“ I feel disposed” (said the late Mr. Henry Tuke) “ to express the gratification which I experience on seeing so large and respectable a Meeting of my fellow-citizens on the present occasion; and particularly with the union of Christians of various denominations in this great cause. May we not compare the various sects of Christians to the different tribes of ancient Israel? We, like them, may have some different views, and separate interests; but we acknowledge one God and one Lord, even our Lord Jesus Christ. We profess to be governed by the same laws, which are contained in the Holy Scriptures; and though we may not unite in the construction of some of these laws, yet, when we consider in how large a proportion of them the professors of Christianity are agreed, and, consequently, how small is the part in which we differ, there is much cause for us to feel as brethren, and to unite, as has frequently been the case, in defence of our common faith; or when a common cause, like the present, interests our feelings. This spirit of brotherly love has been greatly promoted by the union of all sects in the establishment of the Bible Society,—it has, I am persuaded, already lessened, and will still more lessen, the differ-

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ences which exist among us, and happily soften those asperities which have too often arisen from the defence of our peculiar opinions.”

But it is due to the Rev. W. Richardson, and the feelings of those who co-operated with him on this occasion, to notice the degree in which his activity and devotedness to the cause, uniting with the high respect in which he is deservedly held, contributed to the accomplishment of this important undertaking. Early in the year 1811, Mr. Richardson remitted to the British and Foreign Bible Society the sum of 161*l.*, being the amount of a private subscription, and a collection made at his church, in behalf of the Institution. The zeal and liberality of his flock, on that occasion, are thus affectingly described by himself.

“The eagerness to give, that was shown by the religious part of my congregation; by those who stood in the aisles; and even by the children of some charity schools, was wonderful. They seemed to be afraid of being passed by; and loaded the dishes of the collectors with such a quantity of pence, that they were obliged to empty them into a basket, before they could finish the collection.”

At the formation of the Society, Mr. Richardson took that part which he supposed would be expected from “an old servant of the Church, who, from a residence of forty years, was become, as it were, the father of the York Clergy; having sur-

vived every one whom he found there at his coming:" and, shortly after its establishment, recommended it, in a discourse, which, for just sentiment, vigorous reasoning, and sound historical information, has not been surpassed by any composition of equal length, which has been written in recommendation of the Society.

The Staffordshire Auxiliary Bible Society was distinguished, not more by the illustrious patronage under which it was formed, than by the attachment to the cause, which its patrons discovered, and by the able addresses which were delivered at its formation. On that occasion, Thomas Lister, Esq., a Magistrate of high character, and sitting as the representative of Viscount Anson, delivered a speech from the chair, which, by its good sense, temperate reasoning, and liberal spirit, produced on the minds of the auditory a very considerable effect. The sentiments of the Noble Viscount were stated by a venerable and highly-esteemed Clergyman, the Rev. Thomas Whitby, in a manner which reflected much honor upon both. The following was the substance of that statement:

" Little more than three months have elapsed since I received from our present worthy High Sheriff the Seventh Report of the British and Foreign Bible Society. The simplicity of the principle upon which this Society is founded, the excellence of its constitution, the magnificence

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and sublimity of its object, together with its unparalleled success, struck my mind very powerfully; the more so, from observing that this Society opposed itself to no other Society, but, sincerely wishing full and complete success to every one established for the same glorious purpose, pursued its original plan steadily, and without deviation, and from which it has in no instance departed. Under this impression, I transmitted the Seventh Report to the Noble Viscount, well knowing that, if, upon consideration, the principle, plan, and object of the Society obtained the approbation of his excellent understanding, and of his sound and discriminating judgment; or if it contained any thing likely to increase the quantity of human happiness, or to diminish the quantity of human misery, of even a single individual, such a Society would be sure to find a firm advocate in his truly Christian spirit, and a cordial supporter in his large, liberal, and friendly heart. Within a few days after this, I had the satisfaction to hear, that Viscount Anson fully approved the plan of the Parent Society; and that he was already Vice-President of an Auxiliary Bible Society, established in Norfolk, of which the Bishop of the diocese was President: and I had the further satisfaction of hearing the Noble Viscount ask, Whether a Society of a similar kind could not be formed in this county—or words to that effect. From this suggestion, communi-

cated by me to a few friends, originated the Staffordshire Auxiliary Bible Society, which, under the Divine blessing, is this day established; and, by the Divine blessing, may it long continue to flourish and abound!

“ To this benevolent Nobleman are we indebted, not only for the first suggestion; but for his countenance, patronage, recommendation, and personal exertion, from the point of its commencement to that of its completion.

“ Considered as founder, parent, and patron, the friends of the then proposed Society commissioned me, as their Secretary, to request Viscount Anson’s permission to nominate him to the office of President, when the Society was formed. To this application, made in their name, the Noble Viscount, with his usual complacency, readily assented. And I firmly believe, that no person can have a more clear and distinct view of the British and Foreign Bible Society, in its principle, constitution, object, operation, bearings, and result, than this Noble Lord; or can be more anxious, by his personal influence and exertion, to give it full effect, both at home and abroad: and this from a conviction, that the Sacred Scripture, the pure word of God, as recorded in our Bible, contains not only the words of eternal life, but whatsoever things are true, honest, just, pure, lovely, and of good report,—and that, in its practical effects, it has a decided tendency to

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PART II. promote peace on earth, and good will among  
 CHAP. men.”

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But the circumstance which gave to the Staf-  
 fordshire Meeting the greatest lustre, was, the  
 appearance of the Rev. Thomas Gisborne, so  
 generally and justly celebrated for his writings in  
 favor of religion, morality, and social happiness:  
 and a speech from that gentleman, in which acute  
 argument, happy illustration, and polite irony,  
 were most ingeniously and successfully displayed.  
 The following specimen will enable the reader to  
 judge what he has to expect from a perusal of  
 the whole.

“ The charges advanced against the British  
 and Foreign Bible Society, at different periods  
 of its progress, were they not likely to be oc-  
 casionally mischievous, might furnish considerable  
 entertainment. At one time it was clamorously  
 alleged, ‘ Notes, and comments, and interpre-  
 tations, will be inserted into your Bibles; you  
 will undermine the Church of England, by the  
 expositions which you will interweave into the  
 Sacred Volume.’—‘ It is impossible;’ replied the  
 Society, ‘ it is a fundamental law of our consti-  
 tution, that neither note nor comment shall ever  
 be added.’ Then succeeds an accusation from  
 the opposite quarter of the sky, ‘ Why do you  
 send forth the Scriptures without an interpre-  
 tation? The Established Church will be ruined  
 by your dispersion of the Bible without note

or comment! I leave these two classes of objectors to settle accounts each with the other. For the overthrow of the Bible Society both classes are equally anxious. And when they have determined whether it will be more conducive towards the effecting of the shipwreck, that the wind should blow from the east, or that it should blow from the west, or that it should blow from the east and the west at once, it will then be sufficiently early for the pilots of the vessel to deliberate what measures may be needful, in order to avoid the rocks on the one side, and the quicksands on the other."

It would carry the author beyond the bounds which it behoves him to observe, were he to enumerate the various meetings in which the cause of the Society was ably pleaded, and to point out the several addresses which deserve to be commemorated with honor. It were, however, an unpardonable omission, to pass over in silence the Meeting at Buckingham, in which the late Marquis (supported by certain members of his family, among whom was the present Marquis, then Earl Temple) presided, with so much dignity, sensibility, and candor. With an extract from the speech of that illustrious Nobleman, delivered under the manifest presentiment of approaching dissolution,—a presentiment which was but too fatally justified,—this part of our subject shall for the present be closed.

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The Noble Marquis commenced his address in terms of equal modesty and decision.

“ Before I proceed to open the business of this day, or indeed to say one word on the important subject on which we are met, I am compelled to state the reluctance with which I take the chair on the present occasion; which, God knows, is founded on no other ground than a sense of my own insufficiency, compared with the advantages which are held forth to us by the talents of many respectable gentlemen, of every description and profession, whom I see about me. At the same time, if it has been thought by any person in this assembly, that my presence in the chair can be useful, I know that my time cannot be employed more to my personal satisfaction, and certainly not so well, in any other way, as in endeavouring to promote the good work which I have the honour to recommend. I say, *good work*; for, of all the important duties that can be submitted to an assembly of Christians, none can be of more importance than that of diffusing, as widely as possible,—for the instruction of the poor,—of the most ignorant, as well as the more enlightened, that word of God, which gives to us the surest comfort in this life, and the brightest hopes for the life to come.”

“ It would be wrong,” (adds the Marquis,) “ were I to conceal, that doubts and jealousies respecting this Society have been entertained by

many respectable persons—perhaps too timid—perhaps too cautious. From whatever cause, certainly doubts have been entertained; jealousy has been manifested, as to the objects which the Society has in view. These doubts may be answered in one word, which is, that the first fundamental principle of the Parent Institution is, that the Bibles and Testaments, to be circulated by this Society, shall be without note or comment; and those in the languages of the United Kingdom, of the authorized versions only.” The proposition, therefore, is not to disseminate opinions, notes, and comments; opinions which it is perfectly right and fit that every zealous and good Christian should daily and diligently study; but which, under the particular circumstances attending the variety of sentiments entertained in this free and enlightened country, it is doubtless wise, that a Society, wishing to extend its benefits to every denomination of Christians, should avoid, and confine its attention simply and entirely to the word of God; leaving to learned, pious, and devout minds, such as the mind of every Christian ought to be, the task of reading, judging, and commenting for itself, by the best use of those faculties with which it has pleased God to endow them, and by the best application of those duties which Providence has imposed upon them. Now, with this security, it should seem, that a reasonable doubt would

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 CHAP. the principles of this Society, instead of opposing,  
 III. are in perfect unison with, the first and brightest  
 1811-12. principle of the Church of England, which asserts  
 the sufficiency of the Bible, and casts her cause  
 on divine truth alone. But when I look around  
 me, and see this Meeting attended, I may say,  
 by almost every thing that is respectable among  
 our Parochial Clergy about us, some of the  
 most respectable Ministers that exist in the  
 Establishment of this Country, that alone were a  
 pledge, (were such a pledge necessary to this  
 Meeting,) that the Resolutions of this Society  
 must be what they ought to be: but this is not  
 all;—we know that there is scarcely a corner in  
 the country, to which these Resolutions have been  
 extended, but they have been encouraged by  
 many of the most respectable Bishops and Pa-  
 rochial Clergy; and their assistance and testi-  
 mony have been given to these Meetings, from  
 one end of the kingdom to the other. Under  
 these circumstances, I conceive I should be mis-  
 spending our time in obviating any further objec-  
 tions of this kind that have been suggested.”

The following was the conclusion: and it  
 would be insulting the religious taste and sensi-  
 bility of the reader to attempt any eulogium upon  
 a passage which proclaims so affectingly its own  
 commendation.

“ I am happy to see the day, when Christians

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of all persuasions can meet in one room, with one common object in view,—that of extending the pure word of God, as far as possible, to all ranks and descriptions in this country, and to different nations abroad. We shall one day meet altogether in a situation where there will be no distinction of sect or party, except that of those who have discharged their duty to the best of their ability and judgment, according to the rules of those sacred writings which I hope will soon be universally extended. Let me conclude what I have to say, in a few very impressive words selected from those writings; the passage is very short, and I trust you will forgive me in urging your attention to it. It is in the Epistle of St. Paul to the Romans, chap. x. verses 14 to 16. ‘ For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him, For whosoever shall call upon the name of the Lord shall be saved. How, then; shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard?’ Such are the promises of God to those who call upon him; it is our duty to assist their prayers and their call, by providing the means under which nations, even to the ends of the earth, may hear that Gospel ‘ whose sound is gone forth into all the earth, and its word unto the end of the world.’ ”

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From the specimens which have been produced, it will be natural to infer, that the combined effect of so many and powerful Auxiliaries, established in the course of this year, must have been very considerable; and that the cause in which they were severally enlisted, must have derived, from their accession, a vast increase, both of influence and support. Such was the fact; and, in taking our leave of them, we may apply to them collectively the terms of felicitation, in which one of their number was so judiciously celebrated.

“ We congratulate the country on this triumph of Christian moderation; we congratulate the church, that so many among its most distinguished members, and its most sincere and devoted adherents, have acted in a manner so consonant to its genuine principles; we congratulate the Dissenters on having softened the asperities and jealousy of dissent—on having cordially received the hand that has been held out to them in Christian amity; and we congratulate every denomination of Christians, on having united in the glorious and irreproachable work of disseminating the Scriptures of God.”\*

While the country at large were thus evincing their attachment to the British and Foreign Bible Society, its Committee and Officers were inces-

\* Report of the Formation of the Staffordshire Auxiliary Bible Society.

santly occupied in carrying forward such measures as regarded both the external aggrandisement of its means, and the progressive accomplishment of its end.

With a view to the former, they had recourse, among other expedients, to the preparation and issue of directions for organizing Auxiliary Bible Societies, Branch Societies, and Bible Associations, (now springing up with a sort of wild luxuriance,) on a plan which might ensure uniformity of principle, and give to the whole incorporation both the appearance and the efficiency of system. In this department of their labor, they received material assistance from one of their Members, Richard Phillips, Esq.; but as the services of that gentleman will come under our consideration in a future stage of this History, the author will reserve, to that occasion, both an exposition of the plan, and a specification of the share which he had in producing it, and in adapting it to the purposes of general adoption.

On the latter object referred to, the attainment of the Society's end, its Committee and Officers were at all times conscientiously intent; and the record of their exertions bears honorable testimony to the zeal, fidelity, and perseverance, with which they continued to pursue it. It is material to observe, that the foreign object, though, from its magnitude, naturally predominating in their councils, was not suffered to exclude a due atten-

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tion to claims of a domestic nature. They felt the obligation to succour the near as well as the remote; and, while stretching the arms of their benevolence to the extremities of the earth, they did not forget to include within their embraces those by whom they were more immediately surrounded, and whose spiritual improvement it was their first duty to consult.

The partial distribution of English Bibles and Testaments, had already produced a very discernible effect: it had awakened an attention to the subject, which appeared to be increasing; and many were now seen to manifest a desire for a Bible, who had hitherto been insensible of its value, or even ignorant of its contents.

Such a state of public feeling, uniting with the claims created by new Auxiliary Societies, whose number and activity were continually augmenting, produced a demand for copies of the English Scriptures, which no means in the possession of the Parent Society could enable it, in any reasonable proportion, to supply. Recourse was therefore had to such extraordinary expedients as might add considerably to the current stock, and keep the Depository in a condition to answer the growing and importunate applications with which it was besieged.

The Universities were urged to lend their co-operation; which they effectually did, by adding to the number of their presses, and providing for

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larger periodical deliveries. Messrs. Eyre and Strahan, his Majesty's printers, were also induced to put into exercise the powers of their patent; and a liberal engagement was entered into with them, from which great expectations were formed with regard to the increase of the general supply,—expectations, which, it is pleasing to add, have been very amply and satisfactorily justified.

These extraordinary measures, which had been rendered indispensable by the influx of orders from subscribing individuals, and from Auxiliary Societies, were further stimulated by the discoveries successively made of a want of the Scriptures existing at home, in a degree which could not have been conceived, and which, but for authentic assurances of the fact, would not have deserved to be credited. When it was declared that, upon a statistical inquiry of the Bishop of Durham, through the means of his Parochial Clergy, 6,026 families in his diocese were found to be destitute of a Bible,—when it was further proclaimed, upon the authority of the Norwich and Norfolk Auxiliary Bible Societies, that, upon the most moderate calculation, at least 10,000 families in that county were supposed to be in the same truly lamentable condition,—there wanted no other evidence to prove that the deficiency of Bibles, throughout the entire kingdom, must form a tremendous aggregate; and that it would be-

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come the British and Foreign Bible Society to make preparation for demands on its Depository, at one period or other, in nearly the same proportion.

The completion of the French stereotype Bible, in the summer of 1811, enabled the Society to add to the boon which it had already conferred on the French prisoners of war, in furnishing them with the New Testament, by presenting to such of them as were disposed to profit by the gift, a copy of the entire Scriptures, in their own language. In this, and similar ways, the activity of the Society continued to be exercised; and regularly, as new channels of communication were opened, the stream of its liberality was poured in, and the waters of life were conveyed to all who were thirsting to receive them. It would swell the bulk of these volumes unnecessarily, to specify minutely the editions printed from time to time, and the various distributions which were made to different parts of the kingdom, and of the world. But it may answer the purpose of elucidation, to exhibit a summary view of the issue made from the London Depository only, in the course of the year, independently of the returns of Bibles and Testaments made to the several Auxiliary Societies for local purposes.

“Copies of the Holy Scriptures, in various languages, have been circulated as follows:

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*In EUROPE.*

- “ To the British Prisoners of War in France.
- “ To the French and other Prisoners of War in Great Britain.
- “ To Prisoners of War returning home in cartels.
- “ To Guernsey and Jersey.
- “ To the Poor in Denmark, Holstein, Norway, Prussia, Germany, Hungary, Poland, Silesia, and Livonia.
- “ To some poor Protestant Congregations in France and Austria.
- “ In Spain and Portugal.
- “ At Gibraltar, Mallorca, Malta, Sicily, Naples, Zante, Constantinople, and the Greek Islands.
- “ To the Foreign Soldiers and their Children at the Royal York Hospital, Chelsea.
- “ To the Lock Hospital and Asylum, the Fever and the Middlesex Hospitals.
- “ To sundry Workhouses and Infirmaries.
- “ To Mendicants applying at the Office in Westminster.
- “ To various Gaols, under the direction of the Sheriffs or other Officers, and to Convicts embarked for New South Wales.
- “ To Poor Foreigners in various parts of Great Britain and Ireland.
- “ To Foreign Troops in the United Kingdom, and those at the General Hospital at Lisbon.

- PART II.      “ To Troops embarking for Foreign Stations.  
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 III.      prices.  
 1811-12.      “ To the Hibernian Sunday School Society, at  
 one half of the cost prices. And to poor Schools  
 in Ireland, gratis.  
 “ To the Poor in Ireland, at *very reduced prices*,  
 2000 Bibles and 4500 Testaments.

*In AMERICA.*

- “ To Albany, at the disposal of the *Bible and  
 Common Prayer Book Society*.  
 “ To various parts of Canada.  
 “ To the Esquimaux Christians in Labrador.  
 “ To Chili, Buenos Ayres, Carthagena, Dema-  
 rara, Surinam, and the Bay of Honduras.  
 “ To Antigua, and other West India Islands.  
 “ To Berinuda and Newfoundland.

*In AFRICA.*

- “ To the Colonists and the Troops at the Cape  
 of Good Hope.  
 “ To the Hottentot Congregations, and to the  
 Slaves in various parts of South Africa.  
 “ To Sierra Leone and its Vicinity.

*In ASIA.*

- “ To Bengal, the Island of Bourbon, Aleppo,  
 and Smyrna.”

While the Society was thus strengthening its foundations, enlarging its means of usefulness, and approving itself to the good opinion of Christians in different parts of the world by offices of the purest philanthropy, the preposterous question was very warmly agitated before the British public, whether it ought to exist at all; or whether, if it must continue to exist, it should not be abandoned altogether to dissenting support and sectarian administration.

In an enterprise at once so unnatural and so hopeless as that of subverting the British and Foreign Bible Society, it is not to be wondered at that they who undertook it should not be very scrupulous in the choice of their measures, or very consistent in their manner of directing them. Having a warfare to carry on, in which theory must be opposed to fact, hypothesis to testimony, and vague probability to determinate experience, there was little chance of success without the use of those stratagems, unhappily too much resorted to in controversy, by which truth and reason are insensibly compromised in a struggle for victory and triumph. Whatever may be conceded to the *motives* of the opponents, it were difficult to imagine an apology for the *manner* in which their opposition was, for the most part, conducted. Any ground, and every ground, was taken, which seemed to promise but a

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temporary advantage; and it was indifferent to them, whether they argued as reasoners or sophists, as protestants or papists, provided they might but impugn the merits, and obstruct the progress, of the British and Foreign Bible Society.

After these general remarks, which, considering to whom they apply, are not made without much regret, the author will satisfy himself with briefly describing the course which the controversy took, as it was resumed in the commencement of 1812; and exhibiting only so much as may be necessary to vindicate the Institution from the leading objections with which it was assailed.

In the month of January, 1812, Professor Marsh, whose "Address to the Senate" had been so severely canvassed at the Meeting for the establishment of the Cambridge Society, and so completely refuted in the "Letter" of Mr. Vansittart, produced his promised strictures on the principles of the British and Foreign Bible Society, in an elaborate Pamphlet, entitled, "An Inquiry into the Consequences of neglecting to give the Prayer-Book with the Bible, interspersed with Remarks on some late Speeches at Cambridge, and other important Matter relative to the British and Foreign Bible Society."

Much of this publication was devoted, as the title professes, to animadversions on the speeches delivered at the Cambridge Meeting,—particu-

larly those of Dean Milner, and the Rev. Mr. Dealtry: and still more to the unnecessary task of contending for the excellence of the Liturgy; its essential connection with the fabric of our Establishment; and the impropriety, the inconsistency, and the danger of all attempts, on the part of professing Churchmen, to bring it into neglect, contempt, and final disuse. As nobody disputed all this, and no part of the deprecated mischiefs was either intended by the members of the Society, or likely to arise out of its natural operation, it was not easy to account for the Professor's adopting such a line of argument, and accompanying it with insinuations and appeals which could have applied only to the wildest oppugners of our Liturgy, and our Ecclesiastical Establishment, without imputing to him something like a want of candor, and of fair and ingenuous discrimination.

The grounds upon which the Professor had objected to the Society in his "Address," were miscellaneous; that which he takes in the "Inquiry," is simply—the distribution of the Bible *alone*. This ground he considers as a discovery, in the honor of which none of his predecessors in this unhappy controversy has any right whatever to share with him. "I have thus shewn," (says the Professor,) "as well from history as from argument, that the Liturgy is essential to the

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welfare of the Establishment; and that in proportion as the former is disregarded, in the same proportion the latter must be endangered. I have been the more diffuse on this subject, *because among all the WRITERS who have engaged in the controversy about the modern Bible Society, I do not perceive that any one, EXCEPT MYSELF,\** has pointed out the danger arising to the Established Church, from the practice of neglecting to give the *Prayer-Book* with the Bible."

The Professor, having seized the principle of the Institution, that of furnishing its Members with Bibles only, built upon it an assumption, that the co-operation of Churchmen with the members of an Institution which issued Bibles *only*, implied an admission, if it were not rather a profession, on the part of the former, that Prayer-Books need not, and, as far as their influence extended, should not, be distributed at all. The deduction from these premises was, that the Prayer-Book would be discarded, and the Church, whose doctrines, rules, and discipline, it contained, would, by consequence, be even-

\* Inquiry, p. 27. The classical reader, in perusing this self-gratulation, might almost suppose he hears the Professor applying to himself the complimentary words which Cicero addressed to Cæsar:

"Hujus gloriæ...*socium* habes *neminem*. Totum hoc, quantumcunque est, quod certe *maximum* est, TOTUM est, inquam, TUUM."

*Pro Marcello.*

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ually overthrown. It ought to be observed, that the assumption was admitted by the Professor to be altogether gratuitous, and the conclusion purely hypothetical. Though the Society had been in existence *nearly* seven years, nothing had occurred to justify a charge against the Church members of the Bible Society, of any thing like the disuse, depreciation, or neglect, of the Prayer-Book. It would have helped out materially the Professor's argument, if he could have adverted to some such fact, as a proof of the tendency which he ascribes to a mere connection with the Society. But he does not pretend to be in possession of any thing so greatly to his advantage. His words are:—and they deserve to be recorded, as containing a tacit admission of the unsoundness of his theory:—

“ I have estimated the tendency of the Bible Society to produce an indifference to the *Liturgy* among Churchmen in *general*: and I have shown that the bare *connection* with it is sufficient to produce the effect, even when unassisted by the operation of *other* causes. *I have here appealed to NO FACT WHATSOEVER: I have deduced an inference by the sole aid of ABSTRACT REASONING.*”\*

The appearance of this publication was greeted with numerous Replies; and its fallacies were exposed (among others) by the caustic pleasantry

\* Inquiry, p. 37.

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of Dr. Clarke, the vigorous animadversion of Mr. Dealtry, the conclusive reasoning of Mr. Otter, and the luminous refutation of Mr. Vansittart. To these advocates, was added the Rev. C. Simeon, who, in the preface to four Sermons on the Liturgy, (one of which has already been referred to\*) very ably defended both himself, and the clerical members of the British and Foreign Bible Society, against the accusation conveyed through the assumption upon which the hypothesis of the Professor was built.

The amount of what was stated in these several Replies, sufficiently evinced, that the Society for Promoting Christian Knowledge had greatly augmented the number of its subscribing Members; † that the issue of Prayer-Books both

\* Page 134.

† “Is it alleged,” (says Mr. Dealtry,) “that the Bible Society *diminishes the funds* of the Society for Promoting Christian Knowledge? This argument will not now be maintained. The number of the subscribing Members chosen in the last year, was EIGHT HUNDRED AND SIXTY-NINE: the largest number chosen in any former year since 1789, was TWO HUNDRED AND SEVENTY.”

*Dealtry's Examination of Dr. Marsh's Inquiry*, p. 67.

To this statement of Mr. Dealtry, made in 1812, it may be added, that the number of subscribing Members, admitted from August, 1813, to Christmas, 1814, amounted to 1822; which gives about 1300 for the year, and therefore exhibits an increase of about one half from 1811, and of nearly five Members to one since the formation of the British and Foreign Bible Society.

from that Society, and other sources, had largely increased;\* and that there was every encouragement to conclude, as well from experience as from the reason of the thing, that, by a steady co-operation on the part of the Church members of the Society, both the honor and the interest of the Church would keep pace with the reputation and prosperity of the Institution.

In connection with these writers, who met the Professor's "Inquiry" with direct Replies, may be mentioned the Rev. Robert Hall, who, in a

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\* Taking "an average of ten years, five preceding the establishment of the British and Foreign Bible Society, and five subsequent to it; viz. from 1801 to 1810 inclusive," Mr. Simeon thus describes the increased issue of Prayer-Books from the Depository of the Society for Promoting Christian Knowledge.

"In the former half of that period, the number of Prayer-Books sold was 66,798; and in the latter half, *exclusive of above 11,000 additional Psalters*, it amounted to no less than 90,169; and if you take the *two first* years of that series, and compare them with the *two last*, you will find, that the Prayer-Books sold in the *two last* years, exceeded those that were sold in the *two first*, by the number of FIFTEEN THOUSAND FIVE HUNDRED AND FORTY-TWO."

"To this I might add," (observes Mr. Simeon,) "that Mr. Seeley, since he sold the Bibles for the British and Foreign Bible Society, has had his demand for *Prayer-Books* INCREASED FOURFOLD."

*Simeon's Preface to the Excellency of the Liturgy*, p. 41.

See, to a similar effect, Vansittart's Second Letter to Professor Marsh, p. 25.

PART II. speech of extraordinary ability at the Second  
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 III. Society, on the 13th of April, 1812, gave to  
 1811-12. every thing that was deserving of notice in that  
 attack, a most acute and masterly confutation.  
 As the circulation of the Bible *alone*—the favorite  
 objection since the era of the “Inquiry”—is  
 no where perhaps so thoroughly sifted, and so  
 decisively refuted, as in this very argumentative  
 and eloquent speech, it may, on that account,  
 among others, be strongly recommended to the  
 reader’s perusal.

While the author feels compelled to dismiss, for the present, this admirable piece of composition, with a simple reference to its contents, he cannot forbear expressing, how much he thinks the Church of England indebted to Mr. Hail for the candor and discrimination with which he eulogized her Liturgy in the following very memorable terms.

“ Though a Protestant Dissenter, I am by no means insensible to its merits : I believe that THE EVANGELICAL PURITY OF ITS SENTIMENTS, THE CHASTISED FERVOR OF ITS DEVOTION, AND THE MAJESTIC SIMPLICITY OF ITS LANGUAGE, HAVE COMBINED TO PLACE IT IN THE VERY FIRST RANK OF UNINSPIRED COMPOSITIONS.”

Of Mr. Vansittart’s Reply, it is not saying too much to affirm, that it leaves no material part

of "the Inquiry" unanswered; and that it vindicates the Society in such a manner, as to derive an eminent advantage to the strength of its cause from every objection with which it was assailed. Mr. Vansittart is certainly a writer of no common order: considered as a controvertist, he is a model both to his opponents and his allies; his example has, accordingly, by turns, been recommended by each to the imitation of the other. In the Reply under consideration, Mr. Vansittart has associated, with his characteristic felicity, the soundest sentiments with the purest language. His views are comprehensive, his arguments perspicuous, his style is classically chaste; and his whole composition reflects the united qualities of the scholar, the gentleman, and the Christian.

Referring to the pamphlet itself for a justification of this unexaggerated eulogium, the author will bring under the view of his reader a single extract, as forming an appropriate and animated conclusion to this account of the controversy.

"Amidst public difficulty and private embarrassment, I see the hand of charity extended to every species of distress, with an extent of bounty, not only unknown to former times, but which would have been incredible to them. I see every where new Institutions forming, yet old Establishments supported; and let it be

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remembered, that in these noble works, which I trust will rise in remembrance before God on behalf of this nation, the Dissenters claim their full share with the Church of England. I see the ships of Britain, no longer bearing the natives of Africa from their parent soil, but carrying to them the arts of life, and the blessings of the Gospel—I see the Church of England surrounded and assisted by differing, but respectful, and no longer hostile sects, extending the light of truth to the remotest regions of the earth; and when to these considerations we add the wonderful preservation of the independence and constitution of this nation for so many years of impending danger, amidst the ruin which has swallowed up all the surrounding States, may we not indulge the hope, that the religion of this nation is a portion of that church against which the gates of hell shall not prevail; and this country, a favoured instrument of Providence, in effecting its most sublime and beneficent designs?

“It is indeed an important crisis for the Church of England. Greatness and glory wait on her decision one way. I forbear to state the consequences of the contrary decision which you would recommend: for I trust that the Church *has already decided*, and that the triumphs of the Bible Society, which you already can trace to the enthu-

siasm of the crusaders, are but the prelude to more extensive triumphs; when this nation shall indeed *take up the cross*—to carry, not the sword, but the Saviour, throughout the world, and when you will be, I trust, not the last to cast away your unfounded apprehensions, and to hail with unmingled satisfaction the opening of new eras of light and truth.”

The period was now arrived, when the transactions of the year were to be solemnly and publicly reported. Those powers of selection and of combination which had been so often employed in the Society's service, were again applied to the voluminous details of its now extended, and still extending, operations; and the result was produced and recited by the Noble compiler, to the members and friends of the Institution, assembled, on the 6th of May, at Free-Mason's Hall, to commemorate its Eighth Anniversary.

So vast was the crowd, and so great the pressure, on this occasion, that many persons of distinction were prevented from taking a share in the business of the day, by the utter impracticability of obtaining admittance. Among these was the Earl of Hardwicke, who attended with the express design of moving thanks to the President; but who was compelled, by the circumstances described, to content himself with making his

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The venerable Bishop of Durham, constrained  
 “ by prudential motives, respecting health, at  
 his advanced age,” to absent himself from what  
 his Lordship called, “ the very interesting annual  
 Meeting of the British and Foreign Bible So-  
 ciety,” assured the Members, that he did not  
 submit to the constraint “ without real regret.”  
 The Bishop transmitted, as his proxy, a draft  
 for 50*l.*; and accompanied this act of munifi-  
 cence with the following very memorable and im-  
 portant declaration.

“ The Society, from its first institution to the  
 present hour, has had my most ardent wishes for  
 its success. That success has not only far ex-  
 ceeded my most sanguine expectations, but those  
 of its other numerous friends, to a degree un-  
 exemplified in any other instance, in the annals of  
 mankind.”

Considerable effect was given to the proceed-  
 ings of the day, by the appearance of two new  
 Prelates, from the Irish Bench, the Bishops of  
 Kildare, and Meath, who severally addressed the  
 Meeting, in a manner highly interesting and im-  
 pressive.

The Bishop of Kildare stated the want and  
 acceptability of the Scriptures, according to the  
 authorized version, not only among the Protes-

tants, but also among very many of the Roman Catholics, in Ireland; and spoke in terms of high commendation, of the exertions made by the Hibernian Bible Society, in Dublin, to meet the acknowledged exigency. The Bishop asserted, that the ignorance which prevailed in that country on the subject of religion, was not to be conceived; and, after many observations to a similar purport, concluded with an affecting appeal on behalf of a people, who needed so greatly the assistance of the Society, and were so prepared and disposed to profit by it.

The Bishop of Meath concurred with the Bishop of Kildare, in representing Ireland as deeply needing the benefit which it was in the power of the British and Foreign Bible Society to impart. His Lordship remarked, that only the skirts of that cloud, charged with fertilizing showers, to which the Noble President had compared the benevolent Society, had yet extended to Ireland. The Bishop concluded a speech, delivered with great dignity and animation, by expressing the warmest satisfaction in witnessing so numerous a meeting, thus cordially and ardently united on an object of so much importance; and by assuring the Members of it, that he should endeavour to impart a similar impression to the Clergy of that diocese which constituted the peculiar sphere of his Episcopal labors,

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The Bishops of Cloyne, and of Norwich, bore, severally, their testimonies to the utility of the Institution, not only among foreign nations, but also in those particular districts with which they were respectively connected.

The Bishop of Salisbury expressed the cordial satisfaction with which he took a share in the duties of this interesting ceremony; and, in terms of great respect and liberality, proposed a resolution of thanks to the Synod of Glasgow, and to the other Synods, Presbyteries, &c. in North Britain, from which contributions had been received, for their generous aid and support.

These addresses, intermingled with those which were delivered by various speakers, of different ranks and professions, but of correspondent sentiments and feelings, expanded the minds of the auditory, and brought the general merits of the Institution, whose anniversary they were met to celebrate, completely within their view.

What opinion was entertained of it by the country at large, they could be at no loss to understand, when they heard from the lips of their President, that fifty-three Auxiliary Societies had been added in the course of the year; and from their Treasurer, that the united contributions of all the Auxiliaries had amounted to nearly 25,000*l.* Such intelligence was adapted to convey the strongest encouragement; and to impress a con-

viction, that the means of the Society would continue to augment, in proportion to the extension of the demand for their employment.

It would naturally be concluded, that a body of men convened under circumstances such as those which brought this assembly together, would take pleasure in expatiating over the vast surface of direct and determinate good which the facts, as reported, so strikingly presented. They could not hear of what was proceeding, by their encouragement and aid, on the continent of Europe, in the peninsula of India, and through the countries beyond the Atlantic, without visiting, in imagination, those interesting scenes, in which the feelings of gratitude are expressed, through such a variety of languages and dialects, for the unexpected and inestimable gift of a Bible.

Nor did it escape the observation of the Meeting, that the direct advantages arising from the Society were greatly increased by the beneficial influence which it indirectly exercised, and which so visibly manifested itself, in an improved temper among professing Christians, and in a growing cultivation of brotherly love. They saw, at the same time, in the testimonies which it collected, by its correspondence with different parts of the world, so many depositions from independent and concurring witnesses, to the truth, the power, and the excellence of Christianity.

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But the feature which peculiarly distinguished this Anniversary, and which was afterwards observed with equal surprise and satisfaction, was, the utter oblivion manifested throughout of every thing connected with the existing controversy. If ever an excuse could be found for the introduction by casualty, of an allusion to the opponents of the Society, it would have been at a time when the opposition put on a formidable shape, and uttered a menacing tone. But so perfectly had the great subject absorbed all minor considerations ; and so completely did the splendor of its triumphs annihilate all fears of resistance, that not an expression was dropped which betrayed the existence of an angry, or even of a controversial feeling.

The whole tenor of the business was such, as to have inclined a stranger to what had appeared before the public, to believe, that in this Institution of pure and vast benevolence, there was (as it seems reasonable there should be) but one opinion and one feeling, throughout the British empire, and the Christian world.\*

An elegant author, in a speech before referred

\* If the reader should perceive a resemblance between the language here employed, and that of the Christian Observer, for May, 1812, it may be not amiss to inform him, that the account which appeared in that respectable publication, was furnished by the author.

to, has expanded this reflection with so much beauty and effect, that his words shall be adopted as the conclusion of this chapter.

“ Who, but the Author and Giver of all concord, could have put into the hearts of the children of men a design so beneficial and godlike; so adapted to allay the heats and animosities which have so often disturbed the peace of society, and disfigured our common Christianity? It is like the ‘ precious ointment upon the head, that ran down upon the beard: even upon Aaron’s beard; that went down upon the skirts of his garment.’ It is, indeed, a most sacred perfume; and while it is so abundantly poured out in the view of all nations, I cannot but imagine that I see it ascending in clouds of incense to Heaven, grateful to God, to his saints, and to the holy angels; consecrating this happy soil, and drawing down upon it a copious shower of benedictions and blessings. How much unanimity strengthens, and discord enfeebles, the sinews of empire, is too obvious to need to be insisted on; nor was there ever a period in the history of Great Britain, when the former was more to be desired, or the latter more to be deprecated. The Bible Society is a solemn and public recognition, calculated, beyond any event that has yet transpired, to confound infidelity, and to expel from the nation the last relics of that detestable impiety; to shut

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up every crevice of the infernal pit, and disperse every atom of the pestilential steam. The sophistry of infidels had been successfully confuted by a succession of able writers; they have retired, baffled, from the field, their arrows spent, their ammunition exhausted; and nothing remained but to signalize the victory by a public monument, and to embody the national sentiment, by erecting a public trophy out of the spoils of the enemy. This idea the Bible Society has nobly realised, by taking pledges from the statesmen, the senators, the nobles of the land, of their devoted attachment to the word of God: they have publicly lifted up their voice, and declared, in the face of all Europe, that the Bible is the religion of Great Britain. What lustre does this shed upon our country! It appears the grand seminary of Christian principle: perhaps there is no single moment, night or day, in which some voice does not rise up to heaven in its behalf,—and prayer is the grand key that unlocks the celestial treasury.

“ It is not too much to hope, that the attachment to the Gospel avowed by those who have co-operated in the measures of this Society, will be followed by an increased attention on their part to explore its contents, to imbibe its spirit, and to regulate their lives by its precepts; and that thus the interest of vital Christianity may

keep pace with the more extensive promulgation of revealed truth. Let our activity in the cause be followed up by an increased spirit of attachment and investigation; let us earnestly desire to taste that bread of life which it is the property of this Society to communicate: then shall we be a happy, because a holy, people; and this will throw around us a greater splendor than Roman or Grecian genius could bestow. Should the sentiments of that Divine Book take possession of the heart, and mould the character of the inhabitants of this country, it would secure to the nation a higher protection than all its military and naval preparations; and even the rocks, with which our isle is girt, would, in comparison, be a feeble rampart against the assaults of our enemy. With perfect composure we leave the decision of this great controversy (and a greater never engaged the attention of mankind) to the arbitration of the Supreme Judge, without the smallest apprehension that we shall be called to an account in that day when the earth and the works thereof shall be burnt up, and the elements shall melt with fervent heat, for having unrolled too widely that volume which discloses to the eye of faith the realities and prospects of eternity. Nor will it be deemed presumption if I affirm, that, in a dying hour, when the interests and passions which now agitate us, shall shrink to their

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due dimensions, it will afford us more satisfaction, in the retrospect, to have been the friends, than the enemies of the Bible Society.\*

\* Hall's Speech at Leicester.

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## CHAPTER I.

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THE mass of information which had by this time accumulated, as well from the Reports of the Parent Institution, as from those of its numerous Auxiliaries, was very considerable; and the favorable impression which it made was evinced by effects, not more honorable to the religious and benevolent spirit of the country, than advantageous to the general interests of the British and Foreign Bible Society.

Nor was this favorable impression slightly assisted by the progress of that controversy in which the merits of the Institution were minutely canvassed by the ablest disputants, and both its principles and its operations were subjected to the severest scrutiny.

Towards the close of April, 1812, appeared the long-expected Appendix to Professor Marsh's

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“ Inquiry,” in a thick pamphlet of 120 pages, under the title of “ A History of Translations which have been made of the Scriptures, from the earliest times, &c. composed chiefly with a view of ascertaining in how many languages the British and Foreign Bible Society has been the means of preaching the Gospel.” To this learned, elaborate, and, with all its spleen and unfairness, very useful publication, no direct answer was ever given. This reserve on the part of the advocates of the Institution, was construed, by the tribe of its minor opponents, into an admission of embarrassment, if not of defeat. The fact was, that, in the Professor’s Appendix, truth and error were so artfully blended; and so obvious a determination was shown throughout, *to criminate the Society at all events*, that no good was thought likely to arise from such a reply as would have been necessary to expose the perversion of its statements, and the fallacy of its conclusions.

It is not disputed, that, partly from zeal, and partly from a defective knowledge of the subject, the advocates of the Institution may have been sometimes betrayed into language which over-rated the achievements of the Society; and that they, from the same causes, may have ascribed to it the merit of having been the first to translate the Scriptures into languages in which the researches of the Professor had enabled him to discover that

a translation existed before. Of these inaccuracies (which were much oftener *imputed* than deserved, and for which *individuals*, and not the Society, were accountable) the Professor was not backward to take advantage;\* and though the

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\* The disposition of the opponents to *take advantage* of the real or imputed *inaccuracies* in the speeches of the advocates of the Society, and particularly of the Secretaries, has been manifested in a way which will not easily be reconciled with the principles of candor, fairness, or even common integrity. With what truth this is asserted, let the following circumstance declare.

In the Newspaper-report of the speeches at the formation of the Cambridge Society, the Rev. Mr. Steinkopff was described as having spoken in *unqualified terms* of the want of the Scriptures in Germany. On this statement the Margaret Professor grounds a vehement accusation against Mr. Steinkopff, as though he had wilfully misrepresented, and even libelled his country. Now it did happen, that Mr. Steinkopff objected to this report of his speech, a report *which he never saw till it appeared in print*; that he took the earliest opportunity of pointing out its *inaccuracies*; and that he furnished such statements as were necessary to render it correct. But did the Professor know all this before he published the accusation he had written? His own note on the passage which contains it shall answer the question.

“ I am aware, that there is *now* in the press a speech of the Foreign Secretary, which I HAVE BEEN DESIRED TO SEE, and *which gives a very different account from all that had been said before*. But all the other speeches at Cambridge, which now have been printed above a month in the Cambridge Chronicle, and have remained uncontradicted by the authors of them, might also, at this rate, be new-modelled in consequence of my objection to them.”

Not only, therefore, was the accusation retained: but, three months after, the Professor has the gravity to charge Mr.

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use to which he turned them was neither the kindest nor the best, yet their detection had its value, were it only for the Biblical information with which it was accompanied.

To so much of the Professor's work as disputed the want of the Scriptures in Europe, and in Asia, but particularly in the former, no other

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Steinkopff (on the same *newspaper authority*) with having praised the Society (and that in the hearing of such men as the Duke of Bedford, and the late Mr. Whitbread) for having "*translated* the word of God into the *German*, and the *ANTIEN* GREEK languages!!!"

(See *Marsh's Inquiry*, p. 43, and *Hist. of Translations*, &c. p. 23.)

After such conduct from a Professor of Divinity in the University of Cambridge, the author ought not to be surprised at the treatment which his speech at Ipswich, on a similar occasion, has received from the Curate of St. John's, Hackney. Of this notable specimen of controversial disingenuity, the reader will find some explanation in a letter from the author to the Rev. Mr. Dealtry; the last paragraph of which, as applying equally to both the cases referred to, may not improperly conclude this note.

"I forbear saying what I think of the conduct of those who propagate, as authentic, what they derive from unaccredited sources, and who persevere in repeating accusations which they have had every opportunity of knowing to have been advanced without any just foundation. With such persons, I regret to say, all means appear fair, that can conduce to the accomplishment of their end; and, as I cannot condescend to fight them with weapons like their own, I have thought it my duty to decline that conflict which it has been their object so frequently to provoke."

See *Dealtry's Review of Mr. Norris's Attack*, &c. p. 28.

reply seemed to be requisite, than that which the documents contained in the Annual Reports of the British and Foreign Bible Society so abundantly furnished. This species of evidence, it was confidently believed, would from year to year acquire a progressive increase, and give, eventually, to the Professor's representations the most complete and unanswerable contradiction. In what degree this presumption has been justified, it is almost needless to observe. The answers to this part of the Professor's accusation of the British and Foreign Bible Society, have been, and continue to be, written (and that by some of the first authorities) from the capitals of the principal European sovereignties, and from the respective seats of Government in most of the Civil Establishments of British India.

With regard to that portion of the work, not the least considerable, and by far the most labored, which undertook to settle the balance of credit between the Baptist Missionaries and the British and Foreign Bible Society, (with which Society it should be remembered, those Missionaries were in amicable communication, and of which, as Members of a Corresponding Committee, they actually formed a part,) this, also, it was thought, might be safely left to that exposure which time and a further development of facts would quietly and effectually supply. The cir-

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cumstances recorded in different parts of this narrative will, it is trusted, have placed the conduct of the Society in such a light as to exonerate it from the undeserved, but reiterated charges of disingenuousness and plagiarism in its treatment of the Baptist Missionaries. The crime of the British and Foreign Bible Society consisted in asserting for the members of the Established Church in British India a share in the important work of preparing translations for the natives of the East,—an office from which it was the avowed object of the Professor's argument and exertions utterly to exclude them.\*

From what has now been brought under his view, the reader will be able to judge, whether a question of such grave importance, affecting most nearly the vital principle of the Reformation, and,

\* "These are the men" (viz. the *Baptist* Missionaries in India) "who are best qualified to *complete* the design, so nobly begun, and hitherto so successfully performed."

*Marsh's History of Translations, &c.* p. 75.

In the same spirit is the following observation, relative to *another* class of *Dissenting* Missionaries :

"Should any attempt be made to translate the New Testament into any modern language or dialect of Africa, no men can be better qualified for the task than the Missionaries who are now employed by the London Missionary Society." *Id.* p. 97.

Of so much importance did it seem to this learned writer to suppress the British and Foreign Bible Society, that, with a view to its accomplishment, he did not hesitate to sacrifice *the influence of the Church of England*, in providing orthodox versions of the Scriptures, both for Asia and Africa.

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to a certain degree, the maintenance and the propagation of Christianity in general, could have been agitated by persons of such station and talents, and with such mutual earnestness, perseverance, and detail, without increasing considerably the interest excited by the Institution to which these discussions referred. The fact was, that the protraction of the controversy, however injurious to the peace of individuals, had the effect of rousing and enlightening the public mind, and of tending materially to augment both the number and the returns of Auxiliary Societies in different parts of the kingdom.

Another cause of the increased impression, which has been observed as characteristic of this era of the Society, was the prodigious distribution of certain minor publications, adapted to explain its principles, and to confute the objections which, under different forms, were industriously circulated with a view to its prejudice, and, where that possible, to its extinction. This plan, which was devised and conducted by Richard Phillips, Esq. consisted in selecting such speeches, addresses, or other compositions, as were considered to be popular and impressive, and dispersing them, by means of a private subscription, in those parts of the country which required to be brought into a state of excitement, or to be fortified against the influence of sophistry and misrepresentation.

To these causes,—the regular publications of

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the Parent Society and its Auxiliaries, the productions arising out of the existing controversy, and the minor pieces thrown into circulation by private liberality; all co-operating in their several degrees,—we are to ascribe, under the blessing of Providence, that rapid growth of the Institution which exhibited, between its eighth and ninth Anniversary, an addition of seventy-five new Establishments to the number of its Auxiliary Societies, and an advancement of its income through that channel, from 24,813*l.* 5*s.* to 55,099*l.* 3*s.* 10*d.*

“The History of Translations,” &c. was soon after succeeded by its promised sequel, in which, under the form of a Letter to the Right Hon. N. Vansittart, the Professor gives what he considers “an Answer,” not only to that gentleman’s “Second Letter,” but also “to whatever is argumentative in other pamphlets written to the same purpose.” Scarcely had this pamphlet found its way into circulation, when a hero of another description stepped forth to break a lance with the champions of the Society. The uniform in which this assailant appeared was that of the Established Church, and the cause which he professed to maintain was that of the Society for Promoting Christian Knowledge; but the course which he took was, certainly, not such as to deserve the gratitude of either. His predecessor in the field had contended, that in giving the Bible the Society gave *too little*; the object of this assailant was to

prove, that in so doing the Society gave *too much*. The whole Bible ought not, in his opinion, to be given to the bulk of the people. "Some of these books" (viz. of the Old and New Testament) "are," it seems, "exclusively fit for the meditation of the learned; and others, though comparatively forming a small portion, are equally important to the vulgar and to the well-informed." How small that portion is, which, according to the judgment of this author, it would be useful or even safe to commit to general distribution, may be learnt from the following extraordinary statement:

"Out of sixty-six books, which form the contents of the Old and New Testament, not above seven in the Old, nor above eleven in the New, appear to be calculated for the study or comprehension of the unlearned."\*

Against this attack, which threatened to reduce the Bible, in the hands of the common people, to less than one-third of its former dimensions, the British and Foreign Bible Society, or rather Christianity itself, was very ably defended by the Rev. J. W. Cunningham, Vicar of Harrow, a gentleman from whose eloquent exertions on so many occasions, the British and Foreign Bible Society has reaped such eminent advantages. The following

\* Thoughts on the Utility and Expediency of the Plans of the British and Foreign Bible Society, by Edward Maltby, D.D. &c. p. 19.

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passage may serve as a specimen of the tone in which this able defence was conducted.

“The design of God, as to the universal diffusion of the Scriptures, may be inferred from the use made of them by Christ himself. In his conferences with various classes, learned and unlearned, of his countrymen, his free and frequent quotations from almost every part of the Old Testament involve a supposition, both that all classes were acquainted with them, and that they were designed for the use of all. He quotes the Old Testament, not merely to the philosophic Sadducee, to the precise Pharisee, and to the learned Scribe, but to the multitude on the Mount. Nor was he likely to quote the Scriptures to men unacquainted with them; nor is the popular thirst for sacred knowledge so intense, that they were likely to have sought it even in an interdicted book. Under the Jewish economy, then, it is evident, that the Bible was no esoteric work, the exclusive property of the high and learned; and is there any thing in the genius or practice of Christianity which proclaims it designed to abridge the liberties, and dam up the religious privileges, of the lower orders? Is the book which the Lamb died to unseal, now to become a sealed book to the mass of the people? Is this a feature of our emancipation from Jewish bondage—this the freedom wherewith the Son hath made us free?”

To the "Observations" of Mr. Cunningham, the author who had provoked them made no reply. He was not perhaps aware of the mischievous consequences of his theory, till he saw them so acutely exposed; and he very judiciously abandoned his pamphlet to the fate it deserved, and which, in the hands of Mr. Cunningham, it could not be expected to escape. If Dr. Maltby had not shown his respect for Christianity by a work\* of no ordinary merit, in its illustration and defence, he would have laid himself open to the suspicion of no very friendly designs towards our holy religion, and the Institutions by which it is promoted. But, in fact, the cause of the Society is that on the side of which the Scriptures, and every Church which professes to be founded upon them, are decidedly ranged; and they who will oppose it, can find no other weapons to employ against it than such as "have been undeniably forged in the camp of the Philistines."

The Reply of Professor Marsh to Mr. Vansittart, and to all his opponents, was in the mean time obtaining an active circulation, and keeping alive the spirit of opposition on that principle of objection which the Professor claimed as exclusively his own—the danger to the Established

\* "Illustrations of the Truth of the Christian Religion," published in 1802.

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Church from the neglect to give the Prayer-Book with the Bible. But the masterly speech of the Rev. Robert Hall, from which so large quotations have been made, together with the several publications of Mr. Dealtry and Mr. Vansittart, had so thoroughly subverted the whole ground of this theory, that the antagonists of the Professor, with only one exception, contented themselves with the defence which had been made, and left him in possession of all the advantage he could derive from the circulation of an unnoticed reply.

The exception to this forbearance was in the case of the Rev. W. Otter,\* who, while he viewed the objection of the Professor as fairly argued down, yet considered his pretensions to have given “an answer to all the arguments in favor of the British and Foreign Bible Society,” as demanding further animadversion. Speaking of the Professor’s reply, Mr. Otter observes, “It is addressed to Mr. Vansittart, in answer to his second letter; and had he thought proper, in his publication, to confine his pretensions to the object I have stated, the advocates of the Bible Society would have been contented to rest the merits of their case upon the present merits of the controversy. But when he affects to include in it all that is argumentative in other pamphlets; when he declares to the world that he has re-

\* Rector of Chetwynd in Shropshire, and late Fellow and Tutor of Jesus College, Cambridge.

plied to arguments, many of which he has not even touched upon; and pretends to give answers, where, in fact, he has only bestowed reproaches; it is a duty I owe myself, as well as the cause I have undertaken to defend, to remove, as far as lies in my power, the misapprehension likely to be produced by it."

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Under the impression described in this passage, Mr. Otter published his "Examination of Dr. Marsh's Answer to all the Arguments in Favor of the British and Foreign Bible Society," a performance, which, for closeness of reasoning, perspicuity of diction, and candor of spirit, deserves to be classed with the best productions to which this fruitful controversy has given occasion. The conclusion of Mr. Otter's pamphlet is at once so serious and so just, that it will be adding to the value of these pages to give it insertion.

"Being now about to quit the discussion of this subject, I trust for ever, I shall take my leave, with an observation which I conceive to be important. The manner in which we have been attacked has subjected us to considerable disadvantage. If we had been challenged to state the good done by the Bible Society, our answer would have been short, simple, and impressive,—we make known to all the world the word of God. But, in the course of our defence, we have been compelled to enter into details quite foreign to the views of our Society; and

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sometimes induced to dwell upon advantages by no means important to its cause, and never, perhaps, in the contemplation of its founders; while the real object, and the genuine merits of the Institution have been kept, as it were, in the back ground, and never insisted upon as they deserve. Hence it is to be feared that the public attention has been often fixed upon the wrong place; it has been withdrawn from that which is essential, and diverted to that which is incidental. With whatever success, therefore, we may have vindicated our claim to an increase in the circulation of that Liturgy which we are accused of neglecting,—however clearly we may have made it appear that our conscientious co-operation with Dissenters in this salutary work, will lessen the evils of dissent, and thereby contribute eventually to strengthen and consolidate that Establishment which we are said to undermine; we beg it always to be remembered, that none of these form, either wholly, or in part, the ground upon which we rest the claims of the Society to public attention; they are not the object of its triumph; that object is beyond all comparison, and above all praise; it is the word of God, and the power of God—the “pearl of great price,” which the merchant in Scripture is said to have purchased at the expense of all he possessed—the fountain of all true wisdom—the book of eternal life. To have contributed,

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in the smallest degree, whether in support of the principle, or in aid of the practice of this Society, will ever be to me a source of pleasing reflection, full of that joy which no man taketh from me, while living; and pregnant with a hope, which will not, I trust, desert me when I die."

Having said thus much in general on the causes, both direct and auxiliary, which contributed to the domestic prosperity of the Institution, it will now be proper to resume the narrative of its foreign transactions, reserving the particular circumstances which evince that prosperity, for a more regular and detailed consideration.

Of those measures which respect the foreign department of the Society, the first in order, and certainly not the last in importance, was, the tour undertaken and performed by the Rev. Mr. Steinkopff, at the request of the Committee, and with the design of promoting, more extensively, the object of the Institution on the continent of Europe. In furtherance of this design, the Committee placed the sum of 2000*l*.\* at Mr. Steinkopff's disposal, while prosecuting his tour; and, under their direction, his Brother-Secretaries imparted to him a resolution expressive "of the entire confidence which the Committee re-

\* The whole sum expended by Mr. Steinkopff, in Grants of Money and Bibles and Testaments, was 2712*l*. 10*s*.

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posed in him, and the complete discretion with which they invested him." The more particular import of those instructions, was, to make him the fully-accredited agent of the British and Foreign Bible Society; to authorize him, wherever he should go, to hold out the completest encouragement to the formation of Bible Societies; to supply such wants of the Scriptures as might appear to him to require immediate attention; to purchase such books for the Society's use as he might consider important; and, generally, to take all such steps, in its name and behalf, as might seem in his judgment calculated to promote the accomplishment of its object.

Thus commissioned and instructed, Mr. Steinkopff entered upon his journey on the 12th of June; and, after an absence of nearly six months, during which time he visited many important stations in Denmark, Germany, and Switzerland, he returned to England on the 6th of December.\* For the interesting particulars of this tour, the reader must be referred to Mr. Steinkopff's official statement in the Society's Ninth Annual Report, and to his "Letters" from the Continent,—a volume, which, for the simplicity, benevolence,

\* A report having got into circulation that "Bonaparte countenanced the object of Mr. Steinkopff's tour," it may not be unimportant to observe, that *no such countenance was given or applied for*; nor is it known to the Committee, what were the sentiments of Bonaparte respecting the object of their Institution.

and devotional amenity, with which it is written, deserves to be universally perused.

The reader will scarcely need to be reminded, that the period in which Mr. Steinkopff embarked in this benevolent undertaking, was a crisis of extraordinary peril and embarrassment. That portion of the Continent through which he had to travel, was under the jealous tyranny and vigilant inspection of Napoleon Bonaparte, the implacable enemy of that country in the charitable service of which our traveller was dispatched. But, fortified against alarm by a consciousness of the excellence of his cause, and the purity of his motives, he went out in faith, and returned in safety. On this subject Mr. Steinkopff shall be the interpreter of his own feelings.

“ My journey to the Continent, on account of its present political state, was an arduous and difficult undertaking ; indeed I felt it such : but, trusting in the almighty power and protection of God, and the purity and excellence of the cause in which I was engaged, I cheerfully proceeded ; and, blessed be His Name, my confidence in Him was not disappointed. I have been most mercifully preserved, both by sea and land, by day and night ; and though my way often seemed hedged in with thorns, yet difficulties have been removed, dangers averted, passports obtained, and channels for usefulness opened,

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in a way that has greatly strengthened my faith in the special providence of God. Had it been a time of peace, and could I have acted quite freely and openly, I might have extended my tour still farther, and have reasonably expected a greater proportion of success; but though I could not do all I wished, I thank God that my feeble exertions have not been quite in vain."

"Thus much" (adds Mr. Steinkopff) "my conscience bears me witness, that, in the whole of this dangerous, yet blessed journey, I have never lost sight of its primary design, the promotion of the glory of God, the spreading of his holy word, and the furtherance of the best interests of the Society."

The services of Mr. Steinkopff were (as might reasonably be expected) justly appreciated by that body at whose instance he had sacrificed his convenience, hazarded his liberty, and even endangered his life. At a Meeting of the Committee, in which Lord Teignmouth presided, Admiral Lord Gambier, and the learned Dr. Adam Clarke, charged themselves severally with moving and seconding a resolution of thanks to Mr. Steinkopff for this valuable service. In conveying their thanks, the Committee stated, as their unanimous determination, "that the result of Mr. Steinkopff's journey to the Continent had fully justified the expectations which induced the Committee to request him to under-

take and perform it: that the various communications made by Mr. Steinkopff to societies and individuals respecting the nature, object, and operations of the British and Foreign Bible Society, had contributed materially to increase their attachment to the Institution, strengthen their confidence in its wisdom and liberality, and animate their exertions for extending the circulation of the Holy Scriptures: that by his judicious dispensation of the funds intrusted to him, Mr. Steinkopff had fulfilled the wishes of the Committee, in supplying the spiritual wants of numerous poor and destitute Christians, promoting the formation of new Bible Societies, and assisting the measures of those already in existence: and, finally, that the proceedings of Mr. Steinkopff had been conducted with a zeal and discretion eminently calculated to give the most favorable impression of the British and Foreign Bible Society; to enlarge and strengthen its external relations; and thus to facilitate the accomplishment of its object, the distribution of the Holy Scriptures in the widest possible extent."

To this testimony, the justice of which was fully established by the documents exhibited to the Committee, many of the transactions which we are now to record will be found to lend a very satisfactory and decisive confirmation.

In entering upon an account of the Society's

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affairs, either as administered by itself, or by the Societies in connection with it, on the continent of Europe, little occurs at Berlin and at Stockholm to interest and detain the reader's attention. Of the Societies established in each of these capitals, it may be sufficient to say, that they continued during this year to prosecute their labors with their accustomed simplicity and diligence; and that their means were recruited, as new occasions for the employment of them arose, by liberal supplies from the funds of the British and Foreign Bible Society.

No Establishment had yet been effected within the Danish dominions, exclusively for the circulation of the Scriptures. The Fühnen Society had unquestionably exerted itself according to, and even beyond, its ability; and something considerable had been added to its stock by a discretionary grant on the part of Mr. Steinkopff; but so narrow was the foundation, and so scanty were the resources, of this insular Society, that little comparatively was to be expected from its most vigorous and enterprising exertions. A Bible Society, therefore, in the capital of Denmark, was felt to be an important desideratum; and the circumstances of this year put on an aspect which encouraged the hope, that this desideratum would ere long be supplied.

The visit of Mr. Steinkopff to Copenhagen, the information which he had it in his power to im-

part, respecting the nature and proceedings of the British and Foreign Bible Society, and the encouragement which he was authorized to hold out to the formation of similar Societies, contributed materially to increase the impression already made in favor of this great object, on the minds of several persons of distinction, both lay and ecclesiastical. Among these, the principal was the Right Rev. Dr. Münter, the Bishop of Zealand, a man of high reputation for talents, learning, and piety. This Prelate, it appeared, had long entertained a very favorable opinion of the British and Foreign Bible Society; and, as early as February, 1810, had addressed a communication to its Members, through his Grace the Archbishop of Canterbury. Understanding from Mr. Steinkopff that no such communication had been received, and, further, that Lord Teignmouth was the President of the Society, the Bishop took an early opportunity of addressing to his Lordship the following explanatory and most gratifying letter :

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“ My Lord,

“ When I was informed that the Society established in London for spreading the knowledge of the Holy Bible, and of that religion of which it is the sacred depository, animated by a zeal which does it so much honor, had kindly printed the New Testament in the Danish language, in

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order to distribute copies of it to the prisoners of war of my nation, I hastened to convey to his Grace the Lord Archbishop of Canterbury, whom I supposed to be a Member\* of the above-mentioned respectable Society, the expressions of my lively gratitude for a kindness of which my heart feels all the obligation. For this purpose I employed, as my channel of communication, the Rev. Mr. Rosing, at that time Pastor of the

\* About the time when the British and Foreign Bible Society printed the Testament, the Society for Promoting Christian Knowledge printed the Hymn Book, for the use of the Danish prisoners of war. The Bishop of Zealand, desirous of expressing his gratitude to each of those Societies, and concluding, from the nature of their object, and their mutual congeniality, that the Head of the English Church was the Patron of both, acted very naturally, in addressing his thanks through that high and venerable quarter. This sentiment is so admirably expressed in the letter itself, that the reader will be pleased to see it in the following brief extract :

“ Cum enim ignarus essem virorum optimorum, quibus cura utriusque Societatis regendæ hoc tempore commissa sit, TE, Præsul eminentissime, quocum Episcopatus curæque gregis Christiani fraternum mihi intercedit vinculum, literis hisce adire non dubitavi: veniam facile me impetraturum ratus, si TE, eâ, quâ par est, observantiâ, etiam atque etiam rogarem atque obsecrarem, ut pro tua humanitate, utriusque Societatis sodalibus, quorum eximium TE esse decus haud est dubium, quantum summo illo erga cives nostros beneficio tacti affectique simus, eo, quo polles, eloquio exponere atque testari benigne velis.”

“ As I had not any knowledge of those excellent men to whom the charge of directing these Societies is committed, I have not hesitated to address you, most eminent Prelate, with

Danish Congregation in London, which forms part of the diocese confided to my superintendance. I know not whether my wishes, in this respect, have been executed: but being now informed, my Lord, that it is your Lordship who presides over this worthy Association of zealous Christians, I do myself the honor of addressing myself directly to you; and in sending you, my Lord, a copy of the letter which I had the honor of writing to the Lord Archbishop of Canterbury, I venture to offer to you the purest, and most heart-felt thanks, as well for the kindness which I have just mentioned, as for the very recent impression and distribution of the New Testament in the Icelandic and Laponesic languages; information and copies of which I have received from the Rev. Mr. Henderson.

“ Be pleased, my Lord, to become the organ of my gratitude to the Society of which you are the worthy President. Be pleased to assure them that, whatever be the distance which separates our countries, and whatever be the circumstances

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whom I am connected in the bond of mutual Episcopacy, and superintendance of the Christian flock. I feel persuaded you will readily forgive me, if, with all due respect, I earnestly request and beseech, that you would kindly assure the members of both those Societies, of which your Grace is, no doubt, the principal ornament, how much we have been impressed and affected by their very great kindness towards our fellow-citizens.”

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which influence our nations, the bond of our holy religion unites us as brethren; and that the kindness experienced by our fellow-countrymen detained in the prisons of your empire, or removed far from us by the ices of the north, will be always regarded by us as a good work, imposing upon us the sacred duty of cherishing for ever in our hearts those sentiments of gratitude and esteem which Christian virtue, naturally beneficent, could not fail to inspire.

“Such are, my Lord, my sentiments for you, and the Society over which you preside. Accept the homage of them; and be pleased to believe, that *we shall never cease to accompany you with our sincerest wishes, that the Lord may deign to shed his benediction on your pious and generous efforts, which tend solely to the glory of his name, and the welfare of our fellow-creatures.*”

Another circumstance, which, from its decisive character and probable tendency, was considered more especially to favor the hope of a Danish Bible Society, was, the permission granted by his Majesty the King of Denmark, in August, 1812, to the Rev. Ebenezer Henderson, to reside at Copenhagen, for the purpose of completing the Icelandic Bible. This permission, which was granted at the suit of the Royal Chancery, and through the good offices of H. F. Horneman, Esq. a Danish Member of the Committee of the British

and Foreign Bible Society, was accompanied with a notice, that, in consideration of his object, Mr. Henderson should be allowed, while resident at Copenhagen, every privilege it might require; among which, not the least valuable, was, an unrestrained correspondence.

Such a concession to the subject of a nation with whom his Danish Majesty was at war, evinced at once a liberal spirit, and no light respect for the cause in favor of which this royal indulgence was granted: and the medium through which it was acquired, adds another to the many evidences of the wisdom of that part of the Society's constitution, which requires that one-sixth of its Committee shall consist of foreigners resident in or near London.

The continuance of Mr. Henderson at Copenhagen, under the circumstances of peculiar accommodation which have been described, was very advantageous to the primary object contemplated by the friends of the Scriptures, both in London and in Copenhagen—the printing of the Icelandic Bible. The Testaments in that language had been judiciously distributed among the inhabitants of Iceland, under the direction of the principal Clergy, who all concurred in testifying the eagerness and gratitude with which the people received this book, for which (to use the language of Dean Magnusen) “they had long panted.” “You may conceive, Gentlemen,”

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adds this pious dignitary, “ how joyfully the copies of the New Testament were received here, from this circumstance, that the whole number destined for sale was instantly disposed of, eagerly bought, and spread over the neighbourhood. This being the case, you may rest assured that more copies, if they can be had, will call forth an unabated desire in old and young, to possess and read the Holy Bible.”

In such a state of things, it was felt that the opportunity for completing this act of kindness should be diligently improved. The printing of the whole Bible was therefore advanced with all proper expedition : 5000 extra Testaments were added to the original order of that number of Bibles ; and Mr. Henderson availed himself so discreetly of the intercourse afforded him with persons of influence, during the performance of this work, as to see, before he quitted Denmark for Iceland, after the completion of his task in 1814, a foundation laid in Copenhagen for a Bible Society, under the royal sanction, for the whole kingdom of Denmark.

Of the Bâse Society very pleasing intelligence was received, both as to their progress in printing the German Scriptures, and in their exertions of a general nature. The most interesting particulars were those which described the good effect of their services towards their brethren in Paris, and their own countrymen in the Grisons. It appeared

that two of their number proceeded, as a deputation, to Paris, in November, 1812, and were enabled to lay a foundation for a Bible Committee in that capital. This deputation had also ascertained, that most of the Bibles and Testaments sent by their Society to Paris, had been dispersed, and received by Catholics as well as Protestants, with much eagerness and gratitude. It also appeared that the attention paid by this Society to the spiritual welfare of the Grisons had excited a spirit of co-operation among the inhabitants; and that the result had been the formation of an Auxiliary Bible Committee at Chur, the capital of that Canton; an establishment by which the printing of the Romanese Scriptures would be in future considerably facilitated. How acceptable the New Testaments, printed in those dialects, were to the Romanese part of the Grison population, (which constitutes two-thirds of the whole,) may be learnt from the warmth with which one of their pastors expresses "the grateful sentiments of his countrymen;" and assures the British and Foreign Bible Society, in their name, that it has "performed a most charitable work for his native country, and gladdened the hearts of many lovers of the pure Gospel of Christ."

The interview which Mr. Steinkopff had with the Basle Society elicited much satisfactory information, and led to arrangements for printing and distributing the Scriptures on a more extended

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scale than had hitherto been employed or contemplated. The termination of this interview exhibited a most interesting scene: the President (the venerable Superior of the Bâsle Clergy, Antistes Merian, then in his 80th year) rose, and addressed Mr. Steinkopff in the name of the Committee; expressed their high gratification in this interview, which had drawn the bond of union, before subsisting between the two Societies, still closer; and requested him to convey the warmest thanks of their body to the Committee, and to all the Members of the British and Foreign Bible Society; and to assure them, that the impression of the kindness and generosity of their British fellow-Christians would never be effaced from their memories and their hearts; that the good already produced by the exertions of the British and Foreign Bible Society was incalculable; and that the blessing of God would most assuredly rest on the Institution, and the nation which had given rise to it.

Zurich became, also, in the course of this year, the seat of a Bible Society. Previously to the arrival of Mr. Steinkopff in this part of Switzerland, the Head of the Clergy, Antistes Hess, had, together with the Ecclesiastical Council, directed an inquiry to be made, through the Clergy of that Canton, into the wants of the people with respect to the Holy Scriptures. Availing himself of the good disposition manifested on every hand, in con-

sequence of the discoveries to which this inquiry had led, Mr. Steinkopff encouraged the plan of a Bible Society, by grants proportioned to the circumstances of the people, and the dimensions of the sphere which it was likely to occupy. The effect of this encouragement was the formation of the Zurich Bible Society, in the month of September, 1812, and the adoption of such measures as would not only provide for the immediate exigency, but lay at the same time a solid foundation for a regular and permanent supply.

The impression conveyed to the mind of the venerable and enlightened ecclesiastic, Antistes Hess, by the grant of 250*l.* in aid of this infant Institution, was very happily described in a letter of thanks, not more remarkable for the excellence of its sentiments than the purity of its diction. The spirit of the following extract is so congenial with that of the British and Foreign Bible Society, through all its ramifications and alliances, that it will be read with pleasure, though under the disadvantage of a translation, by every member and friend of the Institution.

“ Among the greatest advantages and consolations which God has vouchsafed to us in these days of general calamity, we may justly reckon that remarkable zeal and concurrence on the part of so many followers of Christ, especially throughout Britain, in propagating and recommending the use of the Sacred Oracles. We seem to witness

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the return of those ancient times immediately succeeding the apostolical age, when all who favored the Christian cause, in every part of the world, strenuously promoted and encouraged among their adherents the reading and the study of the Sacred Scriptures. When I reflect on these things, my mind is often cheered by the pleasing recollection of that fraternal intimacy and epistolary intercourse which formerly subsisted between my predecessors, of happy memory, especially Bullinger, and the most pious and learned pastors and prelates of the British church. How much the propagation of pure evangelical doctrine was indebted to that friendly communication, on this most important subject, is felt by all who, 'taught of God,' or imbued by Christ himself with a relish for sacred doctrine, know what it is *to draw from the fountain*, and how wide the difference is, between the pure acknowledgment of the truth, and that which is derived from every other source. God grant, that this *new* union among so many lovers of Christian truth, may daily take deeper root; in order that it may minister largely to the growth of that holy and venerable church, which our most gracious Saviour has reserved to be built up for himself in these last days; thereby fulfilling his own declaration: "There shall be one fold and one shepherd."\*

\* The original is as follows:—

"Inter maxima certe ætatis nostræ, tot calamitatibus ob-

Such was the progress made in Switzerland, and particularly in those portions of it contiguous to the German provinces. Considerable advances were also made, through the instrumentality of the Foreign Secretary, towards the actual establishment of Bible Societies, or a preparation for their future establishment, in Wurtemberg, Saxony, Holstein, and Swedish Pomerania. The full attainment of these objects, retarded in dif-

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noxia, commoda, malorumque lenimina divinitus concessa referendum est memorabile illud tot Christi cultorum, per Britanniam præsertim, in propagando et commendando divinorum oraculorum usu studium et consensus.

“Rediisse quodammodo videntur tempora prisca, apostolico ævo propiora, quibus per omnem fere terrarum orbem, qui rei Christianæ favebant, literarum sacrarum lectionem studiumque provehere, suisque commendare summâ curâ nitebantur. Quæ mihi perpendenti jucunda sæpe subiit animum recordatio familiaritatis illius fraternæ, necnon commercii epistolici, quod olim prædecessoribus meis beatæ memoriæ, Bullingero imprimis, intercesserat cum Britannicæ ecclesiæ pientissimis eruditissimisque pastoribus atque præsidibus: quorum cum nostris in re gravissima amico consensui quantum debuerit ipsa purioris evangelicæ doctrinæ propagatio, constat inter omnes, qui, quid sit *e fontibus haurire*, quantumque distet inter puriorem hanc veritatis agnitionem, et quamlibet aliam undecunque haustam, ipsi norunt, utpote Θεοδιδάκτοι, seu Christo ipso duce suavissimo sanctioris doctrinæ sensu imbuti.

“Faxit Deus, ut et *novus* iste tot Christianæ veritatis amatorum consensus altiores in dies agat radices; ut lætiora jam inde incrementa capiat ecclesia illa sanctior et augustior, quam ipse sibi novissimis hinc temporibus, instaurandam reservavit benignissimus Soter, effati sui etiamnum memor: γενήσεται μία ποιμήν, εἰς ποιμήν.”

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ferent degrees by the vicissitudes of a war, glorious in its issue, but disastrous in its course, did not take place till after the period to which this sketch of the Society's History is limited. Some progress will be recorded among the transactions of the ensuing year; and for the present it may suffice to have glanced at them in this general and cursory manner.

But we must not pass so lightly over the state of the German Catholics, and the symptoms evinced of that disposition which it was the design of the British and Foreign Bible Society to excite and cherish among them.

Among the facts ascertained by the Foreign Secretary, in reference to this very interesting point, it clearly appeared, that the Bible Institution at Ratisbon, and other Catholic Depositories, had furnished a very considerable supply of New Testaments to the Christians of that persuasion; and it is worthy of remark, as illustrating the prudence of the distributors, and the zeal of the receivers, that out of 27,000 copies disposed of by the Ratisbon Institution, only 100 were gratuitously bestowed. The total dispersed in Catholic Germany, chiefly, if not altogether, in consequence of the impulse given by the British and Foreign Bible Society, was computed, in the summer of 1812, to amount to no less a number than SIXTY THOUSAND. Such a distribution, in little more than four years, is certainly a pheno-

menon in a Catholic country, and one in which true Christians of every denomination will find just occasion to rejoice.

But about the period to which this part of our narrative refers, a new laborer presented himself to notice, and claimed, through the channel of its Foreign Secretary, the attention and assistance of the British and Foreign Bible Society, on behalf of the German Catholics. This laborer was the Rev. Leander Van Ess, who, together with his brother, had produced a translation of the Testament from the Greek, which the first Protestant Clergymen at Dresden and Zurich\* concurred with respectable authorities among the Roman Catholic Literati, in recommending, as exhibiting a pure and correct version of the sacred original. This Catholic Professor of Divinity (for to that office he had been recently appointed in the University of Marburg) described the solicitude of the people to obtain the Scriptures, as exceeding not only his means of supplying them, but almost any conception which the most sanguine mind could ever have entertained.

“It is true” (he says) “that the New Testament is pretty well distributed in our circle; but what are a few copies among so many? They are like the five loaves among those 4000 that

\* The late Rev. Dr. Reinhard, first Chaplain to the Court of Saxony, and the present venerable Superior of the Zurich Clergy, Antistes Hess.

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lay at the feet of the Lord: may the great Head of the Church multiply this heavenly bread, as he once did the earthly, to the satisfying of all.”

“The fields” (he continues) “are more and more ripening for the harvest, by the increasing oppression of the times. All earthly comforts are vanishing from the children of men: ill-treated, plundered, and heavy-laden as they are, their eyes full of tears look for refreshment and comfort towards the realms above, where alone they are to be found. This is the time to work; the hearts of men, humbled and softened, are more accessible to divine light and truth; they are opening, like the dry ground that languishes for the fertilizing shower: their eyes desire to see the salvation offered to them in the word of God.”

And again, with a degree of importunity, truly affecting, he urges his suit in the following terms:

“For Christ’s sake, I intreat you to let me have a number of our New Testaments for distribution. My sphere of usefulness is extending more and more: many worthy clergymen of our church join themselves to me; who, with the most lively zeal for the cause of God, assist me in my endeavours to do good. My request is for the highest and best gift; even for the Scriptures of truth, which are able to make men wise unto salvation.”

The consequence of an appeal, at once so reasonable and so earnest, was an immediate

allotment of 200*l.* on the part of the Foreign Secretary, to enable this excellent Catholic to distribute 3000 copies of his Testament, under a condition, (with which he cheerfully complied,) that the few notes accompanying his own impression should be struck out from that which was to be printed and circulated at the expense of the British and Foreign Bible Society. In his letter of acknowledgment for this “benevolent aid,” the Professor observes, “I need not repeat, with what a blessing it has pleased God to accompany the reading of my New Testament: I will only add, that in the place of my residence, and all the country round, *a lively desire to read the word of God is increasing among the Catholic people*; the blessing of which becomes daily more evident. *The prejudices of our Clergymen against Laymen’s reading the Bible, are gradually disappearing: many begin even to promote its dissemination.*” To this statement, not more gratifying than extraordinary, may be added the testimony of the Rev. Regens Wittman, Director of the Catholic Institution at Ratisbon. “I discover” (says the Director, alluding to the people of his own communion) “an increase of genuine Christianity. The minds of many are changed for the better; they pray more earnestly; they renounce the world. O that the number of pious conscientious clergymen might increase among us! Indeed, I have the

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confident hope, that the Lord of the harvest will send more faithful laborers into his harvest. He can never leave the flock of his sincere followers: he will provide it with good shepherds: then the reading of the Bible will become still more general."

These authorities are cited, to prove that a spirit both of reading and distributing the Holy Scriptures continued to spread among the Roman Catholics in Germany; and they show, at the same time, the near connection there is between attachment to the Bible, and the prevalence of vital religion. There is something so delightful in tracing the progress of this zeal for the Scriptures, where for ages we had been taught almost to despair of finding it, that the author cannot refrain from calling one more Catholic witness before taking leave of the subject.

"There remain" (says a Catholic Clergyman in Munich) "thousands, and tens of thousands, both in towns and in the country, who are entire strangers to this holy book; thousands, and tens of thousands, who, having become sensible of its value, wish to possess it. Surely here is ample scope for noble benevolence, for Christian zeal. Every possible exertion ought to be used, that the word of the Lord may run and be glorified; that it may fill all countries, all towns, all villages, all houses, all hands, and, what is still more—all hearts."

But the occurrence which particularly distinguished the continental transactions of this year, and will render it memorable to the latest posterity, was, the formation of a Bible Society in the capital of Russia, under the designation, first, of the St. Petersburg, and afterwards of the Russian Bible Society.

The mind of the reader has been, to a certain degree, prepared, not only to expect this occurrence, but also to anticipate some at least of those measures by which it was accomplished. Such was not, however, the case with the conductors of the British and Foreign Bible Society. Apprised, as they were, of all the circumstances which have been described, as indicating the favor of the Court of St. Petersburg towards their object in Finland, they neither did, nor could, infer sufficient encouragement, to authorize the hope of such an Establishment as that which they were soon to witness. In fact, a Bible Society at St. Petersburg was so extraordinary an acquisition, and between the design and the attainment of it so many and such serious difficulties might be supposed to intervene, that there was nothing in the ground hitherto obtained, or the means yet acquired, which could either justify or inspire the expectation of such an event. It does, however, now appear, that the ground obtained was sufficient, and that the means and instruments, inadequate as they seemed, were

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precisely those which it was the intention of divine Providence to employ, in order to dispose one of the most powerful Monarchs in the world, to patronize an Institution in his capital, for dispersing the Holy Scriptures, in their respective languages, among the several nations included within the boundaries of his empire. The origin of this Institution shall now be particularly described.

Early in the year 1812, Mr. Paterson was led to take into consideration a journey to Petersburg, in order to accommodate the wishes, and promote the interest of the Abo Society, by superintending the preparation of types for the proposed edition of the Finnish Bible. Many circumstances concurred to recommend this step, as leading to a speculation beyond the immediate object for which it was suggested.

The Cabinet of Petersburg had testified its friendship towards the designs of the British and Foreign Bible Society in a manner the most generous and unequivocal. The evidence of this friendship had been strengthened by the testimony of Baron Nicolai,\* the Russian Ambassa-

\*The Baron sent for Mr. Paterson, in order to learn more particularly the nature and operations of the British and Foreign Bible Society. Impressed with what he heard, the Baron asked Mr. Paterson, " why, in the prosecution of such a noble object, he had not visited Petersburg; a place in which he might expect every kind of protection and assistance :

dor at Stockholm; and by the lively interest which that Nobleman spontaneously took in the concerns of the Society, and its introduction into the Russian empire. Add to this, that the Rev. Mr. Pinkerton, at that time resident in the vicinity of Moscow, had addressed to Mr. Paterson an encouraging letter, inviting him to repair to Petersburg, in the prospect of something being likely to be soon attempted in Moscow for the advancement of the general cause.

Under the influence of these considerations, and with the decided approbation and countenance of the Societies both in Stockholm and London, Mr. Paterson took his departure for Petersburg, where he arrived on the 5th of August, 1812. On the 23d of that month he had an audience of Prince Galitzin, the Minister of Foreign Religions, through a letter of introduction from the Bishop of Abo; and though the object of the interview was professedly confined to the casting of types for the Finnish Scriptures, yet enough was said by the Prince, in the course of the conversation, to demonstrate his Excellency's good opinion of the British and

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upon Mr. Paterson's observing that nothing prevented him but the state of public affairs, the Baron replied that *he* had nothing to apprehend, as it was known that he neither interfered with trade or with politics; and concluded by warmly recommending him to repair to Petersburg.

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Foreign Bible Society, and his willingness to promote its benevolent designs among the Protestants resident in different parts of the empire.

Impressed with this reception in so powerful a quarter, Mr. Paterson felt the importance of exerting himself to turn it to advantage; but was utterly at a loss, from the difficulties with which, as a solitary stranger, he was surrounded, to devise any measures upon which he might build the smallest hopes of success. In this state of perplexity, he determined to join his correspondent Mr. Pinkerton, who had expressed a wish to confer with him personally on the business which regarded their common object. On the 2d of September Mr. Paterson reached Moscow; and both on that, and the two ensuing days, while the enemy was rapidly advancing towards the city, and all around them was apprehension, and bustle, and flight, these excellent men were quietly discussing their plans for the spiritual improvement of that empire whose very existence was threatened with destruction.

As the name of Mr. Pinkerton, though cursorily mentioned before, is now introduced for the first time in connection with proceedings which brought him into a state of active and most useful co-operation with the British and Foreign Bible Society, it will be satisfactory to the reader, before proceeding further in the narrative, to receive some brief information concerning him.

The Rev. Robert Pinkerton, like his coadjutors in the North of Europe, Messrs. Paterson and Henderson, is a native of Scotland, and emigrated from his country in May, 1805, under the patronage of the Edinburgh Missionary Society, in order to serve as a Missionary at the religious settlement in the Caucasus. In this situation he continued at Karass, till the state of his health compelled him to leave it in September, 1808. In the month of March, 1809, he took up his residence at Moscow; and obtained very honorable and advantageous employment, as preceptor, in the families of several persons of distinction.

While thus occupied, Mr. Pinkerton never lost sight of the spiritual object to which he had considered himself devoted; and as he had been diverted from the pursuit of it in one direction, he resolved to let no opportunity escape, by which he might be enabled to promote it in another. In this state of mind, a letter from Mr. Steinkopff, at the close of 1809, decided him to turn his attention to the state of the Scriptures in Russia, and to the means of providing for them, in that extensive empire, a more general and more effectual dissemination. In the winter of 1811, Mr. Pinkerton had so far succeeded, as to have prevailed upon some of the first nobility to take an active interest in promoting the establishment of a Bible Society in the city of Moscow. In the spring of 1812, the plan of such an Insti-

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tution was digested in the Russian language; and this plan, which comprehended the Scriptures in the native Slavonian, as well as the foreign dialects of the empire, was to have been submitted to his Imperial Majesty in the ensuing winter; and, in the event of its receiving the Imperial sanction, the Society was to be forthwith established at Moscow. Anxious for the accomplishment of this important undertaking, and encouraged by the success of similar exertions, both at Stockholm and Abo, Mr. Pinkerton was induced to open that correspondence with Mr. Paterson, which terminated, as has been related, in bringing them together.

In the communication which took place between them, under the circumstances which have been described, much consideration was given to the great object which they had mutually in view. The plan devised by Mr. Pinkerton was become utterly impracticable. Nothing could now be attempted at Moscow: it was on the eve of falling into the hands of an infuriated enemy; and the greater part of the nobility who had promised their assistance in establishing a Bible Society within it, had departed, either to join the army, or to seek refuge in the interior of the country. In this state of things, it obviously appeared, that Petersburg, and not Moscow, ought to be contemplated as the ground on which the attempt to erect a Bible Society should be made. It was there-

fore concluded, that, on his return to Petersburg, Mr. Paterson should institute the necessary inquiries ; and, upon receiving information of their leading to a favorable issue, Mr. Pinkerton should immediately join him ; in order that their exertions might be unitedly employed in carrying the project into actual execution.

Such was the result of that hurried but important interview which these two Christian philanthropists enjoyed within the walls of Moscow, while the torches were preparing, which in a few hours were to kindle a conflagration that should lay a large proportion of its public buildings in ashes.

On the 5th, the danger had become so imminent, that Mr. Paterson judged it prudent no longer to delay his departure. Commencing his journey at mid-day, he passed along a road, crowded with fugitives, prisoners, and recruits ; and on the evening of the 13th, reached in safety the place of his destination. On his arrival at Petersburg, he found the inhabitants so completely agitated by the capture of Moscow, as not to be in a condition for attending to any measures but what had respect to their personal or political safety.

Confidence, however, having, to a certain degree, returned by the change in events, Mr. Paterson began early in October, under the encouragement which he had received, to disseminate intelligence on the nature of the British and Foreign Bible

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Society, the countenance afforded by his Imperial Majesty to its object in Finland; the expediency of establishing a Bible Society for the Russian dominions; and the determination of the British and Foreign Bible Society to contribute the sum of 500*l.*, in the event of such a Society being established.

An address to this effect having been privately circulated, both in the German and Russian languages, many persons from among the superior classes in society expressed their approbation of the measure, and their cordial desire to see it accomplished.

Things being thus far advanced, Mr. Paterson waited on Prince Galitzin, and presented the plan which he had drawn up for a Bible Society at Petersburg, together with a memorial explanatory of its object, and of the grounds on which it was recommended to the patronage of His Imperial Majesty. A copy was at the same time presented to the Earl of Cathcart,\* who, as well as the late Rev. Dr. Pitt, British Chaplain at Petersburg, took a lively

\* Among the persons of influence by whose encouragement and exertions the execution of this business was eminently forwarded, were Count Kotschubey, (see vol. i. ch. 4. p. 251.) and Privy Counsellor Hablitz; men universally respected for their piety, their wisdom, and their zeal in the promotion of every good work. Nor should the services of His Britannic Majesty's Chancellor of the Exchequer, the Right Hon. N. Vansittart, be forgotten, to whom Mr. Paterson was indebted for his introduction, and a favorable recommendation of his object, to the Earl of Cathcart.

interest in the success of the undertaking, and expressed his willingness to do all in his power to promote it. Prince Galitzin received Mr. Pater-son with every demonstration of kindness, spoke warmly in praise of the British and Foreign Bible Society, and promised to lay the proposition for establishing a similar Society at Petersburg before His Imperial Majesty, and to represent it in the most favorable light. On the 25th of December it was announced, that the proposition had received the Emperor's sanction; and on the 14th of January 1813, the Imperial Ukase appeared, authorizing the establishment of a Bible Society at St. Petersburg, on the principles contained in the plan and the memorial with which it was accompanied. Such was stated to have been the effect produced by this Ukase, that, immediately on its appearance, "Jews and Christians, Russians and Armenians, Catholics and Protestants, with one voice, acknowledged, that the British and Foreign Bible Society was the wonder of the nineteenth century, and the only adequate means ever devised for civilizing and evangelizing the world."

On receiving intelligence of what had taken place, Mr. Pinkerton (by the kind permission of the Prince Metchersky, in whose family he resided as preceptor) immediately repaired to Petersburg, in order to unite his councils and exertions with those of his fellow-laborer, to give effect to the Imperial Ukase, and accomplish the object to which it re-

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lated. From the period of their junction, Messrs. Paterson and Pinkerton occupied themselves incessantly, under the direction of their friends, in the necessary measures for procuring a respectable meeting, and for engaging such persons to attend and support it as would be proper to fill up the several offices in the proposed Society. Taking for their guide the constitution of the British and Foreign Bible Society, they resolved to invite Christians of every religious denomination to come forward, and lay the foundation of this glorious work. As the nature of such a Society was little known in Russia, it became requisite for Messrs. Paterson and Pinkerton to wait upon the persons, individually, whom it was proposed to assemble, in order to explain the subject, and prepare them for the parts which they would be expected to sustain. Their success in these visits was truly encouraging: every one whom they consulted approved warmly of the plan, showed the greatest willingness to further its object, spoke in terms of the highest approbation of the British and Foreign Bible Society, as one of the noblest Institutions ever formed, and expressed a cordial desire to see its simple and comprehensive principles imitated in Russia.

The preparatory arrangements having been finally completed, the persons invited, amounting to forty, assembled on the 23d of January, at 12 o'clock, in the Palace of Prince Galitzin, for

the purpose of forming a Bible Society. The Prince, on entering the room, took the Archbishop, Metropolitan of the Greek Church, by the hand, and seated him in the highest place; next to him the Prince stationed the Metropolitan of the Catholic Churches. Opposite to these were ranged the other Prelates: and the Ministers, Nobles, and Gentlemen, severally took their seats, according to the order of precedency. This ceremony being ended, the meeting was opened by reading the Emperor's Ukase,\* permitting the

\* The following is a translation of the Ukase, as it was published in the Slavonian and German languages :

*“ MEMORIAL, most humbly submitted to His Imperial Majesty, by the Director-General of the Spiritual Concerns of the Foreign Churches.*

*“ Petersburg, Dec. 6, 1812. Old Style.*

“ The British and Foreign Bible Society, the design of which is to spread the doctrines of the Holy Scriptures in different languages, and among various nations, being fully convinced, that, in the Russian Empire, many philanthropic Christians will be found, who are desirous to advance the temporal and eternal welfare of their fellow-creatures, has requested one of its Members, the Rev. J. Paterson, to promote the establishment of a Bible Society in St. Petersburg, provided it should meet with the approbation of your Imperial Majesty.

“ The proposal of Mr. Paterson has induced many persons to express a wish that a Bible Society might actually be formed in this capital, being persuaded that such an Institution would prove highly beneficial, and being desirous themselves to take an active part in the same. Influenced by sentiments like these, Mr. Paterson has presented to me a plan for the formation of such a Society, and requested me

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formation of a Bible Society in St. Petersburg; and the laws and regulations of the proposed Institution, as sanctioned by His Imperial Majesty. Count Kotschubey then rose, and observed, that the first part of their business was to choose a President; that he knew of no individual, who, either on account of his office, or of his personal

to lay it before your Imperial Majesty, and to intreat your most gracious sanction of the proposed measure.

“While the printing of the Holy Scriptures in the Slavonic language, for the use of the professors of the Russian Greek religion, is to remain under the sole and exclusive control of the Holy Synod, I consider the above-mentioned plan truly useful for the dissemination of the Old and New Testament among the professors of foreign churches resident in Russia, by enabling the less wealthy to purchase copies at a cheap rate, and by supplying the poor gratuitously.

“Encouraged by the sanction which your Imperial Majesty has been pleased to give to the Bible Society lately formed at Abo, I feel emboldened to present this plan to your Imperial Majesty for examination, and to submit it to your most gracious consideration, whether your Imperial Majesty may not think proper to direct, that the plan suggested by the British and Foreign Bible Society, for the formation of a similar Institution in Petersburg, on the principles therein stated, should be carried into execution.

(Signed) “PRINCE ALEXANDER GALITZIN.”

“Approved by His Imperial Majesty, who subscribed with his own hand,

“BE IT SO.

“ALEXANDER.”

Then follows the Plan of the Society, with its Rules and Regulations.

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qualities, was so worthy to become the object of their choice as the Minister of Foreign Religions, Prince Alexander Galitzin. He therefore moved, that the Prince be requested to accept the appointment. This motion having been supported by the unanimous concurrence of the Noblemen and Gentlemen present, Prince Galitzin took the chair; and, in a concise and appropriate address, expressed his acknowledgments to the Society for this testimony of their respect and confidence; and assured them, that he was fully sensible of the importance of the situation which he was called to occupy among them, and that he should consider it his duty to exert himself to promote the success of the cause, to the utmost of his power. The Vice-Presidents, Directors, and Secretaries, were then proposed, and unanimously approved and appointed; and the Meeting terminated with mutual congratulations among the members, upon the business in which they had united, and the auspicious event with which it had been crowned. “It was” (said Messrs. Paterson and Pinkerton, in their joint report of the ceremony): “truly delightful to see the unanimity which actuated this assembly, composed of Christians of the Russian Greek Church, of Armenians, of Catholics, of Lutherans, and of Calvinists;—all met for the express purpose of making the Gospel of the grace of God sound out from the shores of the Baltic to the Eastern Ocean,

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and from the Frozen Ocean to the Black Sea, and the borders of China; by putting into the hands of Christians and Mahomedans, of Lamites and the votaries of Shaman, with many other heathen tribes, the Oracles of the living God. Here we had another proof of what the Bible can do, and of the veneration which all Christians have for this blessed Book. We see that it is still capable of uniting Christians in the bond of peace. It is the standard lifted up by the Son of Jesse, around which all his followers rally, in order to carry it in triumph over the whole globe."

Intelligence of this event was officially communicated to the President of the British and Foreign Bible Society by his Excellency Prince Galitzin. In a letter replete with generous and dignified sentiments, the Prince adverts to "the satisfaction universally felt at observing so many denominations of Christians, cordially and effectually uniting their efforts for the promotion of the great cause of Christianity;" describes "the sole object of the Society" to be "the distribution of the Old and New Testament throughout the Russian Empire;" bears honorable testimony to "the zeal and intelligence of the Rev. Mr. Paterson," and to "the most active and valuable services of the Rev. Mr. Pinkerton," in facilitating the formation and proceedings of the St. Petersburg Society; and conveys the thanks of that

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body for the liberal donation of 500*l.*, presented by the British and Foreign Bible Society. “Independently” (adds the Prince) “of the encouragement which this sum has given to our valuable and rising Institution, we consider its intrinsic value to be greatly increased; because we hail it as an omen that the British and Foreign Bible Society in London will be disposed to enter with us into full and friendly correspondence, and to consider us henceforth as a part of themselves, engaged with them in the noblest undertaking which can dignify the efforts of man.”

It only remains to add, in concluding this narrative, that His Imperial Majesty, shortly after the establishment of the Institution, evinced still further his attachment to its object, and his paternal solicitude for its welfare, by condescendingly desiring to be entered as one of its members, with a donation of 25,000 rubles, and an annual subscription of 10,000. The conduct both of His Majesty, and of the Members of his Government, was throughout deserving of the highest admiration. “It ought certainly to be recorded to their honor, that it was in the end of the year 1812, that they not only found leisure to attend to the subject of forming a Bible Society in St. Petersburg, but also granted it their most effectual support.” Nor should it pass unobserved, that the Emperor postponed his departure for the army, in order to examine the

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plan submitted for his approbation; and that at the time when he was affixing his signature to the instrument which was to authorize the establishment of a Bible Society for the benefit of his subjects, the last\* enemy was crossing the Vistula, and the deliverance of his empire was completed.

In India, the work so auspiciously commenced in February, 1811, by the establishment of the Calcutta Auxiliary Bible Society, proceeded with good indications of judgment and vigor, and exhibited such fruits in 1812, as afforded the promise of great eventual success. The Report produced at the First Anniversary in February, 1812, was calculated to minister very high satisfaction, as it breathed a liberal spirit, displayed the result of very systematic and extended inquiries, and added materially to the evidence already possessed both of the want of the Scriptures in India, and of an eager desire to obtain them.

\* The following testimony from the principal Minister of the Sarepta Fraternity, very happily confirms what is remarked in the text:

“ To me this event is particularly gratifying; the more so, as our beloved Monarch has been pleased, by his Imperial confirmation, to trace out the principal regulations; and that too at a period, when many, in his situation, would have deferred this spiritual work, to a more convenient season.”

*Appendix to the First Report of the Russian Bible Society.*

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As a proof of that liberal policy on which the Calcutta Auxiliary Bible Society proceeded, it may be proper to mention, that they issued an Address to the Roman Catholics in India, stating it to be “one of the most engaging features of the British and Foreign Bible Society, that it united Christians of every denomination, without regard to their peculiar tenets or distinctions, to join unanimously, and zealously in the pious and charitable work of supplying freely, to all who have need of them, the invaluable treasures contained in the revealed will of God.” They stated further, that the Roman Catholics in particular, who had “hitherto partaken but little of the light which other Christians had enjoyed, by possessing the sacred text of revelation in their own language, appeared to have become sensible of the benefits arising from this inestimable privilege; and had shown an ardent desire to obtain the Bible, wherever it had been offered them.” “Nor is” (they continue) “this liberal disposition of the Dignitaries of the Church of Rome confined to Europe. To the praise of the Bishop of Verapoli, and Vicar General of Malabar, he has consented to the circulation of the Scriptures throughout his diocese, which includes above 100 churches, and nearly 150,000 Roman Catholic professors of Christianity;” and they conclude, by “inviting the respectable and enlightened Roman Catholics of every part of

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India, to join, with one heart and mind, in a design which is equally interesting to all who believe the Gospel of Christ to contain the glad tidings of eternal life."

Among the testimonies to the fact, that the Scriptures were both greatly needed, and earnestly desired, by the native Christians, extracts were produced from 103 petitions, addressed to the Committee of the Calcutta Society by catechists, schoolmasters, and private individuals, soliciting, with the most affecting earnestness and simplicity, the gift of a Bible. To these were added various other documents, calculated to establish the same point. One of them is particularly deserving of attention. It is contained in a letter from Kishtna, a heathen, who, though professing to value "the saving knowledge which the Holy Bible contains," and to "seek grace and mercy from the Lord our Saviour, Jesus Christ," yet, partly from "timidity," and partly from affection towards his heathen parents, "delayed to make an open declaration of his weak faith." This heathen Nicodemus, (for such he acknowledged himself to be,) in petitioning for both a Tamul and an English Bible, asserted, that many *heathens* read the Holy Scriptures, although they are ignorant of other *printed* books; and that the instruction conveyed to them impressed them with a just idea of the benevolence of their Christian English superiors." And in the an-

icipation of a compliance with his request, he thus addressed the late venerable Dr. John:—  
 “ You, and other most worthy benefactors, who have the welfare of my nation so much at heart, and do the utmost in your power to promote it, in spite of all the unhappy objections arising from the enemy of the good of mankind, will be highly rewarded by God Almighty; and you will see numbers of heathens, with their families and children, who will come and thank you in heaven, and prostrate themselves before the Lord, and glorify his sacred name, not only for his saving mercy, but also for having chosen you as sacred instruments for our salvation.”

With these evidences of zealous and effective exertion was connected the assurance, that both the particular object of the local Institution, and the more extensive designs of the British and Foreign Bible Society, had appeared to obtain very general approbation. This assurance was confirmed by the important fact, that the local Society was supported by the liberal contributions of above five hundred persons of all ranks and denominations; and that the Governor General, Lord Minto, was among the number.

The Corresponding Committee prosecuted, in the mean time, their very useful labors, in the wide field of general translation, with a proportional degree of activity and success. Their report of proceedings to the month of September,

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1812, gave a favorable account of the progress made in the versions in Hindoostanee and Persian, by the Rev. H. Martyn, and Mirza Fitret; in the Arabic, by the Rev. T. Thomason, and Sabat; and of the preparations for those undertaken by Dr. Leyden, in the languages of the Eastern Archipelago.

In like manner the Baptist Missionaries at Serampore, to whom (independently of their interest in the funds of the Corresponding Committee) a moiety of the grants from the British and Foreign Bible Society was regularly allotted for the works under their own particular administration, announced, in their Address of August 31, 1812, a satisfactory appropriation of the money confided to their trust. Wisely intent on improving upon their former labors, and going on in their course from "principles" unto "perfection," they had directed their chief attention to the revision of their translations, and to the completion of elementary works. They were, however, able to report versions in thirteen languages, as either commenced, or in different stages of advancement.

Their ingenuous acknowledgment of the assistance which they had derived from the British and Foreign Bible Society, is equally honorable to themselves and the Institution to which it is addressed. As the insertion of it may tend to confirm what has before been observed of the

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harmony and mutual co-operation between those diligent laborers and the conductors of the British and Foreign Bible Society, it shall be given as it stands in their own communication.

“ Gratitude requires, that we should now acknowledge the very liberal and important aid we have received from you in carrying forward this great work. This, at different times, has amounted to no less than *four thousand five hundred pounds sterling*; namely, 1,000*l.* from your first liberal grant of 2,000*l.* to your Corresponding Committee; 1,500*l.* of your second grant of 3,000*l.* to your Committee for the years 1808, 1809, and 1810; and, a few weeks ago, 1,000*l.* of your very liberal grant to your Committee of 2,000*l.* each year for the three succeeding years. Important, however, as this aid has been felt in a pecuniary point of view, its value has not been confined to this alone. The consideration of our being thus encouraged in this arduous work by those, our respect for whose piety and wisdom can scarcely be exceeded, has *strengthened our hands, when the difficulties attending the work have appeared almost insuperable: it has done more*; it has animated us to attempt things absolutely necessary, indeed, to the future diffusion of the divine word, and fully within our power, but which the natural diffidence of the human mind, combined with the discouragements which have presented themselves, would

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perhaps have *deterred us from undertaking*, had it not been for the confidence we felt in the steady liberality of the Christian public, and *particularly of the British and Foreign Bible Society.*"

With these advantages, however, were mingled those disasters which rendered the year 1812 a year of calamity and embarrassment. On the 11th of March, about six in the evening, a fire, kindled by some accident, broke out in the Serampore printing-office; and, baffling every effort made to stop its progress, in a short time reduced the building to ashes, and consumed all the paper, types, and printing utensils, that were therein. In this awful conflagration, which occasioned a loss of nearly 10,000*l.*, English paper was consumed to the value of about 3000*l.*; nearly one-half of which had been destined for the Scriptures, to be printed on account of the Calcutta Auxiliary Bible Society, and the Corresponding Committee. The extent of this calamity was providentially restrained, by the preservation of nearly all the *steel punches* of the various Indian languages, which it would have occasioned not only a vast expense, but the delay of many years to re-place. With these, and the melted metal, the missionaries immediately renewed their operations in an adjoining building; and such were their alacrity and perseverance, that in a month they had cast founts of type in nine languages, and were en-

abled to re-commence their printing, as though nothing had happened.

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The exertions of the British and Foreign Bible Society were not wanting, to remedy, in some degree, the evils of this common calamity. Immediately on the intelligence of what had befallen their fellow-laborers at Serampore, the Committee were called together: a resolution was unanimously passed, to re-place, at the expense of the Society, the whole quantity of paper which had been consumed; and the resolution was accompanied with a suitable expression of their sympathy and condolence.\*

The premature death of Dr. Leyden, while attending the Governor-General in the Island of Java, added also to the embarrassment of the Corresponding Committee, by arresting the progress of those versions in which this acute philologist, and his pundits, were so actively engaged. The loss of Dr. Leyden would be severely felt in the department of translation over which he presided. It was not probable, (as the Corresponding Committee observe,) that they would meet with another translator capable of

\* It was pleasing to observe the kindness and promptitude with which both individuals and religious societies contributed to the reparation of this injury. Nearly 11,000*l.* were very speedily furnished in this manner; and the Directors of the Mission found it necessary to stay the liberality of the Christian public, by discouraging further contributions.

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walking in his steps. The versions undertaken by him remained, therefore, in 1812, in the imperfect state in which he left them in 1811:\* but as they were almost the only writings extant, in some of the languages, they would (it was considered) furnish future students with materials for vocabularies, grammars, dictionaries, &c., and thus facilitate the work of translation whenever new laborers should offer themselves.

The general conclusion drawn by the Corresponding Committee from this event is just and consolatory.

“The Corresponding Committee, therefore, do not consider the expense incurred by their engagements with Dr. Leyden, to be *wholly lost*.†

\* It appears from the following passage in the Report (before quoted) of the Serampore Missionaries of August, 1812, that attempts have not been wanting on their part to repair (in one version at least) the loss of Dr. Leyden.

“In the Pushtoo or Afghan, that eminent linguist, Dr. Leyden, had made a commencement; and unwilling that the work should entirely fall to the ground, we, on his death, procured men learned in the language, and hope, in due time, to complete the version.”

† The following incident, extracted from a letter of the Rev. D. Brown, in December, 1811, to the Rev. H. Martyn, then engaged in translating the Testament into Persian, will illustrate the truth of the Corresponding Committee’s observation.

“A few days ago, one of Dr. Leyden’s pundits was reading aloud to himself a translation he was making of St. Luke’s Gospel. It was Gabriel’s salutation. He was overheard by a

In their varied and extensive plans, they cannot reasonably expect an uninterrupted course of success. Moving in paths untried before, they are prepared for disappointments. They are not surprised, if they meet with unforeseen delays in the execution of the most approved plan; if important objects are defeated, even in the outset; and if sums are occasionally expended in undertakings which may turn out to be rather of *distant* than of *immediate* utility. And they deem it a point of no small consequence to lay a foundation *on which future generations may build.*"

To the calamities which overtook the friends of the Holy Scriptures in India, was added, in the month of June, 1812, the death of the Rev. D. Brown; an event in which, while the Corresponding Committee, and the Calcutta Auxiliary Bible Society, were the principal sufferers, all who desired the prosperity of Christianity in India, felt a common interest, and seemed to themselves to have sustained an equal loss.

Of Mr. Brown the author may be permitted to speak, with the affection of a friendship ce-

Cashmirean Brammanee. The woman 'cast in her mind, what manner of salutation this should be.' She said at last, 'This must be the Saviour;' and began diligently to inquire. She is now under instruction. She can read Persian. What a treasure are you bringing for her and for thousands?"

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mented by personal intercourse in the year 1784, and maintained by mutual correspondence, both private and official, from the time of Mr. Brown's entrance upon his duties in India, (in 1785,) to the period of his dissolution. His understanding was sound, vigorous, and inquisitive; his spirit firm and persevering; his heart warm and affectionate; and all his qualities and attainments, sanctified by genuine and ardent piety, were devoted to the service of God, and the temporal and spiritual improvement of British India. Ever intent on this momentous object, he caught with eagerness at the means which were offered for effecting its accomplishment, in the institution of the British and Foreign Bible Society, and the proposal for its communication with India. He considered this expedient as affording an unexceptionable and efficient medium for propagating the truth, as it is in Jesus, over the continent of India, and eventually among all the nations of the East. How heartily he embarked in the designs of the Society, as they respected our Asiatic fellow-subjects, and with what judgment, perseverance, and success, he was enabled, by divine grace, to pursue them, have already appeared in the course of this History. Exhausted by anxiety and labor, he sunk into a debilitated state, which incapacitated him from attending the first Anniversary of the Calcutta Auxiliary Bible Society. The night pre-

ceeding that occasion, " he was tremblingly alive to the possibility of some unexpected blight on the proceedings of the ensuing day." He scarcely closed his eyes ; and when at last he became oppressed with drowsiness, " I slept," said he, " but my heart was awake."

Grateful for the success with which this Anniversary was crowned, he persevered in exertions to carry through the press that Report which he had himself prepared, and which was (as it has been justly described by his widow) the seal of his devotedness to the cause. Till the printing of this was completed, he would not allow himself that cessation from labor, both of body and mind, which was necessary to give effect to medical treatment. The progress of his malady, however, rendered medical treatment of no avail. He was put on board a vessel for Madras, in the hope that change of air might produce his recovery ; but Providence determined otherwise. The ship, after leaving the roads of Saugor, struck on a sand. The poor suffering invalid was brought back to Calcutta rather a loser, in every respect, than a gainer, by the voyage. He grew weaker daily ; and at the expiration of a fortnight after coming on shore, his spirit departed to glory. His remains were deposited in the earth with affecting demonstrations of general respect ; and " his grave was watered by the tears of many, who, for a course of years, en-

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joyed the benefit of his ministry, and felt that they had lost a father and a friend."

In the Rev. T. Thomason, a successor was found, both qualified and disposed to fill up the offices thus painfully and prematurely vacated. The impression under which Mr. Thomason entered upon these duties, may be readily conceived from the character of the individual whom he was called to succeed. There is so much truth and just feeling in a private communication which the author received from him, shortly after this appointment took place, that, with a brief extract from it, he will conclude this melancholy, but, he trusts, not unprofitable detail.

"We cannot expect to find a laborer so heartily engaged in the Bible cause as he" (Mr. Brown) "was, and so entirely devoted to the work. He lived for this great end—the general promotion of the work of God in India, and the diffusion of his word. As long as he could speak, this was his favourite theme; and he almost died with the pen in his hand.—But I cannot enlarge on this subject. *We* have lost him; *you* have lost him; and we must all follow him. May we be found with our lights burning and our loins girded!"

Nor was this the last stroke by which the friends of Christianity in India were to be wounded through the events of the year 1812. Another was yet to be inflicted, still more severe

(if severity can be predicated of the divine dispensations) than any which had hitherto been experienced. The Rev. Henry Martyn, (to whose sermon at Fort William the formation of the Calcutta Auxiliary Bible Society is chiefly to be ascribed,) after having completed his version of the Hindoostanee New Testament, determined upon a journey into Persia and Arabia, in order to effect a translation of the Scriptures into the pure dialects of the Persian and Arabic languages. In prosecution of this end, Mr. Martyn repaired to Shiraz, (to use his own language,) “the Athens of Fars, and the haunt of the muses.” There, from the month of June, 1811, to the middle of the year ensuing, he employed himself, under the kind protection of Sir Gore Ouseley, Bart. His Britannic Majesty’s Ambassador Extraordinary to the Court of Persia, and with the learned assistance of Meer Seyd Ali, in making a Persian translation of the New Testament. Having accomplished this object, and finding his constitution begin to sink under the effect of extreme exertion, and the influence of an unhealthy climate, he made an effort to return to England; but suffering exceedingly (as it is presumed) by the heat of the weather, the fatigue of the journey, and the want of medical assistance, he expired at Tokat, a commercial emporium in Asiatic Turkey, on or about the 16th of October, 1812.

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The talents of Mr. Martyn were of the very first order; and on the exercise of these, in a department of literature which he had assiduously cultivated, and the pursuit of an object, the accomplishment of which he ardently desired, great expectations were naturally formed. The Calcutta Auxiliary Bible Society, and the Corresponding Committee, suspended their highest human hopes on the event of his journey, and of that employment with a view to which it was undertaken. The sentiments of their Secretary, Mr. Brown, in relation to this tour, and its probable consequences, may be collected from the following passage in a letter which he addressed to Mr. Martyn, while at Shiraz, in December, 1811.

“ Now, dearest Sir, be strong in the Lord, and let nothing deter you from pushing forward in your high career—though in the world’s eye a very humble plan. You have the conquest of mighty empires before you. Are Persia, Arabia, and all Africa, nothing? ‘ When they hear the words,’ (Ps. 133.) they will bow to the sceptre of the King whom you serve. Though in the day the drought consume you, and the frost by night, may you be preserved, the Lord being your Keeper !”

The successor of Mr. Brown feelingly participated in these sentiments. From an intimate acquaintance with Mr. Martyn, both at Cambridge, and in India, Mr. Thomason had con-

ceived the highest expectations from his translation-labors; and anxiously looked forward to the completion of his work in Persia and Arabia, and his eventual return to Calcutta. In a letter of the 3d of February, 1813, Mr. Thomason expresses his solicitude on this subject, in a manner which would, under any circumstances, be interesting, but which is rendered still more so, by the consideration, that the honored individual about whose labors and safety he expresses so tender a concern, had, nearly four months before that date, entered into his rest.

“ Since I last wrote to you, we have received no tidings of our beloved and honored Martyn. I hope that he is living, and that he will be spared many years to us. His labors are of unspeakable importance; and I cannot help feeling anxious, at times, lest he should be removed before they are brought to maturity. His Persian New Testament has not yet reached us. We long to receive that treasure; and have no doubt it will be very superior to all that have yet appeared. Our hope respecting Martyn himself is, that, after leaving Tubreez, he proceeded to Aleppo and Bagdad, to confer with the learned Arabians, examine into the state of the Christian churches, collect copies of the Scriptures, and form a final judgment as to the best mode of completing the Arabic Scriptures.

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Perhaps, while I am writing this, he is disputing with some violent Mussulman, on the ground of his faith; or perhaps he may be attending a meeting of your Bible Committee; (for I always thought it probable, that, if he reached Aleppo, he would take a trip to dear England;) or perhaps he may be actually sailing down the Persian Gulph, and proceeding to Bombay, in some paltry Arab vessel, the captain of which looks with insolence on the passenger whom he is unworthy to behold. We are, in short, altogether in the dark. The Great Head of the church still lives; and that is our comfort. We chide our anxiety; and rejoice, that ‘the Lord reigneth.’”

A few weeks after this letter was penned, the afflicting intelligence of Mr. Martyn’s death reached Calcutta, and diffused, for a season, grief and consternation among the friends of Christianity in that quarter. In a letter dated the 31st of March, 1813, Mr. Thomason thus adverts to the double bereavement which, in the course of 1812, India had experienced:

“Your letters were all addressed to one who is numbered with ‘the company of just men made perfect.’ The dear Secretary who announced the fire at Serampore, lived not to hear of your prompt and glorious resolution to supply the loss. Long before this reaches you, you will have been informed of another loss, the hea-

viest that India could have sustained. Beloved Martyn, who departed this life at Tokat, in October last, has left us in such a state of bereavement as no words can describe to you. While I was writing about him to you, in my last long communication, and conjecturing, with a powerful presentiment, that he might be no longer in the land of the living, he was at rest from his labors. To him, indeed, the change is unspeakably blessed: but, alas, for India! when shall we see such another?"

To these expressions of veneration for the excellent Mr. Martyn, the author, who knew, and loved, and honored him, before he entered upon those apostolical labors in the East, which unquestionably accelerated his dissolution,—desires most sincerely and affectionately to subscribe. With him the reader will rejoice to consider, that the production which cost the sacrifice of so valuable a life, has not only escaped the destruction with which it was threatened, but has found acceptance at the Court of Persia,\* and is likely soon to be imparted,

\* The following letter from the King of Persia to Sir Gore Ousely, is an eulogium upon the performance of Mr. Martyn, the sincerity of which will not be suspected, and of which the importance can as little be conjectured.

“ In the Name of the ALMIGHTY GOD, whose Glory is most excellent,

“ It is our august command, that the dignified and excellent, our trusty, faithful, and loyal well-wisher, Sir Gore Ousely,

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both from St. Petersburg and Calcutta, to the Mahommedan natives of that empire. May it lead them to know effectually "the only true God, and Jesus Christ, whom he hath sent!"

From the peninsula of India our attention is now invited to Colombo, the seat of the British Government in the island of Ceylon, where an Auxiliary Bible Society was established, on the 1st of August, 1812. The circumstances which led to this event, deserve to be particularly related.

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Baronet, His Britannic Majesty's Ambassador Extraordinary (after being honored and exalted with the expressions of our highest regard and consideration) should know, that the Copy of the Gospel, which was translated into Persian by the learned exertions of the late Rev. Henry Martyn, and which has been presented to us by your Excellency on the part of the high, dignified, learned, and enlightened Society of Christians, united for the purpose of spreading abroad the Holy Books of the Religion of Jesus (upon whom, and upon all Prophets, be peace and blessings!) has reached us, and has proved highly acceptable to our august mind.

"In truth, through the learned and unremitting exertions of the Rev. Henry Martyn, it has been translated in a style most befitting Sacred Books, that is, in an easy and simple diction. Formerly, the four Evangelists, Matthew, Mark, Luke, and John, were known in Persia; but now the whole of the New Testament is completed in a most excellent manner: and this circumstance has been an additional source of pleasure to our enlightened and august mind. Even the Four Evangelists, which were known in this country, had never been before explained in so clear and luminous a manner. We, therefore, have been particularly delighted with this copious and complete

At the commencement of the year 1810, Sir Alexander Johnston, having obtained the appointment of Chief Justice of Ceylon, and being desirous of employing the influence connected with his station, for the spiritual improvement of the island, was introduced, with that view, to some leading members of the British and Foreign Bible Society. At a Meeting of the Committee, which he attended, on the 2d of April, in that year, Sir Alexander communicated much interesting information, (derived from personal inquiries during his residence on the island,)

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Translation. Please the most merciful God, we shall command the Select Servants, who are admitted to our presence, to read\* to us the above-mentioned Book from the beginning to the end, that we may, in the most minute manner, hear and comprehend its contents.

“Your Excellency will be pleased to rejoice the hearts of the above-mentioned, dignified, learned, and enlightened Society, with assurances of our highest regard and approbation; and to inform those excellent individuals, who are so virtuously engaged in disseminating and making known the true meaning and intent of the Holy Gospel, and other points in Sacred Books, that they are deservedly honored with our royal favor. Your Excellency must consider yourself as bound to fulfil this royal request.

*Given in Rebialavil, 1229.*

(Sealed) FATEH ALI SHAH KAJAR.”

\* “I beg leave to remark,” (observes Sir Gore Ouseley,) “that the word ‘Tilawat,’ which the Translator has rendered ‘read,’ is an honorable signification of that act, almost exclusively applied to the perusing or reciting the Koran. The making use, therefore, of this term or expression, shews the degree of respect and estimation in which the Shah holds the New Testament.”

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relative to the state of Christianity among the Ceylonese; the proportion in which the Scriptures had been translated in the Cingalese dialect; the extent to which copies were wanted, both by the European and the native population; and the patronage which His Majesty's Government would be disposed to afford to any prudent and well-directed measures, for promoting the general dissemination of the Scriptures throughout the British possessions in the island. This communication was received in a manner becoming the high authority from which it proceeded, and the important object to which it was directed. From that time till the period of his departure for Ceylon, Sir Alexander had frequent interviews with the Committee; and they mutually improved that acquaintance which was afterwards to ripen into effectual and permanent co-operation.

On the 4th of March, 1811, Sir Alexander took his leave of the Committee; when it was resolved to consign to his care a large number of English, Dutch, and Portuguese Bibles and Testaments, together with more than 500 reams of paper, to be applied to the printing of the Scriptures for the use of the native Christians on the island. The following extract of a letter, (dated June 14, 1811, at sea,) will show, what was the state of Sir Alexander's mind, as it respected the general designs of the British and

Foreign Bible Society, and its particular object at the place of his destination :

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“ I shall, I assure you, have the greatest possible satisfaction in carrying into effect every measure which can tend to promote the benevolent wishes of the Bible Society, with respect to Ceylon ; and I trust I shall soon have it in my power to report, that the efforts of the Government of Ceylon have been attended with the happiest effects, in disseminating among the inhabitants of the island, the true principles of the Christian religion. The island of Ceylon will, I am sure, be improved every way, by the kind care which the Bible Society has taken to enable its Government to afford to the people an opportunity of reading, in their own language, the Holy Scriptures ; and, I dare say, a short time will be sufficient to show how much benefit the world must derive from a Society whose objects are so disinterested, and of such importance to mankind.”

On his arrival at Colombo, Sir Alexander lost no time in concerting measures for carrying the plan of an Auxiliary Bible Society into execution. The experience which a residence of nine years in that part of India, had afforded him, of the feelings and prejudices of the native inhabitants, convinced Sir Alexander, that an Auxiliary Bible Society would not have the

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degree of influence in Ceylon, which, to secure success to its proceedings, it ought to have; unless the native inhabitants were assured, by every means which the Government could devise, that the person at the head of the Government, as well as the persons at the head of all its subordinate departments, would give the fullest support to the measures of the Society, not only as a matter of private and individual inclination, but as an object of public and general importance. Entertaining this opinion upon the subject, Sir Alexander Johnston took the liberty to suggest to the Governor, the propriety, not merely of establishing an Auxiliary Bible Society in Ceylon, but also of the Governor himself becoming the President, and all the Members of the Council, the Vice-Presidents, of that Society. The Governor concurring with Sir Alexander in this opinion, a Meeting took place, at the King's House, Colombo, on the 1st of August, 1812, in which His Excellency the Governor presided, and an Auxiliary Bible Society was established for the island of Ceylon, under the designation of "The Colombo Auxiliary Bible Society." The fundamental rules of the Institution were modelled nearly upon the plan of the Calcutta Auxiliary Bible Society: but, conformably with the principles already explained, the Governor was appointed President; all the Members of the Council were appointed Vice-Presidents; and the

Committee were to consist of the President, Vice-Presidents, the Heads of the Protestant and Catholic churches, and some of the principal persons in the different departments of Government.

The acceptableness of this new Institution at Colombo, may be estimated by the fact, that most of the principal servants, both civil and military, gave it their immediate countenance; and that, within less than eight months from the date of its establishment, between 2 and 3,000 rix dollars were subscribed to its fund.

The importance attached to these circumstances is very properly adverted to by the Secretary, the Rev. G. Bisset, in his official communication of the event; and his statement (it may be observed) evinces the wisdom of those principles by which the conduct of Sir Alexander Johnston was directed.

“ Our Society has been formed under the immediate patronage of His Excellency the Governor; who, as you will see in the printed papers inclosed, did us the honor of taking the chair at our first Meeting, and accepted the office of President for this year. We have likewise all the Members of His Majesty’s Council in this island for our Vice-Presidents, and most of the principal civil servants are subscribers to our fund.

“ The great influence that such a decided pro-

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tection of our Society, openly avowed by Government, will have upon the people of this country, must be too well known to you to require any explanation of the advantages that we hope to derive from such an effectual assistance.

“ You must also know, that in this settlement the Christian religion is already professed by all the chief native inhabitants, and highly respected by the natives of every description. Far from any disgrace attaching to those who are converted to Christianity, their private reputation is increased, and their political capacity enlarged: new situations of rank and emolument are brought within their reach; and the native Christian may aspire to a promotion from which the Heathen, under this Government, has been long excluded. We have therefore no shadow of reason here for those imaginary objections which so long operated against the propagation of Christianity on the continent of India; where many of our countrymen were alarmed into an apprehension, that an attempt to extend the religion of Christ, by the mildest means of instruction and persuasion, would be the immediate ruin of the British empire in Hindostan.

“ The influence of Government may be used in Ceylon with the happiest effect upon the natives; whose well-known character disposes them to respect any measure, in proportion as they believe it to be promoted by those in power,

and to resist all persuasion that we are in earnest in any attempt that has not the countenance and sanction of Government."

Thus constituted, patronized, and supported, "the Colombo Auxiliary Bible Society proceeded to execute the duties of its appointment. Proper steps were taken to ascertain the number of persons in the island, professing the Christian religion, and the languages most familiar to them, in order to form a judgment of the number of Bibles and Testaments in the several languages, which would be necessary to supply their wants: a judicious distribution was made of the copies furnished by the British and Foreign Bible Society in English, Dutch, and Portuguese: measures were adopted to obtain a more correct version of the Scriptures in the Cingalese, and a translation of them into the Pali language: and a friendly communication was opened with the Sister Institution at Calcutta; \* which had

\* The following passage will show how the formation of the Society at Colombo was regarded by the Calcutta Auxiliary Bible Society.

"The Committee rejoice in this new Association, formed under the auspices of the highest local authorities, as an omen of future good to the nations of the East, by the cheering and animating example which it presents; and they trust, that the diffusion of the means of religious knowledge becoming thus gradually more and more extended, the ultimate benefits resulting to their fellow Christians will be far greater than the Society, at its formation, could have anticipated."

*Second Report of the Calcutta Auxiliary Bible Society.*

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already offered to encourage the rising efforts of the Colombo Society, by providing gratuitously for its use 5000 copies of the Cingalese Testament, printed at the Serampore press.

The reader will have been prepared, by much of what has been stated in the early part of this article, to expect that the services of Sir Alexander Johnston were suitably appreciated; and in this expectation he will not be disappointed. The Directors of the Colombo Auxiliary Bible Society, speaking through their Secretary, in the official communications before appealed to, thus express their sentiments, both with regard to the fidelity of that gentleman in executing the trust of the British and Foreign Bible Society, and his exertions in promoting their Auxiliary Institution.

“ The Bibles and Testaments were greatly wanted in this colony: and we shall make use of the paper as soon as we have purchased a fount of Cingalese types, for which we are now in treaty. The whole was delivered into our possession by the Hon. Sir Alexander Johnston, Chief Justice of this island; and I must here beg to remark, that besides the care which that gentleman has taken of the books and paper intrusted to him, *we are indebted entirely to his personal exertions for the formation of our Society. Whatever public benefit may hereafter*

*arise from this Institution, the chief merit must be primarily attributed to his activity and zeal."*

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This testimony from Colombo was deemed highly satisfactory by the Committee in London; and, with a unanimous resolution of thanks for his eminent services, the name of Sir Alexander Johnston was added to the list of the Honorary Life Governors of the British and Foreign Bible Society.

Another important addition was made, in the course of this year, to the Society's foreign Auxiliaries, by the establishment of a Bible Society at Port Louis, in the Mauritius, for that island, Bourbon, and Dependencies. To the islands of Mauritius and Bourbon, as forming a useful intermediate station between the continents of Africa and India, the attention of the London Committee had long been directed; and, in consequence of information relative to the want of the Scriptures in that island, and the disposition which had been manifested in certain quarters of it to obtain and peruse them, 550 Bibles and 1000 Testaments were dispatched to Mauritius early in the year 1812, with express directions, that they should be placed at the disposal of the Chaplain of the island. Previously to the arrival of this supply, the Rev. H. Shepherd, officiating *pro tempore* at Port Louis as Colonial Chaplain, and feeling an anxious desire to promote the

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object of the British and Foreign Bible Society among a population which appeared so greatly to need its benevolent interference, determined upon the attempt to establish a Mauritius Bible Society. Mr. Shepherd took his measures with so much judgment and discretion, as to secure the patronage of His Majesty's Government, and the principal gentlemen of the colony, in favor of the proposed Establishment. On the 11th of November, 1812, "by permission, and under the sanction, of His Excellency the Governor," a Meeting was held in the Government House at Port Louis. Mr. Shepherd, having been unanimously called to the chair, opened the business by announcing, "that His Excellency the Governor had expressed his anxious wish for the success of the Society; and, in order to promote the same to the utmost of his power, had been graciously pleased to accept the situation of Patron." Mr. Shepherd then delivered a very liberal and sensible Address,\* at the close of

\* The following passage will justify the character given of Mr. Shepherd's Address.

"We must all agree, that, as the laws of nature, so the dispensations of grace, are carried on by the means of second causes, and the mediation of men; the Christian religion therefore is now to be supported and spread by ordinary means, and by human endeavours. Let us not presume to *evade* the duty, by calling for new inspiration, or expecting the continuance of supernatural means.

"How shall we, no matter whether Romanists or Protestants, answer it to our Redeemer; if we no way contribute to the

which he recommended, that, “ in this work of charity and benevolence, proposed for the benefit of the indigent, and the welfare of society at large—all should come forward with hand and heart; unbiassed by national distinction, unshackled by the narrow prejudices of education, and unfettered by the differing tenets of religious persuasion.” A Society was accordingly formed, on the plan of the British and Foreign Bible Society, and with the designation of “ the Bible Society of the Islands of Mauritius, Bourbon, and Dependencies.” In the constitution of this, as in that of the Colombo Society, respect was had to the engagement of the decided patronage and pro-

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advancement of His Kingdom, and the propagation of his faith: if on every occasion we appear unconcerned about the honor of his name, the extent of his authority, and the progress of his Gospel.

“ In vain do we boast of pure doctrines and genuine Christianity, while we are deficient in piety, benevolence, nay, in common charity. For if the Gospel be a real blessing to mankind, we must allow that it ought to be communicated to all. Besides, in the case before us, it is not only our duty, but even our interest; if the benefit of the public be considered as our own.

“ The more Christianity prevails, and the deeper it is rooted in this island, the fairer prospect we have of being well and faithfully served. For, as it directly tends to promote industry and sobriety, fidelity and justice, mere policy should induce us all to desire anxiously, and to endeavour strenuously, to promote the object of this Meeting in the distribution of the Bible.”

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tection of the Government in all its departments; and it reflects no small honor upon the parties composing it, that they afforded the measure such prompt and decisive encouragement. The Governor was appointed Patron; the Commander in Chief, President; the Chaplain to the Colony, Secretary: and the Directors were selected from among gentlemen of rank and respectability, who were inclined to support the Institution, both French and English.

The arrival of the Bibles and Testaments, shortly after the establishment of the Society, enabled it to commence, without delay, the work of distribution. So greatly did the colony appear to have been neglected, that such a thing as “a French Bible could not have been purchased within it for years back;” and the Secretary (on whose authority this assertion is made) was also “credibly informed, that many persons on the island were living at that time, at the advanced age of sixty and seventy years, who never even saw a Bible.”

While this scarcity of the Scriptures was thus painfully ascertained on the one hand, a disposition both to communicate and receive them was not less agreeably demonstrated on the other. The intelligence of what had taken place was no sooner laid before the public, than it produced the most gratifying impression. “The colonists of all ranks took a warm interest in the

Institution, and purchased the Scriptures, then lately arrived, with avidity beyond description. “A hundred copies were sold in one day;” and the Secretary believed, that “twice as many more would have been disposed of with the greatest facility.” The satisfaction arising from these circumstances was completed by the good effect which the distribution of these Bibles and Testaments appeared to have produced on the persons for whose use they were designed. This effect was attested by the same gentleman whose account has been so often referred to, and who reports, that, after the copies had begun to circulate among the inhabitants, he received “daily messages of gratitude and thanks for the more than kind attention of the British and Foreign Bible Society, to their eternal welfare, in supplying them with the means of Scriptural knowledge.”

From the consideration of the many obstacles which impeded the entrance of Christian light into the continent of Africa, whose skirts had hitherto received but a partial illumination, the establishment of a Bible Society for Mauritius, Bourbon, and Dependencies, was esteemed an event of no ordinary importance. A hope was entertained, (may that hope be realized!) that its good effects might extend beyond the sphere which it engages to occupy, and that a portion of its salutary influence might be pro-

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pagated westward, to the many tribes which, both in the islands, and on the continent of Africa, are even now sitting in darkness, and in the region and shadow of death.

The Societies established beyond the Atlantic, gave evidence, by their printed reports, and written communications, of creditable progress in their work, and of continued attachment to that Institution which they professed to honor as a parent, and to imitate as an example. The Philadelphia Bible Society accepted, with lively gratitude, the grant of 100*l.*, in aid of the fund for purchasing stereotype plates. Adverting to this additional instance of what they were pleased to call, “the abundant liberality of the British and Foreign Bible Society,” they drew from it an inference, in which the donors and the receivers were equally concerned. “Viewed” (they say) “in connection with their former munificence, it ought to excite a just admiration of the effect of Christian principle, and is a practical evidence of the value of those Holy Scriptures which it is our common object to disseminate.” To a similar purport were the acknowledgments from other American Societies, which had received from the British and Foreign Bible Society pecuniary testimonies of its regard and friendship. They may be all summed up in the compendious declaration of the Albany Bible Society, when speaking of

their own obligations, and those of the Sister Societies to this their common Parent. "That Institution" (they observe) "proposes to itself no limits in its labor of love: it is therefore justly entitled to the *world's thanks*."

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It deserves attention, that, as they proceeded in their work, fresh discoveries were made by the American Societies, of the want of the Scriptures existing among the people: and their opinion of the necessity of such Institutions was therefore increasingly confirmed.

The Massachusetts Bible Society thus express their sentiments: "When this Institution was first proposed, there were some who objected, that it was not needed; that the poor in this country are as well supplied with Bibles as the rich. But inquiry has proved this objection to be false. Many ministers who had the same impression, have expressed their surprise at the want of Bibles in their Societies." The following passage, from the same Report, affords very convincing evidence on this point, and also on the grateful emotions with which, in that, as well as in other parts of the world, a copy of the Scriptures was received:

"The Books which have been distributed by the Society have been received with gratitude and joy, and many interesting expressions of their sentiments have been transmitted by the distributors to your Committee. One letter says; 'These poor people received the Bibles thank-

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fully, and requested me to make their acknowledgments to the Society. Some of them were very eloquent in imploring the benedictions of heaven on those who had been instrumental in imparting to them so valuable a present.' Another says: 'Till I had no more books to distribute, my chamber was constantly crowded. Could the Society witness the manifest thankfulness with which their bounty is received, I think they would believe their charity well applied in this region.' 'They all expressed' (observes another) 'much joy at the reception of the gift. Some could scarcely speak; overcome by the thought, that God should send them his blessed word, of which they were so unworthy. One aged man, in particular, on accepting one of the large Bibles, burst into tears of joy, put it under his coat, and said, 'I will put it as near my heart as I can.' The Report very pertinently asks, "Can there be a greater encouragement or reward to the Society, than this grateful eagerness with which the word of God is received?"

Similar discoveries were reported by the other Societies; and, among them, the Connecticut Bible Society make the following emphatical declaration:

"We repeat a communication, already often made, and which, there is too much reason to fear, has not been sufficiently noticed, that, although there is not perhaps a spot on earth of equal population with this State, better sup-

plied with the Holy Scriptures, yet many are destitute of this blessed volume: probably, more are without the Scriptures, through poverty, than could at present be conveniently supplied from our funds. To those who have not actually investigated the subject, this may look like a conjecture." To this general observation the reporter adds the particular testimonies of persons who, in different parts of the State, had undertaken the distribution. "I have thanks for the Bible Society," (says one of these distributors,) "from widows and orphans, from bond and free." "Just as the Bibles" (says another) "were all distributed, applications became numerous; and I found the Bible was much wanted by many. Some had a Testament; some a fragment of a Bible. Some unfortunate females of the lowest class came to beg for a Bible. Indeed, Sir, until I began to make particular inquiries, I had no idea that so many were destitute." The same correspondent adds: "Poor, fatherless, destitute, but serious, young women come, and beg for a Bible. It is noised about the country, that I have Bibles to give to the poor. What shall I do? My heart bleeds for them. I cannot bear the thought that so many who appear to love the Scriptures, should be destitute of them. Do send me more Bibles speedily."\*

\* Third Report of the Connecticut Bible Society.

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The difficulty of communication between the two countries, from the circumstances of their political dissension, rendered it impracticable for the conductors of the British and Foreign Bible Society to ascertain with exactness, in what degree the cause of Bible Societies had advanced, during the period now under consideration. Sufficient evidence, however, appeared, in the little which was communicated, to show, that its advancement, if not rapid, was yet decisive and effectual. Independently of those details which establish the fact, much was collected, in favor of this conclusion, from the estimation in which the existing Bible Societies professed to hold the utility of such Institutions; and from the influence which their opinions would be likely to produce on the minds of the American people. It could not be supposed that a cause should remain stationary, in the prosecution of which such sentiments as the following were avowed and circulated.

“ Your Committee rejoice with the Members of this Society, and with the true friends of Zion every where, to see the growing importance of Bible Societies, in the eyes of the Christian world. The wisdom of God has established the importance of a standing revelation, for the conviction and confirmation of men in the truth, by furnishing the world with such a revelation in a style suited to every capacity; and by prophetic

intimation, that the kingdom of the Redeemer shall be enlarged, by the going forth of the law out of Zion, and of the word of the Lord from Jerusalem. Experience also has taught us, that nothing has effected more for the permanent success of the Gospel, than the circulation of the Holy Scriptures. Nothing is permanently done among the heathen by the most faithful labors of Missionaries, unless the Scriptures can be put into their hands. And in Christian lands, which have long enjoyed the ordinances of the Gospel, unless the Holy Scriptures are generally owned and read by the people, the life of godliness decays, until nothing but the form, without the spirit, is left.”\*

To this satisfaction with the past, was added encouragement for the future. The views and the affections of the conductors of the American Societies appeared to expand as they advanced; and to hold out the promise of a more active and extended co-operation.

“The sphere” (say the Committee of the Albany Bible Society,) “which Providence has assigned us, in the grand effort to evangelize the world, is wide, and daily widening. From our new settlements to the north and westward, frequent applications may be expected.” “In the neighbouring States,” (observe the Massachusetts

\* Third Report of the Connecticut Bible Society.

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Committee,) “ where the institutions of religion are not enjoyed as regularly as in our own, great good may be done by the distribution of the divine word; and your Committee indulge the hope, that the time will arrive, when this Society will bear its part in shedding this divine light over distant nations. We have” (they continue) “ a noble example in the unparalleled efforts now making by the British and Foreign Bible Society, to spread the Bible through the whole habitable world, to translate it into every language, to carry it into every human dwelling, to open it to every human eye.” And they close their Report, with a reflection, in the application of which the inhabitants of Great Britain may sympathize with those of the State of Massachusetts.

“ It peculiarly becomes *us*, descended as we are from pious ancestors, who owe our best Institutions to the influence of religion, and who have been distinguished by the goodness of God, to make the cause of religion our own, and to spare no efforts by which the Bible, the only infallible guide to Christian truth, may be carried to the abode of the poorest and most ignorant of our race.”

This view of the American Societies cannot be better concluded, than by adopting the animated and edifying apostrophe of the New York Bible Society; “ Can there be a contemplation more

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sublime, an employment more appropriate to a rational being, than that of diffusing the Scripture light to every habitable part of the globe? Have we not reason to hope, that, while Christians are engaged in sending the Bible to those who have it not, God will be pleased to bless themselves, by unfolding its exhaustless treasures to their own minds, and by applying its saving truth with more power to their own hearts? Behold the effects of the Bible Society on that nation who first established such an Institution! It has softened the asperity of party; it has almost dissolved the prejudices of bigotry; and moulded the conflicting terms of denomination, in that Institution, at least, into the holy and delightful name of Christian. How reviving, how animating, the prospect before us! Who knows but the seed of the word, now sowing among the afflicted nations of a bleeding world, may be so prospered by the dew of heaven, as to rise, ere long, into a rich harvest of peace and righteousness throughout the earth."

Nor was the object of the British and Foreign Bible Society regarded with unconcern by the inhabitants of British North America. An impression had been made, the influence of which was progressively felt. As a consequence of it, various liberal contributions were forwarded, to aid the Parent Institution, from individuals, and particular congregations; and the spirit in which

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they originated was at that time preparing to manifest itself with greater effect, in the production of local Auxiliary Societies.

In the mean time, great joy had been excited in the hearts of the flock, gathered from the heathen through the ministry of the United Brethren, on the coast of Labrador, by the distribution among them of those copies of St. John's Gospel in the Esquimaux dialect, which had been printed and bound for their use by the British and Foreign Bible Society. The value which these interesting converts attached to the gift, appeared from the eagerness and persevering application with which they perused the volume. To this fact their pastors bear a very decided testimony. In acknowledging the kindness shown to them by this valuable donation, they thus describe the use to which it is applied; "Our people take this little book with them to the islands, when they go out in search of provisions; and in their tents, or snow-houses, they spend their evenings in reading it, with great edification and blessing."

The reception given to the Gospel of St. John, disposed the Committee to pay a favorable attention to the prayer of these devoted and indefatigable laborers, that the three other Gospels might also be printed. A version of them had been made by the venerable Superintendent of the Labrador Mission, the Rev. C. F. Burghardt,

who possessed an intimate knowledge of the Esquimaux dialect: and he had been enabled to complete his revision of the text, previously to the event of his sudden dissolution. In this state of preparation the manuscript was forwarded to England; and an order was given that it should be printed, on the account of the British and Foreign Bible Society, in a manner to correspond with the Gospel of St. John, by which it had been preceded.

But the brightest feature in the aspect of the Society's affairs beyond the Atlantic, in the course of this year, was, the zeal and liberality with which its cause was espoused in the island of Jamaica. The acquisition of support to such a cause, in a quarter wherein, from the peculiar circumstances of its polity and its morals, it was so little to have been expected, appears to deserve that the manner in which it was brought about should be particularly related.

The individual in whom the British and Foreign Bible Society has to acknowledge the first public advocate of its interest, in the island of Jamaica, was, Stephen Cooke, Esq. The steps by which that gentleman introduced the subject to the favorable notice which it eventually obtained, will best appear from his own account.

“ I received a letter from the Rev. Mr. Owen, Secretary to the British and Foreign Bible Society, at the desire of the Committee, requesting my influence in this island, towards assisting the

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dispersion of the Bible; in answer to which, I informed him that I had made some applications for this purpose, before I sent my own subscription, and those of some of my family, with the addition of one gentleman's; but, on receiving his letter, I thought myself fully authorised to make a more extended effort: and, accordingly, I wrote to the Rector of Kingston, the parish I reside in, inclosing him Mr. Owen's letter. I sent him at the same time a book of every kind I had received, for his information. After one month, I informed him that I should open a subscription, which I accordingly did; and by the next packet I sent Mr. Owen a bill for 250*l.* sterling, on account of what I had collected. Within six weeks I had written to the Rector or leading Gentlemen of every parish in the island."

The effect of these exertions was considerably promoted by the generous co-operation of Mr. John Leman, Printer, in Spanish Town, and the three Printers in Kingston, who to their other services added that of gratuitously inserting in their respective newspapers Mr. Cooke's Address, together with various extracts from the Reports of the British and Foreign Bible Society. The result of these combined proceedings, was, that an inclination to subscribe was speedily manifested in different parts of the island, and among almost every class of the free population.

Of this disposition (to the excitement of

which he had not a little contributed) the Hon. John Shands, at Spanish Town, took immediate advantage; and through his exertions, and an eloquent address which he delivered at a Meeting in Vere, a subscription was opened in that parish, under the sanction and patronage of the Magistracy of the place, the returns of which proved very considerable. This example was afterwards followed, on the proposition of the Rector, the Rev. Alexander Mann, by the Corporation of Kingston: and although the wealthier part of the inhabitants had previously contributed, at the solicitation of Mr. Cooke, a very creditable subscription was produced; which derived additional value from the auspices under which it was raised. The parishes of Vere, and of St. George's, and the Justices of Westmoreland, severally claimed their share in this benevolent work: for much of what was accomplished in the first of these cases, the Society is indebted to the active exertions of the Hon. J. P. Edwards. An impression was also made in favor of the Society, upon the people of colour. The more opulent members of this part of the community associated their offerings with those of the island in general; and donations, chiefly from the poorer classes, were afterwards transmitted, through the medium of a Society, formed in September, 1812, under the designation of "The Jamaica Auxiliary Bible Society, of the People

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of Colour;" it being intended to raise yearly contribution from persons of that description throughout the island. The parochial clergy distinguished themselves in this contest of benevolence, by a zeal corresponding with their spiritual functions, and the just expectations of the laity. Independently of the share which they took in promoting subscriptions among their parishioners and the public, they evinced their regard for the object of the Society, and their desire to co-operate in giving it effect, by uniting in a separate contribution. In this measure the Rev. John Campbell, Rector of St. Andrew's, the Rev. Thomas Simcockes, Rector of Port Royal, the Rev. Alexander Campbell, Rector of Kingston, and the Rev. Isaac Mann, Rector of St. Catharine's, took the lead. These gentlemen, acknowledging the powerful claims which the Society has on Christians in every quarter of the globe, thought it incumbent upon them to address their clerical brethren throughout the island, proposing that, "in addition to the encouragement of subscriptions in their respective parishes, they should, as a body, offer a donation to the Society." "Most of their brethren entirely concurring in their sentiments," they were enabled to transmit a respectable sum. They accompanied it with an Address, in which, together with the explanation which has been given, they stated, that, "in opening that separate subscription,

they were actuated by a wish of entering into an early correspondence with the Society; not only for the purpose of enabling them to promote, in the best manner, its interests in the island, but also with the hope that they and their brethren might be made instruments of extending the usefulness of the Institution to the inhabitants of the colony. Of that portion of the people which could read, very many, they had reason to believe, were competent to pay the Society's prices for their Bibles; but there were many also, they presumed, who had not the means of doing so: and they begged to assure the Society, that they should be happy to aid its benevolent views, by disposing, according to their best judgment, of Bibles to persons of that description, at reduced prices, to whatever extent the Society might think proper to employ them." In conclusion, they offer their "sincere wishes, that God may continue to bless with the most abundant success, the pious and truly benevolent exertions of the Society, in dispersing the word of truth and salvation throughout the world!"

The disposition manifested by these parochial clergymen to assist the views of the Society, not only by pecuniary aid, but also by personal exertion, added much to the value of this communication. Two hundred and fifty Bibles, and one thousand Testaments, were therefore ordered

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to be placed at their disposal, in addition to a supply previously dispatched.

When this transaction is deliberately reviewed ; when it is considered with what promptitude and generosity the different classes of persons throughout the island, emulated each other in contributing to a Society with the merits of which they had so recently been made acquainted ; when it is further considered, that the contribution, which would have been splendid at any time, was made at a period of general embarrassment—"when" (to use the language of Mr. Cooke) "the distresses of the planters were so exceedingly great, that many of them were compelled to sell their working cattle, in order to pay their taxes, and clothe their slaves ;" the whole proceeding assumes a character which gave to all the parties concerned in it a just title to our respect and admiration.

While the British and Foreign Bible Society was thus widely diffusing the influence of its object, and contracting progressively new relations and engagements with foreign countries, its domestic administration proceeded with similar activity, and the measures which it adopted were followed by a correspondent extension of encouragement and support. Of the truth of this assertion the number and importance of the newly-formed Auxiliary Societies exhibit

a decisive testimony; and to the more particular consideration of these Institutions our attention shall now be directed.

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It has already been stated, in a former part of this chapter, that not fewer than seventy-five Auxiliary Societies were formed in the interval between the eighth and the ninth Anniversaries of the Parent Institution. By these new Establishments an interest was created on behalf of the Society, where it had hitherto been almost, if not altogether, unknown; ground was brought into occupation which had not been cultivated before; and the cause acquired an addition to its territorial influence, as well as to its pecuniary resources.

Under the patronage of the Bishop of St. David's, the counties of Carmarthen and Pembroke, and the town of Aberystwyth, in Cardiganshire, with a return of nearly 1100*l.*, were added to the contributory counties in South Wales; while, in the northern division of the Principality, the counties of Merioneth, Carnarvon, and Anglesea, under the patronage of Sir Watkin William Wynne, Bart., and the Earl of Uxbridge, (now Marquis of Anglesea,) together with certain places of inferior importance, united themselves to the general Association, with contributions exceeding, in the aggregate, 2,500*l.*

Of the remaining British Societies, eleven were

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established for entire counties; viz. for those of Chester, Fife and Kinross, Gloucester, Kent, Northampton, Perth, Rutland, Somerset, Surrey, and Wilts; several for cities, or districts of great consideration; and eight for the central position of London and Southwark.

The county Societies were, for the most part, introduced under the recommendation of the most powerful patronage; and but few cases occurred in which those did not appear at the head of these local Institutions, who stood the highest in their respective vicinities, for rank, and property, and general estimation.

Among the advantages derived from the county Establishments, was, the accession of many personages to the general cause, who, but for such an expedient, might either have remained ignorant of its real merits, or have wanted a sufficient inducement to give it their support. The influence of local attachment, co-operating with other considerations of propriety and duty, would give to the claims of a Society for disseminating the Scriptures, a recommendation not easily resisted: and the transition would be natural from the countenance of its object as domestic and particular, to the approbation of the same object, as foreign and universal.

Another advantage, in the same direction, was, the confirmation, in a variety of instances, of that patronage which had been previously ob-

tained and enjoyed. Many persons, who, upon a general persuasion of its excellence, had lent their sanction to the Parent Society, were induced to examine more particularly into its merits, previously to their allowing their names to appear as patrons of local Societies. Their decision, therefore, in favor of this latter measure, added weight to their suffrage in behalf of the former. By countenancing the establishment of Auxiliary Societies, they renewed the pledge of their attachment to the Parent Institution, and acquired, at the same time, an additional motive for interesting themselves in its support and defence. The application of this remark may be extended to those whose friendship for the cause had been decidedly approved; but found another opportunity of evincing itself by this new and unequivocal attestation. Of such opportunities the Episcopal Patrons of the Parent Society were not backward in availing themselves. It has already been mentioned, that the Bishop of St. David's promoted the formation of Auxiliary Societies in a portion of his diocese; and it may be added, that the Bishop of Salisbury (within whose diocese, and under his own auspices, the first Auxiliary Society had been formed) acted in a similar manner, by accepting the office of Patron to the Auxiliary Society for the county of Wilts.

Of the Societies which have been specified

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as established for counties, much of an interesting nature might be said, if the limits of this History would allow it. Referring, however, to the printed accounts of the proceedings at their formation, the author will only advert to such as, from peculiar circumstances, appear to require more particular notice.

The Northamptonshire Society was distinguished, by enjoying, at its formation, on the 7th of May, 1812, the presence and presiding services of his Grace the Duke of Grafton, Lord Lieutenant of the county. This was the second instance in which the chair of a Bible Meeting was filled by a personage of that rank. His Grace the Duke of Bedford, had set the example in his own county the preceding year; and the Duke of Grafton adopted, on the present occasion, a similar course at Northampton. What added to the value of this conduct, on the part of the Duke, was, the interest which (as well as his illustrious predecessor) he took in the business of the Meeting, and the evidence he gave of having made the subject a matter of previous and personal investigation. "That there exists" (said his Grace) "a want of the Bible among the poor, I am fully persuaded, not only from repeated declarations to this effect by others, but from my own personal knowledge: and it is within my own

observation, that, in one parish alone, there are no less than 125 families without a Bible."

A melancholy interest was also given to this Meeting, by the painful consideration, that the day on which it was held, had been fixed with a view to accommodate the convenience of the illustrious Member for Northampton, and Prime Minister of his Sovereign, the Right Hon. Spencer Perceval, "in whom private excellence and public virtue were equally united; whose attachment to the Bible Society commenced with its origin, and grew with its increase;\* and whose eloquent tongue would have been employed in its service on that occasion, if the hand of an assassin had not driven him to his grave, amidst the lamentations and eulogies of men of every name in the church, and every party in the state."†

\* The following circumstance may be adduced, as one, out of many proofs, of Mr. Perceval's sincere attachment to the British and Foreign Bible Society, and of his wakeful solicitude for its welfare.

In the month of October, 1810, by Mr. Perceval's desire, the author, and his colleague, Mr. Hughes, had an interview with him in Downing Street; when they were interrogated, whether the patent of the King's Printer, then on the eve of being renewed, occasioned any obstruction to the circulation of the Scriptures in Ireland, through the medium of the British and Foreign Bible Society. After expressing his friendship for the Society, Mr. Perceval dismissed the Secretaries, with an assurance that nothing should be allowed to enter into the patent, upon its renewal, which might be likely to interfere with the useful plans of the Society.

† Author's speech at Northampton.

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The Gloucestershire Society was formed under the patronage of the Dukes of Norfolk and Beaufort, who allowed their names to be associated, as joint Presidents of the Institution.\* It had been the universal desire of all the parties concerned in its formation, that the learned and amiable Bishop of the diocese should lend it his valuable countenance; and a respectful application was made to his Lordship, through the Mayor of Gloucester, with a view to that end. To this application the Bishop replied, in the following terms :

“ Mr. Mayor,

“ I am this day honored with a letter, signed by yourself, and by eight other most respectable gentlemen. The purport of the letter, is, to intimate, that his Grace the Duke of Norfolk, and his Grace the Duke of Beaufort, will be Presidents of a Society, which is to be established in this county, in aid of the British and Foreign Bible Society. The compliment of being a Vice-

\* The author cannot allow himself to omit the tribute which is due to the Rev. J. W. Cunningham, who kindly supplied his place at the formation of this Society, and by his eloquent exertions materially contributed to the success of the day. The Rev. Charles Hoare, Rector of Blandford, and the Rev. Edward Mansfield, Vicar of Bisley, whose addresses on the occasion, though dissimilar in character, were equally impressive, deserve also to be mentioned with particular respect.

President is paid me. I return thanks for that compliment, but beg to decline it.

“ From two Societies already established, viz. ‘ The Society for Promoting Christian Knowledge,’ and ‘ The Society for Propagating the Gospel in Foreign Parts,’ great spiritual advantages are already diffused, not only over this kingdom, but also in every quarter of the globe, through the distribution of Bibles, accompanied with Prayer-Books, and the appointment of Ministers capable of explaining the Holy Scriptures. I humbly conceive those two Societies have claims on the Clergy of the Establishment for all the pecuniary aid and mental exertion, which can possibly be contributed by them in support of those ancient and chartered Societies.

I am,

Mr. Mayor,

With high respect for yourself,

And the Gentlemen Subscribers,

Your most obedient Servant,

GEORGE ISAAC GLOUCESTER.”

*Gloucester, Aug. 4, 1812.*

The insertion of this reply in the Gloucester Herald excited some alarm among the friends of the proposed Society, who were aware how much influence would be attached to the opinion

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and advice of so respectable and candid a Pre-  
late. Under this impression, they forwarded to  
the author the paper which contained the reply ;  
and as the Address which he transmitted by  
return of post, adverts to a class of objections  
which continue to be urged to the prejudice of  
the Society, he trusts, he shall be excused for  
inserting it at length.

*To the Right Rev. the Lord Bishop of  
Gloucester.*

“ My Lord,

*Aug. 11, 1812.*

“ I trust I shall not be considered as taking  
too great a liberty, in offering a few remarks  
on your Lordship’s reply to the request of a  
deputation, inviting your Lordship to become  
a Vice-President of a Gloucestershire Auxiliary  
Bible Society.

“ The ground of your Lordship’s declining  
a compliance with that request, is stated to  
be ‘ the claims which the Societies for Promoting  
Christian Knowledge, and Propagating the Gos-  
pel, have upon the Clergy of the Establishment,  
for all the pecuniary and mental exertions which  
can possibly be contributed by them, in support  
of those ancient and chartered Societies.’

“ Your Lordship has an unquestionable right,  
and so have the Clergy of the Established  
Church, to contribute their pecuniary aid and

mental exertion, in whole or in part, to such Institutions as may appear to your Lordship, and that body, to deserve such sacrifices; but I cannot believe, that your Lordship would wish to be understood as prescribing to yourself, or recommending to your Clergy, to absorb all their zeal, and sink all their charitable money, in the cause of those two Societies. Your Lordship and your Clergy are members of so many other charitable bodies, that I cannot but consider the doctrine contained in your letter as requiring limitation, and only importing, that neither money nor activity should be employed in promoting any Institution which may have an injurious operation on the interests of those venerable and chartered Societies. To this doctrine the patrons, supporters, and advocates of the British and Foreign Bible Society, most cordially subscribe; and by the practical application of it they are willing that the claims of their Institution on your Lordship's countenance, and that of the Clergy of the Establishment, should be tried.

“ There can, my Lord, be nothing *hostile* to the chartered Societies, in the *principle* of the Institution which I am defending; for it distributes not a *rival* Bible to theirs—it gives precisely the *same*, and gives it on a scale, and to an extent, which no funds or instruments within

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the possibility of their attainment, from the limited nature of their constitution, could ever effect.

“ I go a step farther, my Lord : I affirm, that the principle of the British and Foreign Bible Society is *friendly* and *auxiliary* to those chartered Institutions. It relieves the funds of those venerable Societies from the article of heaviest expenditure—*Bibles* ; and thereby facilitates their peculiar and characteristic operations, in supporting schools, maintaining missionaries, and diffusing Books of Common Prayer, Companions to the Altar, Catechisms, and such publications as relate to the doctrine and discipline of the Established Church.

“ In this manner, my Lord, the Institution which I am defending, was considered by the Prelates who originally patronised, and by those who continue to patronise it. Those Prelates, like your Lordship, were zealously attached to the chartered Societies in connection with the Established Church : and their names and known services in the cause of those Societies lend no small confirmation to the positions which I have advanced. It will not easily be credited, that an Institution can be prejudicial to the chartered Societies, or the Established Church, which (not to mention others) numbers a Porteus, a Barrington, and a Burgess, among its Mitred Patrons and invariable friends.

“ And what, my Lord, has been the fact? What testimony does the experience of eight years avouch, in the question of hostility or rivalry between the British and Foreign Bible Society and the chartered Societies? *That the latter have abundantly prospered.* It was natural that this result should follow, from the principles which I have already laid down; but it is most material to remark, that it *has followed*; and your Lordship needs not, I am sure, be told, to how serious a bulk the exertions of the British and Foreign Bible Society have contributed to swell the Annual Reports of those chartered Societies, by augmenting the list of their subscribers. The very zeal which is manifested in the advertisement of this week corroborates the argument I am pressing; and should a Diocesan Committee be established at Gloucester, (which I trust will be the case,) it will not be easy to deprive the friends of the British and Foreign Bible Society, in that place and vicinity, of the merit of having materially contributed to its establishment.

“ But, my Lord, when this Diocesan Committee, and all the Diocesan Committees throughout England and Wales, shall have been established, will the aggregate of them all be competent to their own work, and that which the British and Foreign Bible Society professes to undertake? Your Lordship says, and says truly,

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that these chartered Societies have ‘ already diffused great spiritual advantages, not only in this kingdom, but also in every quarter of the globe ;’ but your Lordship will, I am sure, agree with me, that, if much religious good has already been done both at home and abroad, much, very much, remains yet to be done ; more, I fear, than all the Societies now in existence will be able to accomplish for many years to come. If we could overlook the want of the Scriptures in Britain, (which is now ascertained to be great beyond previous conception,) we could not forget the want of them in Ireland, and the importance of meeting it with an adequate and immediate supply. Nor could we, I think, forget, without something very like a sinful omission, the claims which come upon us from the prodigious population in our numerous and extended possessions abroad. Our empire in the East would swallow up very large resources ; and if the isles of Java, of Bourbon, and of France, which are now asking for the Scriptures, were discarded, we could not, I think, remain insensible to the appeal which has lately been made, with the countenance of the Government in Bengal, in behalf of nearly a million native Christians, throughout the Peninsula and Ceylon, who are in want of a Bible. I forbear enumerating the interesting claims brought upon us, in these times of distraction and impoverishment, by prisoners of

war, by needy allies, and by nations soliciting a supply of the Scriptures in their respective languages from our gratuitous kindness. The documents in our Annual Reports exhibit these claims in so distinct and affecting a manner, that I anticipate from your Lordship's perusal the fullest conviction both of their justice and their force.

“ And now, my Lord, I would take the liberty to ask, with all humility, but at the same time with becoming explicitness, whether your Lordship is willing that the progress of the British and Foreign Bible Society should be stayed, and the arduous and indefinite labours of that Institution, in diffusing the records of eternal life throughout our own and every other land should be devolved on the two chartered Societies, about which your Lordship is so laudably zealous? If the British and Foreign Bible Society be not liberally supported, (and this can be effectually done only by the establishment of *local Societies*;) then one of these consequences must inevitably follow: either the chartered Societies must charge themselves with the duty of universally diffusing the Scriptures; or the expectations of millions must be disappointed, and their spiritual wants remain unsupplied. Your Lordship must, I think, be sensible, that the *former* of these alternatives can never be expected to take place; and you are, I am sure,

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Promoting Christian Knowledge, over the British and Foreign Bible Society. Preference! Before we are told of preference, before we are directed to inquire into questions of preference, let it be made out that there is incompatibility—let it be made out that there is contrariety—let it be made out that there is competition.”

“ In fact” (adds Mr. Gisborne) “ the Societies for Propagating the Gospel, and for Promoting Christian Knowledge, the British and Foreign Bible Society, and all other Associations, in whatever land, for spreading the Holy Scriptures, ought to regard themselves as parallel columns of a combined army, marching onward, side by side, for the subjugation of a common foe: each of them prepared and watchful to render assistance to the other columns, but never interfering with their progress, never interrupting their exertions. Each of these columns may be distinguished by standards somewhat different from those of the rest—each of them may discriminate itself by some peculiarities in the form or colour of its regimentals—each of them may wield weapons in some degree exclusively its own; but they are all united in a general cause; and to each of the individual columns that man would be the most pernicious counsellor—to the general cause that man would be the most dangerous adversary, who should persuade one of

the columns jealously to turn the line of its direction obliquely, to cross upon the course, and thwart the operations of its neighbour."

For the insertion of the following passages—in which the duty of the members of the Established Church is so forcibly described, and so happy a reference is made to the memory of the late venerable Porteus, successively Bishop of Chester and London—no apology will be needed.

“ When fresh inquiries into the condition of our poor, with respect to the possession of the Scriptures, are constantly bringing to light additional proofs of the extent of the deficiency; when the rapidly increasing population of the kingdom, as evinced by the parliamentary investigations, sends forth new multitudes in need of supply; when the miseries of war on the Continent render the Bible more difficult to be there procured, more requisite for instruction and for consolation, more desirable, more likely to be efficacious; when the very signs and circumstances of the times render every effort, which, under the grace of God, we can make for the salvation of our fellow-creatures, more powerfully impressive, more adapted, humanly speaking, to be successful—shall not we rouse ourselves? Shall not we listen to calls of duty, thus enforced by far more than ordinary considerations and incitements? And shall those

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among us who are members of the Church of England, be told, that, if in this sacred undertaking they give the right hand of fellowship to Christians of every other denomination, they are enemies to the Establishment? Shall we be told, that by co-operating with those, who, as to some points, differ from us, in circulating the Scriptures, in spreading that volume on which the foundations of the Church of England rest, we are injuring her foundations? Shall we be told that the weakest of her batteries is shaken, that the slightest of the ornaments, or the most slender of her pinnacles, trembles? When nineteen of the Bishops and Archbishops of England and Ireland, (I believe from recent information that I might add to the number, but I am desirous of keeping strictly within the line of certain truth,) when nineteen of these Prelates have stood prominent as friends, as members, or as leaders, of the Bible Society: shall such an accusation be advanced?—There was a Prelate, now removed from earth and its concerns; a Prelate on whose friendly kindness to myself I may be permitted to reflect, with grateful satisfaction: a Prelate, whose figure and countenance are yet present to the recollection of many among those whom I am addressing; a Prelate, whose Christian virtues are remembered with veneration by all—there was a Prelate, whose very name might be in this place sufficient to

repel the charge. That Prelate had cherished the British and Foreign Bible Society from its birth: he had watched over its growing youth; he had rejoiced in its rising manhood.—Living, he had patronized that Society with his countenance and his bounty—dying, he did not forget it. That Prelate has now experienced how blessed are the dead who die in the Lord. He rests from his labors; and his works have followed him; and among those works, his good deeds on behalf of the Bible Society have their place. That sun is set; but this horizon long may glow with its reflected beams. The brightness of that Prelate's example irradiates the path of the Bible Society over lands from which he is taken away; and shines to lead other Bishops of Chester, and other Bishops of London, to be—what once was Bishop PORTEUS.”

A second class of Societies specified, were those which were established for a limited district. Of these, some were included within the counties already named, but altogether independent of the County Societies. Such were the following; viz. the Congleton, Stockport, Bourton, Stroud, Cinque Ports, Canterbury, Chard, Frome, Petherton, Wellington, Camberwell, Clapham, Dorking, and Kingston Societies. The other counties which gave birth to District Societies, were, Cornwall, Devonshire, Durham, Essex, Hampshire, Middlesex, Northumberland, Oxfordshire,

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Warwickshire, Worcestershire, and Yorkshire; and the districts which they occupied, were respectively as follows: Launceston and East Cornwall, Bideford, Kingsbridge, Tavistock, Durham, Stockton, Portsmouth, Hackney and Newington, Edmon- ton and North East Middlesex, Woodford and South West Essex, North Shields, Tindale Ward, Henley on Thames, West Bromwich and Wed- nesbury, Stourbridge, Beverley, Doncaster, and Pontefract; to which must be added, those of the independent isles of Guernsey and Man.

The formation of these Societies, though insti- tuted for districts of a limited range, and for the most part in counties already incorporated in Auxiliary Establishments, added much, both to the patronage and the funds of the General Asso- ciation. The Earl of Liverpool, as Lord Warden of the Cinque Ports, accepted the office of Pa- tron of the Auxiliary Society established at Dover for that section of the Kentish coast; and, al- though his Lordship was prevented, by public business, from fulfilling his engagement to pre- side at the Meeting in which it was formed, the declaration of his sentiments was too strong and explicit to leave any doubt of his friendship to the cause. "The Society" (said his Lordship, in his reply to the Mayor of Dover) "has my best wishes, and will ever receive my warmest sup- port." Such a declaration is particularly va- luable, as coming from the Prime Minister of

the country; and it deserves to be stated, that his Lordship's conduct, not only at Dover, but also at Maidstone, and at Westminster, where Societies were established, was strictly conformable to the spirit of that friendly declaration.\* Other names of high distinction might

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\* The following account of Lord Liverpool's conduct in presiding at the Second Anniversary of the Cinque Ports Society on the 5th of December, 1815, lends such confirmation to what is stated in the text, that no apology will be required for anticipating it:

“ On taking the chair, the Noble Earl adverted to the elevated rank to which, under the superintendance of Divine Providence, this nation had been raised in the estimation of Europe, and which rendered it of the highest importance that we should vindicate our right to this elevation, by shewing that Britain, great as she confessedly was in arts and arms, was no less justly entitled by her high tone of moral feeling to the same pre-eminence in this respect, which she had so happily attained in every other. It became, under these circumstances of gratifying distinction, our paramount duty to labor to extend the benign influence of Christianity, the knowledge of pure and undefiled religion, even to the utmost bounds of the earth. His Lordship remarked, that the foundation of this Society had been laid at a period when we ourselves were suffering from the pressure of national difficulty and distress, and when all around us the very bonds of civilised society were nearly burst asunder. Surely then it became us, now that through the Divine blessing prosperity was smiling on us with her choicest favors, not to relax our exertions, but with increased ardor to pursue our beneficent course, firmly resolved, whether in prosperity or adversity, to persevere in our efforts, until the whole world should be illumined with the light of Divine Revelation.

“ On receiving the thanks of the meeting, his Lordship entered more particularly into the nature and merits of the Institution. As a member of the Established Church, from education and habit, but much more from consideration and conviction, he was particularly desirous of promoting its interests to the utmost of his ability. Under this impression, he had

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be mentioned, as having become allied with the British and Foreign Bible Society, through the medium of these District Auxiliaries.

The funds derived from them, were also, as it has been intimated, very considerable. The

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recently appeared, on a public occasion, as a supporter of the Society for Promoting Christian Knowledge; and he was anxious to extend the influence and resources of that Institution. But he saw no reason whatever, why he should not at the same time afford to the British and Foreign Bible Society every assistance in his power, and why he should not evince an equal anxiety to promote its success. The objects of the two Societies were *one*: both dispersed the pure and uncorrupted word of God. This being the case, he should always consider it an honor to aid these and all other Societies which had the same object in view, and were laboring to effect the same benevolent end—the dissemination of Christianity throughout the habitable globe. He was a friend to the Bible Society, because it could operate in situations where, from local circumstances, or the prevalence of different religious sentiments, the Society for Promoting Christian Knowledge would not obtain admission. The universality of the single and exclusive object proposed by the British and Foreign Bible Society, and its consequent tendency to unite all Christians (however divided on subjects of minor concern) in the bonds of Christian sympathy and benevolence, gave it, in his Lordship's mind, a powerful claim to universal support. He concluded a speech of great energy, liberality, and decision, by stating, that, in having accepted the office of President of this Society, he had considered himself as only performing an act of duty; and if his influence should have the happy effect of benefiting the Society, one great end which he had in view in joining it was fully answered; and as to the future, he pledged himself to continue the steady and zealous friend and supporter of the British and Foreign Bible Society as long as he lived." It deserves to be added, that, on quitting the chair, his Lordship presented the Society with a second donation of 50*l*.

scale of contribution varied according to the wealth and population, and, still more, the zeal, of the district in which it was raised. Among the examples of a productive subscription, it may be permitted, without disparagement to the other Societies, to mention, that the Henley Society returned 450*l.*, the South West Essex 600*l.*, the North East Middlesex 750*l.*, and the Clapham 1200*l.*

Much might be extracted from the proceedings in the formation of these District Societies, both to enrich these pages, and to gratify the reader; but our limits will not allow this indulgence. It would, however, be improper to omit stating, in how able a manner the cause was pleaded, at the establishment of the Clapham Society, by Zachary Macaulay, and Charles Grant, Jun. Esqrs. Their speeches exhibited respectively the powers of dispassionate argumentation and splendid eloquence; and they were among those of the detached publications which have been circulated to the greatest extent, and with the best effect.

Of the services rendered to the general cause of the British and Foreign Bible Society by Mr. Macaulay, the author feels a disposition to say, what a respect for personal delicacy will not allow him fully to express. It was the author's happiness to introduce that gentleman to a place in the first Committee; and to

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those who are acquainted with the soundness of his judgment, the equanimity of his temper, and the steady warmth of his piety and benevolence, it will be unnecessary to observe, how much the affairs of the Society have profited by his useful advice and his active co-operation. Of the late Rev. John Venn, the truly *pastoral* Rector of Clapham, it may be allowed to speak with less reserve. But in fact the Clapham Auxiliary Bible Society, as raised principally by his exertions, is itself one of those monuments which will perpetuate his memory. The closing words of his introductory address, as equally honorable to the character of the Society, and to his own religious feelings, must not be suppressed.

“There are many excellent charitable Societies in this kingdom; they are its honor and glory; but among them I know not one more pure in its design than this. For what is its design, but that of communicating to all men the words of the blessed God? I know none more simple in its principle: it is like all the great principles in nature, which are remarkable for their simplicity, and on that very account produce such great effects. I know none which tends so directly to the happiness of mankind, as this. By every obligation, therefore, of benevolence to man and regard to God, we are bound to circulate the Holy Scriptures among our fellow-creatures.”

It remains to notice the Auxiliary Societies of

London and Southwark, which, from their peculiarity and importance, may require to be treated of as constituting a separate class, distinct from either the County or District Societies already described.

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The Southwark Society was formed on the 3d of June 1812, under the Presidency of the Earl of Rothes, who delivered his sentiments on the general subject, from the chair, with much clearness, liberality, and decision. Earl Spencer, a Vice-President of the Northamptonshire Society, consented to accept a similar office in that for the Borough of Southwark; and took an opportunity, in a letter of apology to the President, for not attending the Meeting, to express his opinion of the measure, in language which could not be misunderstood.

“Assure the Committee,” (writes the Noble Earl,) “that I shall be very glad, as Vice-President of the proposed Society, to give your Lordship, and the rest of the members, the best assistance in my power, in furtherance of an object so truly congenial to the genuine principles of Christianity, and likely to prove so highly beneficial to the best interests of all classes of Society.”

Among the steps preparatory to the establishment of this Society, was an inquiry into the local circumstances of the poor as to the want of the Scriptures among them; and the following result

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of a *partial* and *indiscriminate* examination was given as a fair criterion of the state of the district, containing a population of nearly 150,000 souls.

“ In 925 families, comprising 4,508 individuals, 2,745 can read, and only 395 have Bibles and Testaments. Of the 530 families who are thus destitute of the Holy Scriptures, more than 400 expressed a *strong* desire to possess them ; many of whom professed a willingness to pay for them, so far as their very limited means would admit : 14 of those families have never seen a Bible ; and about 60 are Roman Catholics, a large proportion of whom are extremely desirous of copies.”

On the basis furnished by this and corresponding representations, the proposed Institution was accordingly formed. So sanguine were its Committee in their prospects, that they ventured to assert, in their Address at its formation, that though not the first in point of time, it would be second to none in DILIGENCE, ARDOR, and GENEROSITY.” A return of 2,332*l.* 19*s.* 2*d.*, within the year, followed up, as it has been, by a progressive increase both of activity and contribution, compels us to admit that the assertion has been justified, and the pledge redeemed.

Scarcely had the Southwark Auxiliary Society been established, when measures were taken to effect a similar Institution for the city of London.

For a considerable time past, some friends of the cause had united their councils, with a view to produce such a distribution of the metropolis, as might lead to the establishment of a system of productive and efficient Auxiliary Societies within its precincts and immediate vicinity. Among those who took the lead in these provisional deliberations, were, the Rev. Josiah Pratt, Richard Phillips, Benjamin Neale, and Gurney Barclay, Esqrs., together with Major (now Colonel) Handfield, and Captain (now Major) Close. The result of their labors, in which they were assisted with advice and co-operation from various quarters, was, a determination to insulate the city of London, and to divide the remaining territory in such a manner as a consideration of local circumstances should appear to recommend.

In consequence of this decision, no time was lost in maturing the preparatory arrangements for carrying the first part of the design into execution. These having been completed, the City of London Auxiliary Bible Society was regularly formed, on the 6th of August, 1812, at a public Meeting in the Egyptian Hall of the Mansion House, the Right Hon. the Lord Mayor (Sir Claudius Stephen Hunter, Bart.) in the Chair: and it was enacted by the regulations then passed, that the Lord Mayor for the time being should be considered the President of the Institution.

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The proceedings of this Meeting were of too important a character to be dismissed with a merely transitory notice. The following extracts from some of the speeches will enable the reader to form a judgment of the interest which this memorable occasion excited.

The Rev. Dr. Brunmark, Chaplain to the Swedish Embassy, in describing the effect of British charity, as it was felt by foreign nations, adverted to an occurrence, demonstrative of this feeling, in the Swedish province of Dalecarlia, which he thus simply and emphatically related.

“ After Sweden was forced to make peace with France, and declare against England, the usual war-prayer continued to be read in all the churches. The Dalecarlians asked, who were the enemies of the country? and when they were told that the English were meant by that name,— ‘No, no,’ exclaimed they, ‘the English are not our enemies; they are our best friends; they sent us corn to sow our land, when in our distress we had consumed even the grain intended for seed: they sent us medicine for our sick and wounded soldiers, and woollen blankets for our hospitals:—and, what is more than all, *they have lately sent us the Bible!!*’ The Dalecarlians thereupon requested of their ministers to discontinue the war-prayer, which soon afterwards was permitted to be done.”

“This” (adds Dr. Brunmark) “is one instance

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of many, how this Society endears to the nations abroad the British name—how it gathers blessings from all quarters on the inhabitants of this highly-favored island: and surely such a Society cannot but meet with your warmest approbation, and most cordial support. And in recommending those to a continuance of your favor, for whom I have ventured to address you this day, permit me to assure you, that I join them when they bless you, that I join them when they pray for you, and that I shall also join them as a glad witness on that glorious day when they shall rise in myriads, and bear testimony, that it was you who taught them to know and love HIM who on that day shall sit on His Throne, to confess them before HIS FATHER, who have confessed HIM before the world.”

The speech of the Chancellor of the Exchequer was distinguished by those qualities which give such a character of peculiar excellence to all his compositions. His allusion to the earthquake in the Caraccas, and the assassination of Mr. Perceval, both which had then recently occurred, made a deep impression on the audience, and will always be read with interest and admiration.

“It has been observed,” (said the Chancellor of the Exchequer,) “by your Lordship, and by a Gentleman near me, (Mr. Rowcroft,) as matter of surprise, that such an establishment as

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that now intended, should not have been formed before, in the city of London. It may, indeed, be considered as a proof of that of which the history of these times affords many memorable examples, that *the ways of God are not as our ways, or his thoughts as our thoughts*. It would, to our judgment, have seemed probable that such an Institution as the Bible Society, so admirably calculated to diffuse good will and harmony among mankind, would have arisen in a period of general tranquillity; but it appears to be the design of Providence, that the thunder of universal war should be the harbinger of the still small voice of the gospel of peace. We live, my Lord, in times in which both the natural and political world are convulsed to their centres. We have heard within these few months of a great and magnificent city, which has been shattered into ruins by a tremendous visitation, and we know not, in the mysterious counsels of Providence, what may be our fate. But if such a scene of affliction and terror should await us also, if these massive pillars should give way, and every tower around us should be torn up from its base, how could we be found, under such awful circumstances, better employed than in considering how we may promote the knowledge of the Gospel, and advance the salvation of mankind? Although, by the blessing of Providence, and from causes not fully understood;

our climate has been hitherto exempted, and, we may hope, will continue to be so, from these physical evils by which, in less happy countries, nature is subverted, yet there are convulsions of the moral world, not less terrible in their effects, and in one respect even more dreadful to contemplate, as they involve not only *suffering*, but *guilt*. We have lately seen, in the crimes by which this metropolis has been polluted, symptoms of a most awful kind. In other parts of the country, we have heard, upon incontrovertible evidence, what nothing short of incontrovertible evidence could have induced us to believe, so abhorrent is it, not only to all our moral feelings, but to the long-established character of the nation, that Societies have been formed, bound together by oaths of assassination.

“ In the very sanctuary of our laws, in the very place of meeting of our Parliament, we have seen one of the best of men, and most upright of ministers, one of the brightest ornaments of our Senate by his talents, and of Society by his virtues, snatched away by brutal violence—a man whom we are this day peculiarly bound to deplore, as a steady friend and firm supporter of the Bible Society, and as a man warmly attached to the religion of his country, and living under the constant influence of its principles. But that such a crime should have been committed, I am bound especially to lament, as I

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cannot but remember, with impressions of unceasing awe and regret, that a black deed of assassination has been the means of placing me in a situation so difficult and arduous, that the peculiar blessing of Providence can alone enable me successfully to fulfil its important duties."

As the Provisional Committee, to whose zeal and labors the establishment of the Society is, in a great measure, to be ascribed, consisted chiefly of young men, this circumstance, so honorable to the youthful character, and which had appeared to such advantage on a similar occasion in the University of Cambridge, was not overlooked by those who addressed the Meeting in the Egyptian Hall.

Two of the young men, to whom the tribute of thanks voted to that Provisional Committee applied, Benjamin Neale, and Gurney Barclay, Esqrs. added, by their respective addresses, not a little to the interest of the day. The former demonstrated the *necessity* for such an Institution as that which was then preparing, for the city of London, by a pointed reference to the facts which had come under the observation of himself and his colleagues.

"It might really have been thought," (said Mr. Neale,) "that in a city of benevolence like this, a great want of the Scriptures could not have existed. Actual investigation has, however, proved that the contrary is the fact; and after

an investigation of above 1500 families, the Committee find that more than half have neither a Bible nor a Testament. And this has not been an inquiry in merely one part of the city. If we had chosen to act in so disingenuous a manner, we could have shewn you a district where more than three-fourths of the inhabitants are not in possession of the Book of God. But we have made an indiscriminate search, and the result has been, that we are authorised to say, that more than half the poor families in the city of London are destitute of the best blessing which God ever bestowed upon man. I have had but an inconsiderable share in this business, when compared with others. One among the Committee, a worthy friend now present, visited above 500 families; but among the few which I visited; I found one house in which there were eight families, comprising above fifty individuals, and in that house not one Bible was to be found."

Mr. Barclay described, with equal ingenuity and feeling, "the advantages which the members of the Society themselves would derive, by having their minds more frequently and seriously directed to the truths of the Holy Scriptures." "And here" (said Mr. Barclay) "I must be allowed to point out to your notice a very striking and distinguishing feature in the Bible Society. In other charities we are recompensed, I may say, amply recompensed, by the satisfaction of

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doing good, by the pleasure which arises from administering relief to the wants of others. But in the Bible Society, in addition to all this, the benefits we are conferring upon others are reflected back upon ourselves; the very remedies we are applying to the diseases of our poorer neighbours, in passing through our hands, administer to our own welfare and advantage.—*The physician heals himself.*

“ In the course of the inquiry which has been instituted in various parts of this city, among the poor, some have been found, who, though destitute of every worldly comfort, yet have proved themselves to be rich in heavenly knowledge. And if that inquiry had been extended among the affluent, there would doubtless have been found some instances, where, though there was abundance of the things of this world, yet there was a lack of *that treasure which neither moth nor rust can corrupt, nor thieves break through and steal.* Would it then be possible, under such circumstances, that we should be actively employed in investigating and relieving the necessities of those around us, and at the same time be insensible to our own weak and destitute condition? We could not assist in pouring the streams of sacred knowledge over our neighbours’ barren and thirsty soil, without perceiving that our own land equally required its fertilizing influence.

“ In this metropolis we more particularly require to be reminded of these important truths. It is called, and truly called, a great, a rich, and a powerful city; but greatness, and riches, and power, are dangerous possessions. In the country, surrounded on every side by the wonderful works of nature, we have a thousand objects to remind us of the great Creator of the universe. But here, environed on every side by the perishable works of man, enveloped in a mist which shuts out the face of the heavens, and through which even the great luminary of day looks “ shorn of his beams,” and wrapped up in the eager pursuit of our own private interests, we more than ever stand in need of being reminded, that *we are but men.*”

William Allen, Esq. terminated the proceedings of the day; and the few, but impressive, words which he uttered, derived an additional weight from the consideration of their coming from a member of the Society of Friends, and a man of distinguished philanthropy and public usefulness.

“ I am glad” (said Mr. Allen) “ of the opportunity afforded me to stand forward thus publicly as an advocate for the universal diffusion of the Holy Scriptures, and to state, that this cause is also dear to the religious Society to which I belong. The conduct of our chief Magistrate, on

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this day, will, I trust, be a source of consolation to him whenever he reflects upon it at any future period of his life. And indeed, while I see the Minister of England, and the first Magistrate of its metropolis, thus exerting themselves in the cause of religion, I will not despair of my country. Henceforward I shall value my privileges as a citizen of London more highly than ever."

The City of London Auxiliary Society having been thus successfully established, active preparations were now made for covering the ground by which this central Society was nearly surrounded, with similar auxiliary Institutions. On the 28th of August, 1812, the plan, concerted for this purpose, was issued and distributed. It contained an arrangement for six Societies; viz. the Westminster, the North-West London, the Bloomsbury and South Pancras, the North London and Islington, the North-East London, and the East London; and was accompanied by a topographical chart, on which the limits of each Society were accurately delineated. Provisional Committees had been constituted within these several divisions; and at the Meeting which definitively settled the plan for distributing the metropolis in the manner described, an aggregate Committee, consisting of the Secretaries of the different Provisional Committees, together with Gurney Barclay, Esq., Major Handfield, the

Rev. Josiah Pratt, and Mr. Joseph Tarn, were charged with the duty of carrying the objects of the plan into effect.

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On the 15th of October, 1812, the East London Auxiliary Society was formed, and the establishment of the others followed, as their preparations were respectively completed; the Westminster on the 17th of December, the North London and Islington on the 19th, the Bloomsbury and South Pancras, on the 25th of February, the North-East on the 16th, and the North-West on the 18th of March, 1813.

The patronage acquired by these Establishments comprehended no inconsiderable proportion of the rank, and opulence, and talent, which are to be found, either occasionally or regularly, within the precincts of the metropolis. At the head of those who thus became connected with the British and Foreign Bible Society, must be placed their Royal Highnesses the Dukes of York, Kent, Cumberland, Sussex, and Cambridge; and to these high and honorable names might be added a numerous list of Noblemen, public Functionaries, and Commoners of the first distinction.

The proceedings at the formation of these sectional Societies were regulated, as nearly as might be, by a principle of uniformity; and, with the exception of the difference occasioned by the rank and talent of the speakers and conductors,

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and by certain other contingent circumstances, they were only so many copies of one approved and well-constructed model.

The basis of the proceedings was, in every case, a formal and accredited statement, on the part of the Provisional Committee of the division, representing the condition of the poor population included within it, as to the want of the Holy Scriptures. This statement, the result of a personal and systematic investigation, did not confine itself to a general report on the object for which the inquiry was instituted, but discriminated between those who could, and those who could not read, in order to show how many were competent to make a proper use of the boon intended to be conferred. To this it may be added, that the course of the investigation, which, taking the entire range of London and Southwark into the account, extended to more than 17,000 families, led to the unexpected and painful discovery, that half the population of the laboring classes in the metropolis of the British empire, were destitute of the Holy Scriptures.\*

\* Some of the cases which these inquiries brought to light, exhibited the want of the Scriptures as prevailing to a deplorable extent. Not to mention others, among 858 families, containing 3000 individuals, in one part of the Bloomsbury division, *only thirty-eight Bibles were found*. How advantageous, both to the individuals and the community, that such an evil should have been discovered, in order that the remedy for it might be applied!

The pain arising from such a representation, was, however, not a little relieved by the assurance, (in which all the returns concurred,) that a strong disposition had been manifested by the poor, in general, to become possessed of the sacred treasure, and that many declared themselves ready to make no ordinary sacrifice in order to be able to acquire it.

The Earl of Moira, Lord Teignmouth, the Chairman of the Middlesex Quarter Sessions, C. Grant, Esq. M. P., (as representative of the Duke of Bedford,) and their Royal Highnesses the Dukes of Kent and Sussex, severally presided at the formation of the six Societies, in the order in which they have been named; and they were supported by the attendance and exertions of persons high in station, and eminent in ability, who, rising above their political differences, evinced a magnanimous agreement in countenancing and advocating a cause to which, as Christians, they professed an equal attachment, and acknowledged a common obligation.

The union of men in the support and recommendation of the British and Foreign Bible Society, whose political sentiments were diametrically opposed to each other, had, by the frequency of its occurrence, become, in a manner, familiar to the friends of the Institution. But every former triumph of this description was lost

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in the splendor of that which was exhibited at the Westminster Meeting, when Lord Castlereagh and the late Samuel Whitbread, Esq. were seen personally united in recommending the formation of the Westminster Auxiliary Bible Society, and respectively moving and seconding the resolutions by which it was to be established.

The following brief extracts from each of their speeches on that occasion, will show how completely they harmonized in approving the principles upon which the British and Foreign Bible Society, and all its Auxiliaries, are founded.

“ I trust” (said Lord Castlereagh) “ that I feel as strongly attached as any man to the particular merits of that religious system, which, as an individual, I profess—to the established religion of the government under which we live: but I hope I shall not be suspected of indifference to that religion, when I reflect, with gratitude and self-satisfaction, that, amid those shades of difference which divide Christians among themselves at home, we are all united under the same standard, which it is now our object to plant to a still wider extent. We should always recollect, while we earnestly pursue that which appears to ourselves to be most consistent with reason, and with our duty, that the points which separate the Christian world are small and unimportant, compared with the great truths which all acknowledge, and

with the great bond of union,\* the word of God, which connects all Christians together in one society of common interest. No religious difference or controversial points should impede the great principle upon which this Institution is founded; namely, that of delivering the unsophisticated word of God, without comment, in the purest text, to all mankind, of every persuasion, to read it, to ponder upon it, and to improve their own practical conduct by the unerring rules of wisdom which it contains." †

"I second, with hearty cordiality," (said Mr. Whitbread,) "the motion that has been made by Lord Castlereagh, and I recommend the rules which have been read, to your adoption; be-

\* The moral effect of this *union*, (which it is the object of the adversaries of the Society to dissolve,) is one of the grandest recommendations of the Institution. "It is not simply" (says Mr. Vansittart) "to the diffusion of the Bible, but to the co-operation of all Christians to diffuse it, and to the effect of that co-operation on our own hearts, that I look, not only for the *establishment of Christian faith*, but the *extension of Christian charity*."

*Letter to John Coker, Esq.*

† The Right Hon. George Rose, M. P. expressed his sentiments on the merits of the British and Foreign Bible Society in a brief, but very decisive manner:—"In proportion" (said Mr. Rose) "as furtherance is given to the attainment of the objects of that Society, the peace and happiness of the world will be promoted." It should be added, that these sentiments have been confirmed, by the conduct of the Right Hon. Gentleman, in the patronage and persevering support of a Branch Bible Society at Southampton.

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cause, having been concerned in the formation and conduct of Auxiliary Bible Societies in other places, I am confident, from experience, that they are suited to the object. Very few words, indeed, it will become me to say, after what you have heard; and in the presence of an assembly, all of whom feel an impulse, in common with myself, I have no doubt, to contribute to the utmost of their power to the propagation of the Holy Scriptures. No plan has hitherto been devised, which is likely to diffuse the knowledge of the word of God so universally as this. No project has ever been so universally successful: if you were to desire any evidence, whether a blessing attends upon these Institutions, I would produce to you this fact, that we who here assemble, and those who assemble in other places, to promote the same work, do, as it were, drop our worldly selves, do rise above ourselves, to aspire to that immortality which the word of God doth preach and promise; for all the meetings which I have attended, (and they have been more than one or two,) upon occasions like the present, and all the meetings of which I have read, have exhibited, (as I am sure this meeting will,) exhibits a scene of perfect and blessed unanimity, without dissention or difference of opinion."

On this incident, so honorable to the living fame of one of these characters, and the respected memory of the other, the pen of a celebrated fe-

male writer has furnished us with a very appropriate reflection.

“ It is indeed a spectacle, to warm the coldest, and to soften the hardest heart, to behold men of the first rank and talents; statesmen, who have never met but to oppose each other; orators, who have never spoken but to differ; each strenuous in what, it is presumed, he believes right, renouncing every interfering interest, sacrificing every jarring opinion, forgetting all in which they differed, and thinking only on that in which they agree, each reconciled to his brother, and leaving his gift at the altar, offering up every resentment at the foot of the cross.”\*

Passing over, as the author is compelled to do, the various addresses which adorned these meetings, and of which many will be read with admiration, while a taste for eloquence exerted in the cause of piety shall survive, he will close this detail with a brief extract from the speeches of the Earl of Moira, and the Bishop of Cloyne, delivered, the one at the East London Meeting, with which the cycle of the metropolitan Auxiliaries commenced, and the other at the North West, with which that cycle concluded.

Adverting to the alarm excited in certain quarters by the British and Foreign Bible Society, the Earl of Moira thus eloquently exclaimed :

\* Hannah More's Christian Morals, vol. ii. p. 17.

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“ And is an association, cemented together for the most praiseworthy purpose, to be restricted in its progress, from an apprehension that it may interfere with the religious Establishment of this country? Are you to suppose, because the doctrines of a particular church are not to be attached to it, that therefore it is levelled at that church? It was the great boast of the Reformers, of those who were our leaders in the cause of truth, that they called on their opponents to peruse the sacred volume, and from it judge whether the Established Church did not stand on the eternal and immutable basis of truth. It has been the boast of the Church of England, to court that scrutiny; and no longer would I support that church, of which I am an affectionate and zealous member, than while it stood forth, and offered itself to fair and candid examination. This, indeed, would be a most unworthy pretence for obstructing the dispersion of the Scriptures; a pretence which, methinks, the church should be foremost to disclaim. It is my firm conviction, at least, that the circulation of the Bible is so far from being perilous to the church or the state, that the strength and security of both will be in exact proportion to the extent of that circulation. While you spread the knowledge of divine truth, you enlarge the stock of human happiness, because you cherish and enforce human morality, you engage it in the

support of subordination and good government; and thus is religious instruction subservient to the best interests of the community. The contents of the sacred volume are such as never can be made formidable to society, otherwise than by the most blasphemous misconstruction. They inculcate moral duty in so perspicuous a manner, that the conduct of an individual, guiding himself by their precepts, must be pure and upright. Such are the Scriptures; and the more generally they are known, the more is society improved; the more is the stability of government secured!"

The Bishop of Cloyne, having in view the same groundless objection to the Society, gave it the following perspicuous and emphatical refutation:

"As an old member of the Parent Society, I rejoice in the sight of this numerous and respectable meeting, convened for the purpose of forming an Auxiliary. I am proud of the healthy and vigorous offspring rising on every side around that Parent; and I do think its signal and honest merits have fixed, and are fixing, themselves every day upon the firm and broad basis of decided public opinion. That there should be learned and respectable men, (and such men, I am afraid, are to be found,) who object to our principle, and are alarmed at our progress, is to me matter of pure and simple

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astonishment. Will any one of this assembly stand forward, and tell us, that to give a Bible to a poor man who is unable to purchase one, is unbecoming a Christian assembly? Will any one stand forward, and tell us, that to be at the expense and difficulty of translating the Bible into a foreign language, and to send it into a country where the name of a Bible has hardly ever been heard, is likely to produce very dangerous consequences? No, Gentlemen; I know proofs to the contrary; and I agree with the noble Lord who spoke last but one, that in Ireland the limits of this Institution are spreading every where: I see and converse every day in my own neighbourhood with men who have been beyond measure benefited by the exertions of the Society. Go on, then, Gentlemen, in the name of God; spread the word of God, without the opinions of man, throughout every part of the world; translate it into every language, and send it into every country. And if this be a crime, it is one of a very singular nature; for our Saviour set the example, the apostles followed it, and God himself has commanded and sanctioned it."

The author has taken a latitude, in recording the formation of the London Auxiliary Bible Societies, for which both their local and their general importance will, he presumes, be considered, a sufficient justification. Besides the provi-

sion made by these Societies for the metropolitan poor; the splendor which they added to the patronage of the British and Foreign Bible Society; the contribution which they brought to its funds; and the effective co-operation which they secured to its labors, were circumstances which entitled them to particular attention. Nor should it be forgotten, that they possess an influence which is not to be estimated merely by their local dimensions, or their numerical strength. They comprehend, as including the metropolis of the empire, "so large a proportion of whatever is distinguished in the nation, so general an assemblage of its various parts," that their union in the cause of the British and Foreign Bible Society, "could not fail to convey, to all parts of the country, the conviction of public feeling, or to strike foreign nations, as the collected homage of Britain to her Saviour and her God."\*

While the British and Foreign Bible Society was advancing in this prosperous course, the controversy, which had slept, was on a sudden revived by an incident, which, from its singularity, as well as from the confirmation it afforded to the general argument in favor of the Institution, deserves to be recorded.

In his Reply to Professor Marsh's "Inquiry into the Consequences of neglecting to give the

\* Westminster Address.

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Prayer Book with the Bible," Mr. Vansittart had warned the Professor of a difficulty to which his principle might expose him, if called upon to contend with a Papist.

"The danger of the perversion of Scripture," (said Mr. Vansittart,) "on which you so much insist, is the very argument used by the Papists, in defence of the denial of the Bible to the laity. And, indeed, to such a length do you carry your argument, that *I do not know what answer you could give to a Catholic Doctor, who should justify the practice of his church by your authority.*"

It is probable, that at the time when he suggested this warning, Mr. Vansittart had as little expectation as any of his readers, that the principle of his antagonist would really be put to the trial. Such was, however, the case. For, in the month of December, 1812, a publication appeared, under the following title: "A Congratulatory Letter to the Rev. H. Marsh, D.D. &c. on his judicious Inquiry into the Consequences of neglecting to give the Prayer Book with the Bible; together with a Sermon, on the inadequacy of the Bible to be an exclusive Rule of Faith, inscribed to the same, by the Rev. Peter Gandolph, Priest of the Catholic Church."

In the opening of his Congratulatory Letter, the Roman Catholic Priest thus addresses the Protestant Professor.

“ It is impossible for me to express to you the pleasant sensations I have experienced, while lately reading a little tract, from your pen, entitled, AN INQUIRY INTO THE CONSEQUENCES OF NEGLECTING TO GIVE THE PRAYER BOOK WITH THE BIBLE. The perusal of this little work induced me to purchase your correspondence with Mr. Vansittart on the same subject, together with your sermon at St. Paul’s Church, London, on June 3, 1813. You may easily conceive, then, with what real delight and satisfaction I observed, that, in these writings, you contend for this principle; ‘ True religion cannot be found by the *Bible alone.*’ The soundness of this doctrine was originally contested by Luther; and, as you well know, has been a subject of dispute between Catholics and Protestants, from that period to the present time. Allow me, then, to congratulate you and religion, on the bold and manly manner in which you have given up this vital principle of Protestantism. To err is the common accident of our nature; but to acknowledge error, is the act of the hero and the saint!” The Priest, having cited a passage from the Inquiry, terminating thus, “ How, therefore, can we know, if we give the *Bible only*, what sort of Protestantism will be deduced from it?” thus exclaims,—“ Indeed, Sir, I cannot sufficiently admire the ingenuity and masterly manner in which you urge the necessity of *another* rule

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of faith, besides the *Bible only*. It is a *coup de grace* to the old principle of the Reformers; from which, I think, they can never recover. And it is given in the true Catholic style of boldness, which convinces me that you feel your own strength." In another part, the Priest, discerning what appears to him coincidence between the Professor's sentiments and his own, says,—“*Your principle is mine:*” and, having pursued the comparison to some length, takes leave of the Professor with the following pointed salutation :

“ Once more, I congratulate you and myself, on the opposition which you make to the **BIBLE ALONE**. It was in the persuasion that we entertain a common sentiment on this subject, that I determined to publish and dedicate to you a Sermon, well calculated, as I conceive, to strengthen all those arguments you have advanced in your own publications. Praying God, that it may be only a prelude to a union of sentiments on other points, it is respectfully inscribed to you, by,” &c.

To this extraordinary and unwelcome congratulation, which, with the majority of the public, he had at first expected to find “only a pasquinade under a fictitious name,” the Margaret Professor replied, with his usual promptitude and dexterity; disclaiming the intentions ascribed to him by the Catholic Priest, of giving up the vital

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principle of Protestantism, and defending himself against the charge, by some nice distinctions between arguing with Dissentients and arguing with Churchmen.\* With scarcely less promptitude, quite as much dexterity, and a great deal better success, the Catholic Priest retorts upon the Professor the rejected accusation; and, while he admits that the Professor does not say, in terms, that “true religion cannot be found in the Bible alone,” yet he contends, that the principle advanced and argued upon by the Professor, leads directly and legitimately to such a conclusion.

“However,” (says the Catholic Priest, with a degree of sarcastic pleasantry, for which the Professor’s reasonings against the Bible Society had given too just occasion,) “although I complimented you, in my first Letter, on the manly manner in which you had surrendered this vital principle of Protestantism, I observe, that you are still wavering between the right and the wrong,—still hesitating before you finally renounce the untenable principle of your Church. You seem to have clothed yourself in Catholic armour, unconscious of the banners under which you were fighting. But let us take courage in consistency, and our cause will never fail to triumph; having thrown away your own arms, as it is a Catholic

\* Dr. Marsh’s Reply, p. 1.

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weapon that you have seized, it is from a Catholic you should learn how to manage it."

The Bishop of St. David's, in a Charge which will be hereafter more particularly noticed, thus pertinently describes the ground and the issue of this singular controversy.

"The objection to the distribution of the Bible *without the Prayer Book*, is, in its principle, of so anti-Protestant a complexion, that Roman Catholics claim the chief supporter of it as their friend, and have congratulated him on renouncing the great principle of the Reformation. The learned objector to the Bible Society has, indeed, rejected the insidious congratulation; but in vain: the Popish writer, in his second Address, still maintains, that the objector has abandoned the ground on which the Reformation was established, namely, the authority of the pure word of God."\*

There is so happy a coincidence with these sentiments, in the pious Bishop Wilson's Address to an unknown benefactress, who had largely supplied the Isle of Man with Bibles, &c. that an extract from it will form a proper sequel to this account.

"Your commendable zeal to restore and promote the *knowledge and love* of the *Bible*, at a time when this sacred book is attacked by infidels, and too much neglected by Christians, will, we would hope, be imitated at least by

\* Charge, p. 19.

all such as consider, that the *Christian religion* at first, and afterwards the *Reformation*, which we all pretend to value, were carried on, and established, by publishing and dispersing the Scriptures in the language of every nation."

"And indeed" (adds the Bishop) "it is to be suspected, that many of those who now set themselves so industriously to revile the revelation and doctrines of the Bible, are in the service of that church which denies Christians the free use of the Bible."\*

But to return to what more immediately respects the state of the Society. The symptoms of its growing strength and prosperity have already been described, as they manifested themselves in the progressive appearance of so many new and promising auxiliaries. To these must be added the evidences afforded, to the same effect, in the productive subscriptions, and the improved organization of the auxiliaries which had been previously established. Their pecuniary returns evinced how deeply they felt the importance of the general object, while their local exertions demonstrated a no less earnest solicitude for its accomplishment within the sphere of their own particular jurisdiction.

The addition of six to the number of con-

\* Bishop Wilson's dedication to an unknown benefactress of Bibles, &c.; prefixed to his *Treatise on the Lord's Supper*.

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tributory Societies in Scotland, (making the total amount to seventeen;) together with the vigor and liberality so conspicuously displayed by them all, furnished a most convincing testimony, that the cause of the British and Foreign Bible Society was acquiring a continual accession of influence in that part of the island.

The progress in Ireland was still more conspicuous. The number of branches to the Hibernian Bible Society (the Parent Institution of the sister kingdom) increased, within the year, from eight to thirty-five; and the issue of Bibles and Testaments, which in no former year had exceeded 12,000, amounted in this to 40,000.

Thus flourishing abroad, and supported at home; with a gross income of 76,455*l.* 1*s.* and an issue of 202,580 copies of the Scriptures; and uniting in its behalf the prayers, thanksgivings, and benedictions, of natives and foreigners, of persons of almost every rank in society, every condition in life, and every denomination in religion, the British and Foreign Bible Society proceeded to celebrate its Ninth Anniversary on the 3d of May, 1813.

A new feature, both of dignity and of interest, was put upon these annual solemnities, by the presence, on this occasion, of their Royal Highnesses the Dukes of Kent and Sussex. These illustrious personages, waving, with true royalty of heart, the distinction to which their rank

would have entitled them, took their station on either side of the chair, while the Noble President, who, in obedience to their Royal Highnesses' commands alone, consented to occupy it in their presence, recited, from a Report, prepared, as usual, by himself, the transactions which had taken place during the ninth year of the Institution.

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The scene was peculiarly grand and imposing, in which Princes and Prelates, Peers and Commoners, Pastors and People, were seen harmoniously associated in the joyful celebration of those triumphs which had been granted, in great measure, through their instrumentality, to the cause of Divine Revelation. Such a scene of concord and mutual gratulation is, in fact, the highest eulogium, and the best defence, of that Institution to which it owes its existence. In this respect, above all other Establishments, the British and Foreign Bible Society "constitutes an era in the modern history of Christianity; presenting the delightful spectacle of the followers of the great founder of our religion, of whatever sect or denomination, and however separated from each other by marked or evanescent lines of distinction on points of doctrine or of discipline, here at least finding a point of contact and a bond of union; gathering themselves together under the banner of the Gospel; unanimous in the orthodoxy of diffusing through

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the world that universal text of the faith and doctrine of them all."\*

On the whole, when the circumstances of the Meeting are attentively considered; the nature and variety of the facts which were detailed, the rank and station of the parties who were assembled, and the tone of sentiment and feeling which prevailed, the Ninth Anniversary will be found to have comported with the transactions which it was appointed to commemorate; and the words of the Psalmist † may be cited as expressing, by anticipation, the moral of both.

“KINGS OF THE EARTH, AND ALL PEOPLE; PRINCES AND ALL JUDGES OF THE EARTH: BOTH YOUNG MEN AND MAIDENS, OLD MEN AND CHILDREN, LET THEM PRAISE THE NAME OF THE LORD: FOR HIS NAME ALONE IS EXCELLENT; HIS GLORY IS ABOVE THE EARTH AND THE HEAVEN.”

\* See the very able and luminous speech of John Hardy, Esq. Recorder of Leeds, in taking the Chair, as President of the Leeds Auxiliary Bible Society, October 25, 1811.

† Psalm cxlviii. 11, 12, 13.

## CHAPTER II.

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FROM the account which has been given of the Society's progress in the acquisition of influence, connections, and support, it will have been inferred, that the increase of its business must have kept pace with its prosperity; and that every addition to its means would add proportionally to the duties of its conductors. In what degree those duties had accumulated, at the period to which this chapter refers, could not be shown without the introduction of such details as are inconsistent with the design and the limits of this work. Some light may, however, be thrown upon the subject, by a brief review of those objects to which the attention of the Society was principally directed, and of which it seems material, on other grounds, that some description should be furnished.

The first and highest of those objects, and that which afforded the greatest occupation, was, the provision of such copies of the Scriptures as were wanted both for domestic and

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for foreign circulation. This department comprehended three classes: first, versions in the languages of the United Kingdom; secondly, those in the current languages of the Continent; and thirdly, those in languages and dialects less generally cultivated and known.

In providing editions in the languages spoken through the United Kingdom, every practicable effort was made to increase the issues from the authorized presses, (the only presses employed in this case,) and to secure the applicants, as much as possible, from the mortification of disappointment or delay. So greatly, however, had the applications increased, that not the united exertions of the two Universities, and the King's Printer, stimulated by every consideration of duty and emolument, and still further urged by the most pressing importunity, were able to supply the London Depository with copies, in any measure proportioned to the wants, or even the moderated claims, of the subscribers. To what an amount this demand had arisen, and in how rapid a progression it continued to augment, the reader may perceive, by observing, that, after an issue, within the first eight years, of 431,939 copies of the Scriptures, and of 301,394 in the ninth year only, not fewer than 352,569 copies were delivered from the Depository in the course of the tenth year; namely, from December 31, 1812, to December 31, 1813.

Nor did the conductors of the Society allow themselves to be so far impelled by their eagerness to satisfy the wishes of the claimants, as to overlook what was due to the character of the Institution, and the permanent interest and edification of the community. To furnish copies of the Scriptures according to the authorized version, without note or comment, and to give them such advantages of typography and binding as might adapt them for acceptable and durable use, were considerations which, under every pressure, were kept steadily and conscientiously in view.

The desire of the Welsh to possess a Bible on a large type in their vernacular tongue had been frequently urged on their part, and received at length the consideration it deserved. A contract was made with His Majesty's Printer, to furnish an edition of the description required; and the late Rev. Mr. Charles was requested to renew his friendly services, by furnishing the typographical corrections of the text from which it was to be printed. In gratitude to divine Providence, it should be recorded, that the life of this laborious and disinterested man was continued till he had witnessed the completion of a work which will be a perpetual monument of his accurate learning, patient industry, and indefatigable attention to the spiritual welfare of his countrymen. If to what has been observed relative

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to the English and Welsh Scriptures be added, the attention which was paid to those in the Gaelic, Irish, and Manks, (the two last of which were stereotyped,) every thing will have been said which is necessary to acquaint the reader with what was doing in the languages of the United Kingdom.

A second branch of this department regarded a similar provision of copies in the current foreign languages, for aliens resident in the British dominions, and in such other parts of the world as did not possess the means of providing them. To this head may be referred, the French, Dutch, German, Spanish, Portuguese, Italian, and Danish languages; in the three first of which the entire Bible was printed; and, in all, large and repeated editions of the Testament: while copies in the Swedish, Finnish, and certain other languages, which, from their limited currency, occasioned but a partial and incidental demand, were imported from the Continent, as circumstances appeared to require them.

It is obvious that such provident exertions must have materially promoted the convenience of those who would otherwise have had to seek, in a distant repository, for supplies which were thus brought home to their doors. But the advantage conferred went greatly beyond that of mere accommodation. The Scriptures, so prepared, and tendered to aliens by individuals of

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the nation in which they resided, and with which, in not a few cases, their own was at war, could scarcely fail to awaken a more than ordinary attention to the sacred oracles themselves, and to excite, at the same time, not a little kind feeling towards the authors of so inestimable and unexpected a benefaction. Add to this, that, as gratuitous distribution was chiefly resorted to, where foreigners were concerned, the sense of obligation would be strengthened by the conviction of disinterestedness on the part of the donors; and the value of the gift be enhanced by the generosity with which it was conferred. In confirmation of these remarks may be adduced the following extract from an Address of “the President, Pastor, Trustees, Churchwardens, and Elders of the Swedish Lutheran Church in London,” in acknowledgment of a donation of 1000 copies of the Holy Scriptures to the numerous Swedes and Finlanders resident in Great Britain.

“Permit us to assure you, that it will be a delightful duty with us, to distribute this blessing in such wise, as with the help of God to meet the object of the donors; which is, in other words, that the name of our common Lord and Saviour may be known and glorified more and more. It is a pleasing reflection to us, that, while the ravages and vicissitudes of war have promiscuously plunged thrones and nations into misery and distress, the cause of religion has stood unmoved

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in the midst of these ruins: founded on the “Rock of Ages,” the power of darkness has fruitlessly endeavoured to obstruct its way, which is by the word of God. It is the peculiar glory of the British and Foreign Bible Society, to have been the favored instrument of distributing consolations more lasting than the pillars of heaven. Your Bibles have, in these days of woe, afforded comfort to thousands and tens of thousands. It is through you, in a great measure, that the sweet promises of the Almighty have reached the ears of distant nations and individuals, and raised them from ignorance or despair to a sure and a better hope. It is through you, also, that the road to everlasting life has been lighted up to many a benighted and misled wanderer: and while we join you in our humble thanks at the throne of grace for these mighty things which God has wrought through you, we feel it our duty, in the next place, to express our warmest gratitude to the Society at large, whose organ you are, and who, by this noble donation, have enabled us to effect what we have long wished for, but which the necessitous state of our finances has hitherto precluded us from doing,—to dispense freely that dear book which is the best friend to those in health, the best comforter to the sick, and an invaluable companion to the traveller, whether by sea or land. It is our earnest prayer, that the Spirit of the Lord may further

the knowledge of salvation among all nations, and continue his blessings upon a Society which has the eternal welfare of the whole human race for its imperial object.”

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A third branch was, (as has been mentioned,) the preparation of versions in those languages which were either wholly new to sacred literature, or further removed than any of the preceding, from general cultivation and use. Such were the Modern Greek, the Esquimaux, the Ethiopic, and the Syriac.

In the Modern Greek, so favorable a reception had been given to the New Testaments printed in that language, that a second edition was found necessary to supply the demand in the Levant, the islands\* of the Archipelago, and certain other Greek stations; and steps were taken, in the course of this year, to produce a superior impression, from the text † already adopted, but

\* Among the incidents of a pleasing nature, which occurred in the circulation of the Modern Greek Testaments, was that of their finding their way into the Greek Regiment, at Zante, commanded by Colonel (now General) Church.

“A few Testaments” (said that officer) “which I was fortunate enough to procure, were greedily sought after throughout Greece. The desire to have numbers is expressed by constant applications to that effect.” In consequence of this report, General Church was induced, on returning from London to his military station, to take charge of a considerable number for distribution.

† The following Declaration in favor of the Society’s edition of that text, (see *note*, vol. i. p. 394.) was transmitted from

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with the advantage of a careful and elaborate revision. From the good effect which the Gospel of St. John had been seen to produce among the converted Esquimaux, encouragement was given to the translation of the remaining portions of

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Constantinople, in January, 1815, by the Rev. H. Lindsay, (Chaplain to the Embassy at the Porte,) who added, that the Patriarch, in giving it, observed, that "he considered the object of the Society highly laudable."

"CYRIL, ARCHBISHOP OF CONSTANTINOPLE, NEW ROME, AND ŒCUMENICAL PATRIARCH.

"Our Lowliness notifies, by this present Patriarchal Declaration, that, having examined accurately, and with the necessary attention, the Edition of the New Testament in two languages, Hellenic and Romaic, published in England by the Society there established, of British Typography, by John Tilling, at Chelsea, in the year one thousand eight hundred and ten of the incarnation of Christ our Saviour, we have found in it nothing false or erroneous; wherefore we have judged right to give permission for it to be used and read by all pious, united, and orthodox Christians; to be sold in the Booksellers' shops; and to be bought freely by all who wish it, without any one making the least hesitation: for the manifestation of which, this our present Patriarchal Declaration has been issued,

*"In the thirteenth day of the Month of December, 1814."*

The original is in ancient Greek: that being the language in which public documents are written.

"There are" (says Mr. Haygarth) "three different languages in use through Greece:

"1st. The ancient Greek, (Ἑλληνικη,) in which the service of the church is written. It is used solely in ecclesiastical

the Testament into that dialect. The first three Gospels, as prepared by the late Rev. Mr. Burghardt, had already been printed; and they were dispatched this year to the missionary settlement on the coast of Labrador. Of the Ethiopic, and the Syriac, it will be necessary to speak somewhat more in detail.

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The attention of the Committee was first drawn to the Ethiopic Scriptures, in December, 1810, by the Directors of the Edinburgh Bible Society; who, prompted by a suggestion from a member of their body, the Rev. George Paxton, Professor of Divinity to the Antiburgher General Associate Synod, recommended the subject to the consideration of the Parent Society.

In the Address which contained the suggestion,

affairs. The letters of the Patriarchs to the Archbishops and Bishops, their proclamations and excommunications, are written in this language, corrupted, however, by the introduction of a few modern expressions.

“ 2d. The *Μιξο-Βαρβαρος*, or, *Ἀπλο-Ελληνικη*, a language possessing not the purity of the ancient, nor the corruption of the modern Greek. The author of the Byzantine History wrote in this idiom. This work ends in 1462, nine years after the taking of Constantinople.

“ 3d. The *Ῥωμαικη*, called also *Πεζη*, or, *Ἀπλο-Γραιικη*, which is at present in general use in writing and conversation.”

See “ Greece, a Poem, with Notes, Classical Illustrations, and Sketches of the Scenery, by William Haygarth, Esq. A. M. — a work abounding in accurate knowledge, liberal sentiment, and interesting description.

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Mr. Paxton represented the case of the Christians in Abyssinia, as having a particular claim to be considered in a plan for the general distribution of the Scriptures. After describing the early conversion \* of the Abyssinians to Christianity, their unshaken adherence to the profession of it under the peculiar temptations and discouragements to which they had been exposed, the declension of vital Christianity among them, from the want of religious instruction, their disposition and ability to peruse the Holy Scriptures, and the opportunity of communication at that time existing, and which, if lost, might “not be recovered for ages,”—the benevolent author thus feelingly concludes his appeal :

“The road to Abyssinia, which has been for a long time considered as shut against every stranger, is now happily opened, and a more intimate acquaintance with Britain is becoming an object of desire to their rulers ; and who knows, if the event has not been ordered by divine Providence for the purpose which is now suggested ? Mr. Salt is at present in Abyssinia, on the part of our Government, endeavouring to settle a commercial intercourse between the two nations ; and if that desirable purpose be accomplished, the principal difficulty is removed, and the Scrip-

\* The Abyssinians were converted to Christianity in the year 833 ; their religious tenets are those of the Greek Church.

tures may be introduced with ease. The Ethiopic Bible is to be found in Europe, perhaps in the library of the Parent Society, or it may be procured from Abyssinia; and Ethiopic scholars may also be found to superintend the impression. Allow me to ask, Shall we not step forward to strengthen the things which remain, and which are ready to die? Shall we hesitate to restore that people, who have so long stretched out their hands unto God, from the savage state, the darkness of Paganism, or the delusions of Mahommed? Surely it is wiser to blow up the dying spark into a flame. It is an object which our plan embraces: it is a duty which the divine law requires: to which the finger of Providence seems to be directly pointing: and which the charity, inculcated by our holy religion, strongly recommends."

The subject, thus suggested and enforced, appeared, under all its aspects, of such grave importance, that a Sub-Committee was appointed, of which Viscount Valentia and Henry Salt, Esq. were constituted Members, for the purpose of considering the best means of furnishing the Abyssinians with the Holy Scriptures. The result of the inquiries pursued by this active and intelligent Sub-Committee, and of their repeated deliberations during a period of nearly eighteen months, was, a recommendation to print some portion of the Ethiopic Bible by way of experi-

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ment, and to abstain from any greater undertaking till Sir Evan Nepean (at that time proceeding as Governor to Bombay) should have ascertained whether a complete\* copy of the Bible could be obtained from Abyssinia. Conformably with this recommendation, an order was immediately given, that the Book of Psalms, and the Gospels of St. Matthew and St. John, in the Ethiopic, should be printed from the text of Ludolph. It has since appeared, that, while

\* The following is Mr. Bruce's statement on the Ethiopic Scriptures, as they exist in Abyssinia.

“The Abyssinians have the whole Scriptures entire, as we have, and count the same number of books; but they divide them in another manner, at least in private hands: few of them, from extreme poverty, being able to purchase the whole, either of the historical or prophetic books of the Old Testament. The same may be said of the New; for copies containing the whole of it are very scarce. Indeed, no where, unless in churches, do you see more than the Gospels, or the Acts of the Apostles, in any person's possession; and it must not be an ordinary man that possesses even these.

“Many books of the Old Testament are forgotten; so that it is the same trouble to procure them even in churches, for the purpose of copying, as to consult old records long covered with rubbish.”

Mr. Salt, who quotes largely from Mr. Bruce, relative to the deplorable state of the Abyssinians as to religious instruction, and their favorable disposition to receive it, says, that his own observations tend fully to corroborate that account. “I believe them, in general,” (observes Mr. Salt,) “to be possessed of most excellent inclinations, with great quickness of understanding, and an anxious desire of improvement; and I am fully persuaded, that there is no part of the world where European influence might be excited with more beneficial effects than in Abyssinia.”

the British and Foreign Bible Society were preparing this supply of copies in the learned language of Abyssinia, a translation had been commenced, and was proceeding, at Grand Cairo, under the direction of the French Chargé d'Affaires, Monsieur Asselin, into the Amharic, or vulgar dialect of the country. A correspondence has been opened with Monsieur Asselin; and, from his high literary qualifications, as attested by that accomplished orientalist, and friend of the Institution, Baron Silvester de Sacy, of Paris, there is good reason to hope, that, through the blessing of God, the Abyssinians will, in due time, become possessed of the Scriptures in a dialect with which they are familiar, and in which no portion of the divine word has hitherto been printed.\*

The printing of the Syriac New Testament originated in a suggestion of Zachary Macaulay,

\* Monsieur Asselin (in a communication to the Society) speaks of the Scriptures in the Ethiopic as likely to be very serviceable in Abyssinia, as it is the only language in which their books have been written, and which, amidst the variety of dialects, is universally studied. Of the Amharic, as spoken at Gondar, he observes, that it is the prevalent dialect in the eastern parts of Africa which border on the equator; and that it is through this dialect all intercourse is maintained between the natives of Abyssinia, and the Arabians and the Negroes of the interior. "S'il existe (adds Monsieur Asselin) un peuple sur la terre auquel le but que se propose la Société de la Bible soit éminemment utile, c'est sans doute au

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Esq., and it was chiefly undertaken with a view to supply the want so affectingly described by the late Rev. Dr. Buchanan, as existing in the Syrian churches of Travancore. The Syriac is the learned language, and the language of the church; and the Malayalim (or Malabar) the vernacular language of the country. The Scriptures are read by the Priests from manuscript copies in the former,\* and expounded in the latter to the people. With the steps which were taking, through the Calcutta Auxiliary Bible Society, to furnish an accurate and complete version of the New Testament in the Malayalim, or dialect of the country, the reader is acquainted: how desirable it was, that to this should be added a similar edition in the Syriac, he may form some opinion from the following statement:

“ I produced” (said Dr. Buchanan) “ a printed

peuple Abyssinien. Car sa première étude est celle de la Bible, son premier besoin spirituel est l'Évangile, qu'il lit et relit constamment tous les jours.”

“ If there exist a people on the face of the earth to whom the object of the Bible Society may be eminently useful, it is without doubt the Abyssinians. For their first study is the Bible, their first spiritual want is that of the Gospel, which they constantly read over and over every day.”

\* The Syriac Scriptures were first brought into India in the year 325.

copy of the Syriac New Testament. There was not one of them who had ever seen a printed copy before; they admired it much; and every Priest, as it came into his hands, began to read a portion, which he did fluently, while the women came round to hear. I asked the old Priest whether I should send them some copies from Europe. ‘They would be worth their weight in silver,’ said he. The same Priest afterwards added the significant words—‘*Our church languishes for want of the Scriptures.*’”\*

Influenced by this consideration, and others of a kindred nature, the Committee determined to print a handsome edition of the Syriac Testament: and Dr. Buchanan, with his usual zeal and munificence, engaged to prepare the text, and superintend the execution of the work, at his own expense. For this purpose he took up his residence at Broxbourne, in Hertfordshire, in order to be near the press: but he had not proceeded beyond the 26th chapter of the Acts of the Apostles, when a period was put to those labors which, for more than eighteen years, had been uninterruptedly directed to the spiritual improvement of British India, and to the general advancement of Christianity in every part of the world. On the decease of Dr. Buchanan, the work did not languish. Another instrument was providentially raised up in the person of the self-taught and

\* Christian Researches, &c. p. 118.

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very able orientalist, Mr. Lee:\* and, with the learned advice and assistance of the Rev. Mr. Usko and Dr. Adam Clarke, this gentleman is performing his task in such a manner as to justify a hope of its being very accurately and satisfactorily completed.

From this sketch of the printing department alone, some idea may be formed of the business which had arisen, and continued to arise, out of the measures necessary to provide a competent stock of Bibles and Testaments for the central Depository in London.

Next to the labor of preparing, in this way, original editions, and of renovating those which had become exhausted, was that of distributing them, according to the proportion in which they were respectively wanted, both at home and abroad. The performance of this service, involving many details both of inquiry and of calculation, which discreet and conscientious dispensers of the public liberality could not allow themselves to overlook, gave occasion to much and very anxious employment.

If to these offices of *provision*, and of *distribution*, be added that of general *superintendance*;

\* Mr. Lee is engaged in the employment of the Church Missionary Society: and it ought to be mentioned, to the honor of that body, that they very liberally tendered the use of his services, in the embarrassment occasioned by the painful event recorded in the text.

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including, under that term, the correspondence with Societies and individuals, dispersed over so wide a field, and requiring to be addressed in so many different languages, it will appear, that the duties attached to the management of the Institution, were become in a high degree onerous and important.

Having put the reader in possession of this information, concerning the internal direction of the Society's affairs, the author will proceed to describe the transactions which constitute its proper history; observing, in the course of his narration, as nearly as circumstances will permit, the track prescribed by the geographical relations of the several countries, and the chronological order of the Societies established within them.

Of the Bible Societies at Berlin, Bâsle, Stockholm, Abo, and St. Petersburg, it may be stated, in general, that they continued to prosecute their several undertakings with great zeal, and with effects proportioned to the extent of the sphere which they respectively occupied, and the resources of which they were possessed.

The completion of the second edition of the Bohemian Bible, which left the press in November, 1813, was a proof of the persevering exertions of the Berlin Society; and the grant of a loan to enable it to make good its pecuniary engagements, was an equal proof of the confi-

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dence and solicitude with which its exertions continued to be regarded by the Parent Society in London.

The Evangelical Society at Stockholm persevered in its labors with unceasing activity and success; having printed 2000 Bibles, and 5000 Testaments, in the preceding year, and distributed gratuitously a large proportion of them among a numerous body of necessitous and grateful receivers. To this Institution, always characterized by an energy beyond its means, a fresh donation of 200*l.* was transmitted; which, arriving in a moment of need, was peculiarly seasonable; drew forth the warmest acknowledgments; and enabled the Society to purchase materials for printing an additional number of Bibles and Testaments. An important change took place in this Society, in the month of September of this year, when the Hon. G. Leyonmark, constrained, through infirmity, to retire from the office of President, was succeeded by His Excellency, Baron Rosenblad, Minister for the Home Department, a Nobleman of the highest rank in Sweden, and to whose good offices with the Government, the Stockholm Society had been essentially indebted, from its first establishment. The answer of Baron Rosenblad to the deputation which announced to him the wishes of the Society that he should become their Presi-

dent, is too memorable to be omitted: CONSIDERING THIS AS A DIRECTION OF DIVINE PROVIDENCE, I CANNOT DECLINE ACCEPTING THE OFFICE. The Baron's account of the principles upon which he had acted, as expressed in his introductory speech, on the 1st of October, 1813, forms a very striking commentary on his own admirable text, and may suggest matter for reflection to persons of elevated condition, and great secular employment, in every part of the world:

“Gentlemen, I have considered your call as the finger of Providence, pointed by that unerring Hand, which, unseen, directs the conduct of mortals, and always with a view to lead them nearer to himself. The principal part of my life has been occupied in my extensive and laborious official engagements; and the unceasing care I have been obliged to exercise, in order to accomplish their many important duties, has not seldom awakened in me the painful reflection, that but a small portion of my time had been alike laboriously devoted to advancing the cause of religion. But now, although in the autumn of life, a gracious Providence has been pleased to open to me a new field, and thereby favored me with an opportunity of correcting my past neglect: placing me, through its kind guidance, within this not only more exalted, but

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also more peaceful sphere of action; in order that I may do my part in furthering and supporting the important objects of this Society. To do so is my resolution; nay, the very desire of my heart."

In the course of this speech, which is not more remarkable for ardent piety than for just conceptions of religious truth, and enlightened views of Christian policy, this revered Nobleman adverts, in the most striking manner, to the reign of infidelity, and its happy termination:

"We have outlived the awful period when the doctrine of the atonement of Christ was shrouded in darkness. Mournful was the lot of those who confessed His name. For almost an entire century, did infidelity, with unblushing front, deride the revealed will of God, and either openly or secretly undermine the sacred foundations of the Gospel doctrine. The deleterious poison, having worked its way among what are called the most enlightened nations of Europe, and established its influence in their higher circles, soon spread abroad among the mass of the people; and rolled on in fearful torrents of iniquity, carrying with it a sweeping destruction wherever it went.—We have, truly, the most abundant cause for thankfulness to a gracious God, for having preserved our native land from such scenes of

desolation. We dare not, however, deny, that even among us were found an increased indifference to the word of God; and, with many, a bold contempt of it. Not a few were ashamed to confess the name of Jesus: and have we not ourselves had to endure long discourses upon religion, in the course of which we scarcely once heard that blessed name mentioned, before which, however, every knee shall bow, whether it be upon earth, or under the earth?—But the promises of God are fulfilling; for, ‘Heaven and earth shall pass away, but my words shall not pass away.’ (Luke xxi. 33.) And, ‘Upon this Rock will I build my Church, and the gates of hell shall not prevail against *her*.’ Gospel light is dawning again on those nations where the shadow of death sat almost enthroned; and barriers are raising against “the abomination of desolation.”

“In a certain country, most powerful because of its veneration for religion, and consequently for the laws; where, as a result, the welfare of the public and of individuals rests on the surest foundation; a Society was established, and in times too while the whirlwinds of desolation were yet laying waste the earth: the aim and glorious object of this Society embrace a distribution of God’s holy word and Gospel light, through the whole habitable globe. That revered Society which has also held

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forth its friendly and generous hand to our Swedish Evangelical Institution, has found in its zeal and liberality a success which so utterly exceeds the power of all human effort, as evidently to proclaim—that the finger of God is in it: his guardian care is therein distinctly unveiled.”

After expatiating on the useful employment of the Society over which he has been called to preside, the noble orator concludes his Address with the following pious and emphatical prayer:

“ Eternal Saviour of the world, strengthen and support the desire Thyself hast graciously awakened in this Society: that all the members of it may work as one man; and, with full purpose of heart, spread abroad that heavenly knowledge, which records Thine Atonement, Thy Suffering, and Thy Death. Grant success, and thy richest blessing, to all we shall do towards the promotion of this great end. We place all our reliance on Thee; and rest our hope of a gracious answer to our supplications, upon that wonderful love which brought Thee into the world to save sinners.”

The Society at Abo continued to justify the opinion formed of their spirit and assiduity. To enable them to supply the Swedish Finlanders with copies of the Scriptures, the sum of 200*l.* had been placed at their disposal, for the pur-

chase of Swedish Bibles. This commission they had faithfully executed; and had distributed the copies in those parishes where the Swedish still continues to be vernacular; deeming it “the highest satisfaction to be made active instruments, in the hands of God, for spreading abroad an experimental knowledge of the doctrine of our God and Saviour Jesus Christ; such only as it is revealed to us in its original purity in the sacred volume.” This occupation did not, however, diminish their zeal for carrying into effect the principal design of their establishment, that of providing the Scriptures in the Finnish language, for the general population of the province. With this view, while the types for the octavo edition were casting at St. Petersburg, their minds were intent upon doing something on a large type, for the benefit of the aged and the poor, whose eye-sight was represented as greatly injured by the action of confined smoke in the cottages which they inhabit. The solicitude manifested by the Abo Society, “for the everlasting good” of these cottagers, was participated by the British and Foreign Bible Society; and a grant was made, in the year 1814, in aid of the project for so benevolent and necessary a work. Though the province of Finland had, but a few years ago, been desolated by war and famine, the subscriptions con-

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tributed to the funds of the Society, more than tripled the highest expectations of its most sanguine friends. "For this," (says the President, Count Steinheil,) "no doubt, you will join us in blessing God; inasmuch as it affords a decisive proof, that the prevalence of infidelity, of indifference to divine things, and of a practical levity, not less destructive than either, has not extinguished, in the breast of this generally poor, but manly and industrious nation, an ardent love for the word of God; and a pleasing hope, that he will lift upon them the light of his reconciled countenance in Christ, and, with temporal peace and quiet, grant them that peace of God which passeth all understanding, and which shall end in everlasting rest in a better world."

Much has already been said in commendation of the Basle Society; and it must further be observed, that every step in the course of its proceedings, by developing new traits of activity, judgment, and perseverance, gives it fresh claims to admiration and regard. Rapid advances were made in the edition of a small German Bible, (amounting to 10,000 copies,) for the youth in their schools: this, which issued from the press in September, 1814, was shortly after followed by a fifth edition of the larger Bible, on standing types, for the adults and the aged; and scope

was found for the distribution of both, through channels which were continually opening in new and unexpected directions.

Nor were the operations of this diligent and improving Society confined to the members of the Protestant community. The disposition among the Catholics, in their vicinity, to receive the Scriptures, opened a wide field for benevolent exertion. Aided by pecuniary grants from the British and Foreign Bible Society, the Committee at Bâsle drew largely upon the Catholic depositories at Ratisbon and Marburg, for the service of the members of that persuasion, both in Germany and Switzerland, whose applications for copies appeared to increase, in proportion as supplies were administered.

Similar exertions were made by the Zurich Bible Society, which, besides distributing Bibles, of which it had made an immediate purchase, completed an edition of the New Testament, on large types, in the month of January, 1814, and commenced the distribution with great diligence and liberality. In these measures it obtained a zealous co-operation from the Committees at Schaffhausen, and at Chur. "Present" (said the Zurich Society, in its acknowledgment, through its Secretary) "our most sincere thanks to that Society which has so generously come to our assistance. But for you, we should not possess our New Testament.

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Without you, we should not have been able to sell cheaply, or give away 600 Bibles to the poor. May the Lord reward you!"

As the course of the narrative has brought us to Switzerland, it may be of advantage to commence the enumeration of the new Societies, from that portion of Europe; and so much the rather, because of the near relation between the Society now first to be mentioned, and that which has last been described.

On the 3d of July, 1813, was formed, the St. Gall Bible Society, for the purpose of supplying the Canton of that name, as well the Catholic as the Protestant part of it, with the Holy Scriptures. Of the origin of this Institution, and the manner in which its establishment was effected, the following account is given by the Very Rev. G. G. Scherer, Dean of the Protestant Clergy of St. Gall, and President of the Society, in his eloquent and impressive address at the first anniversary:

“ Through the medium of our respected member, Mr. Gaspard Steinman,\* very liberal

\* Some light will be thrown on the character of this venerable man, by the following extract from one of his letters:

“ I wish to work while it is called to-day; being now in my seventy-fourth year, and feeling desirous to render myself useful in my day and generation. Our Lord well deserves that all the powers of our body and soul should be entirely consecrated to him. Blessed be his name, he drew me at an early period to

contributions had previously been raised, and more than 800 Bibles, and 3,300 Testaments, from Bâsle, had been distributed in different parts of this Canton. Even among our Catholic brethren, under the fatherly direction of the excellent Vicar-General, Von Wessenberg, more than 20,000 Testaments have been circulated through his diocese, since the period of his entrance upon his functions; and by the co-operation of several diligent and enlightened clergymen of that persuasion, the Catholics had begun to acknowledge the great value of the Holy Scriptures, and to peruse them with pleasure and advantage. All these circumstances excited in the breast of the highly-estimable Mr. Steinman, a desire to see a Bible Society established among us; that with united zeal we might labor in the cause of the glorious work in which he had already been so actively and unremittingly engaged. At his request, a number of pious and respectable persons assembled, on the 3d of July, 1813, and the foundation of our Bible Society was laid."

The proceedings of this Society were cha-

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himself; and the nearer I approach the grave, the more I rejoice in having chosen so good a Master, and been privileged by him to contribute in any small degree to the building of his spiritual temple."

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racterized by a continuance of that zeal and liberality so conspicuous in the circumstances which led to its formation. Intent upon fulfilling the design of its establishment, its Committee entered into a friendly communication with the Society at Bâsle, and co-operated with that Institution in supplying to Protestants and Catholics, indifferently, according to the versions accredited by their respective communions, the oracles of their common salvation. By the liberal and truly Christian policy of the Vicar-General, within whose jurisdiction between eighty and ninety out of the one hundred Catholic parishes in the Canton of St. Gall are situated, the interdict prohibiting the people from reading the Scriptures was superseded; and nearly nine tenths of the Catholic population throughout the Canton were not only permitted, but encouraged to peruse them.

This consideration will, of itself, render the St. Gall Society a powerful Auxiliary to the Parent Institution (for such it may with truth be denominated) at Bâsle. Aided by the vigorous co-operation of the Committees at Schaffhausen and Chur, and of the Societies at Zurich and St. Gall, (not to mention those which have since arisen, and which are yet progressively arising,) the Bâsle Society may become a distinguished luminary; perhaps the centre of a system by

means of which the light of Divine Revelation shall be permanently dispensed, through a wide circuit, from generation to generation.

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Germany next presents itself to our notice, in which a new Auxiliary appeared, in the course of this year, under the denomination of the Wurtemberg Bible Institution. This Society, which appears to have originated in the encouragement given by the Rev. Mr. Steinkopff when visiting his native country, was regularly formed, in February, 1813, under the sanction of His Majesty the King of Wurtemberg, who granted it several privileges, and placed it under the superintending care of the Supreme Directory of all schools and seminaries of education. By a royal decree, bearing date the 16th of February, 1813, a number of gentlemen, who had freely offered their services, were appointed by the King, a Committee of administration; and the rules and regulations of the Society were finally settled. Encouraged by the grant of 500*l.* from the British and Foreign Bible Society, and by the liberality with which the inhabitants of Wurtemberg, though impoverished by the war, came forward with subscriptions and donations, the managers of the Institution proceeded with alacrity to the discharge of their trust; and an edition of the German Bible was put to press, amounting to 10,000 copies of the entire Bible, and 2,000 additional Testaments. "Large" (they say) "as

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this number may be, it cannot satisfy the demands of all. Besides, it may stimulate zeal for the possession of this invaluable book: for" (they add) "we cherish a hope of better times, only in that proportion in which an attachment to the divine word, and a prompt obedience to its precepts, increase." To this sentiment, at once so just, and so worthy of general attention, was united, in the breast of these excellent men, an enlightened and affectionate communion of spirit with their fellow-laborers and fellow-christians in that Parent Institution to which they professed to trace the origin of their own. After acknowledging their first and highest obligation to "God, the Father of Lights, from whom every good gift and every perfect gift cometh," they thus express the feeling which has just been described. "To you, also, our warmest thanks are due, beloved brethren; to whom we feel most closely united by the bonds of Christian regard and affection; in whose footsteps we gladly tread; and for whose munificent gifts we acknowledge ourselves most deeply indebted. It affords us real delight before our common Lord, frequently to remember those absent friends of ours, whom neither seas nor mountains can separate from that spiritual union and communion which is cherished by faith, hope, and charity." Reciprocating this feeling, the author cannot refuse the tribute of his sympathy with

the Wurtemberg Society in their grief for the loss of the pious Count Seckendorf, Minister of State, one of the earliest and warmest promoters of the Institution; and who was removed from its concerns very shortly after its establishment:—  
 “even in a dying hour adhering closely to Him to whom he had consecrated his life.”\*

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The removal of individuals in whom rank, and piety, and active benevolence, have been happily associated, should be regarded, as not merely a local or a national, but a common calamity: and it is not among the least of the advantages arising from the system of Bible Societies, that, by opening an intercourse between the divided members of Christ's spiritual church, it gives them a mutual interest in each other's welfare, and disposes them, in every vicissitude of distress or prosperity, to lament and rejoice together.

\* Wurtemberg Address. Of this Nobleman Mr. Steinkopff speaks in the following terms:

“Count Seckendorf was a Nobleman of a truly excellent character. Christian simplicity, unfeigned humility, condescending kindness, love to the poor, active benevolence, a catholic spirit, and a most devout attachment to the word and service of God, were some of its most prominent features. He was highly respected, and greatly beloved, by all ranks and descriptions of people. He attended the very first preparatory Meetings which were held for taking into consideration the propriety of establishing a Wurtemberg Bible Institution; and much assisted the happy success of the proposed measures, by his wise counsels.”

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The Societies newly established in Sweden next demand our attention.

To the Evangelical Society in the capital of that kingdom, and of whose transactions an account has already been given, three were added for the provinces of Gothenburg, Westmania and Dalecarlia, and Gothland. They were severally formed by a concurrence of the first authorities, both ecclesiastical and civil; and placed under the patronage of the Bishops of the dioceses within which they were respectively situated. The accomplishment of this work is to be ascribed chiefly to the exertions of the late Rev. Dr. Brunmark, who, upon having obtained permission of his Sovereign to leave his station as Chaplain of the Embassy in London, for four months, in order to revisit his native country, carried out with him full powers from the British and Foreign Bible Society, to encourage the formation of Bible Societies in Sweden, by immediate grants, and by promises of still further and more effectual assistance. This office, so agreeable to the pious and benevolent feelings of this excellent man, he discharged to the entire satisfaction of all parties concerned in its success.

In the course of those journies which he took in pursuit of this object, Dr. Brunmark ascertained very extensively the want of the Holy Scriptures, discovered many new channels for

future distribution, and, from a fund which had been placed at his disposal by the Society whose almoner he was, administered many seasonable and most welcome supplies, in cases which did not admit of delay.

But the most important result of his journey and exertions, (so far as regarded their immediate effects,) was, the establishment of the three Societies before enumerated; to the description of which it will now be necessary to proceed.

The Gothland Bible Society, the seat of which is at Wisby, originated in a present made by the British and Foreign Bible Society, of its Reports, and certain versions, through the medium of Dr. Brunmark, to the Consistorial library of that island. The receipt of these interesting documents, together with the encouraging offer of aid with which it was accompanied, led, through the interference of the Rev. Martin Gustafson, Secretary of the Consistory, to the adoption of those measures which terminated in the establishment of the Gothland Bible Society. To this Institution the Bishop of Gothland, with whom, in a casual interview at Westeras, Dr. Brunmark had discussed the subject of the British and Foreign Bible Society, and of the plan for a similar Society at Wisby, promised to give his cordial and effective support. The necessity for such an Establishment may be, in some measure, inferred from the statement of Mr. Gustafson, that “ the

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population of the island amounts to 32,607, of which 10,194 are under fifteen years of age; and that of the number between the ages of six and fifteen, there are 400 whose education is utterly neglected."

The following brief address of the Consistory will show in what spirit the Gothland Society was formed, and what expectation might therefore be cherished, of its future activity, and success.

"Give us leave to request, that you will, in your able and proper manner, present to the Committee of that wonder of the Christian world, the British and Foreign Bible Society, in London, our most unfeigned, cordial, and respectful thanks for their remembrance of the Consistory of this island, while they have on their hands undertakings for the honor of God our Saviour, which astonish the most zealous of his servants. May the choicest blessings, and the most abundant outpourings of the Spirit of God, ever rest upon the members of that grand and most useful Society among whom you are so highly favored as to have your lot cast, and your labors assigned!"

The first step towards the establishment of the Arrosian Bible Society,\* was taken by Dr. Brunnmark, on his arrival at Westeras, early in August, 1813. The warm encouragement given to the

\* This is the title given to that at Westeras.

plan of a Bible Society for the provinces of Westmania and Dalecarlia, by the venerable Dean of Westeras, the Rev. Dr. Jedeur, (the Bishop being at that time on a visitation in Dalecarlia,) and by the members of the Consistory, enabled Dr. Brunmark to lay the foundation of the Institution with the best prospects of ultimate success.

Early in September, Dr. Brunmark having returned from Stockholm to Westeras, the Provisional Committee assembled; and, having drawn up a prospectus of the intended Bible Society, communicated it to the Bishop, who sanctioned it with his approbation. The Governor of Westmania, Baron Liljencrantz, the Governor of Dalecarlia, Chevalier Hans Jerta, and the Dean of Westeras, were then elected Honorary Members; and the prospectus was ordered to be printed.

The preparatory measures having been thus matured, the 13th of October was appointed for the definitive meeting. On that occasion, the Bishop of Westmania and Dalecarlia honored the assembly with his presence, and delivered a pious and impressive Address in favor of the proposed Institution, concluding with this striking and apposite exhortation: "Let us work while it is day; the night cometh, when no man can work." The Governor of Nericia was then added to the list of Honorary Members; and

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the business of the meeting was completed. This Institution, formed under such auspices, may be justly ranked among the most important of the provincial Establishments on the Continent: Westmania and Dalecarlia, for which it provides, constituting the largest Bishopric in Sweden, and containing a population of 200,000 souls.

How greatly the Scriptures were needed in these provinces, may be learnt from the testimony of the Rev. J. A. Lahlenius, Rector of Tillberga, in Westmania, who asserts, that, "during his many years service in five different parishes, he had perceived with sorrow, that of one hundred families among the peasantry, not ten were in possession of a Bible; and that those who had it could scarcely use it, the blessed book being old and mouldering. "And where" (exclaims this pious Rector) "shall means be found among a poor people, burthened with debts, and wars, to purchase a supply? If an individual among them at any time accumulates a sum wherewith he might purchase a Bible, (which costs from five to six rix dollars, and at auctions still more,\*) he has a thousand other wants which, like a strong man armed, seize upon this pittance." The disposition of the people to receive the Scriptures, and of the parochial clergy to co-operate

\* "When a copy was sold at an auction, it fetched even ten rix dollars." *Dr. Brunmark.*

in their distribution, may also be collected from the same respectable authority.

“ Our common people set an inexpressibly high value on the word of life, and read it with delight; they ought certainly to have it in their own possession. Judge, therefore, of my surprise and joy, when I heard of your proposition of establishing a Bible Society for these provinces: you will see that your countrymen will not be insensible to this excellent plan. For my part, I assure you, that I shall do my best to promote it. It will be my delight to place the revealed word in the beggar’s hovel, and the poorest peasant’s cottage. Happy shall I be, when the hour of going to my rest is come, should I but leave my station with the hope, that the religion of our Blessed Redeemer has rooted itself deeply among us: it will then be transmitted to the latest generations.” The impression conveyed through this organ of the parochial clergy will receive confirmation from the following sentiments, expressed by the Bishop and the other Directors of the Westeras (or Arrosian) Bible Society, in their address to the President and Committee of the British and Foreign Bible Society.

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*Nov. 1, 1813.*

“ My Lord and Gentlemen,

“ We, the undersigned Governors and Members of the infant Bible Society at this place,

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approach you with our most respectful acknowledgment for the valuable and highly acceptable donation of 200 Bibles, and 500 New Testaments, which it has pleased you to allot to us from that fund of truly Christian philanthropy, which we trust will ever continue abundant, as long as there is a corner of the world where the name of the Redeemer and his divine precepts are unknown. As in the tremendous struggle between political light and darkness, which has ravaged the world in these latter days, so in the spiritual warfare between truth and falsehood, your nation has stood pre-eminently great. It was in your country that political liberty, at one time, seemed to have found its last asylum; it was in Great Britain, also, that the sparks of Divine Revelation, threatened with extinction in other parts, were collected into a radiant body, which is now illuminating the world. Accept of our heart-felt congratulations, that you have been made the instrument, in the hand of God, of doing so much essential good to mankind; and permit us to assure you, that, as long as this our Society exists,—and, we trust, it will never cease to exist,—the name of the British and Foreign Bible Society will remain dear to us, and will be handed down to our children's children, even to the latest posterity."

The Gothenburg Bible Society was first planned

towards the close of July, 1813. Much predisposition to such an Establishment had been excited by the distribution of the Reports of the British and Foreign Bible Society, and other communications, through the Rev. Mr. Henderson, and the Rev. Mr. Steinkopff, while severally visiting at Gothenburg.

The arrival of Dr. Brunnmark in that place, on the 19th of July, and his communication with Professor Rosen, led to such active and judicious measures, on the part of the latter, as, ripening progressively during Dr. Brunnmark's tour through the country, prepared the way for a public Meeting, and the conclusion of the business, on his return. That event took place on the 30th of October; and, the necessary arrangements being completed, the proposed Meeting was held on the 4th of November, in the Upper Hall of the Royal Gymnasium, which was lighted up for the occasion. The Bishop of Gothenburg, the aged and venerable Dr. Wingard, took the chair, supported by Count Rosen, and General Count de la Gardie, Ambassador from Sweden to the Court of Madrid. There were present about fifty or sixty of the first noblemen and gentlemen in the town, both civil and military; all the consistorial members and clergy; and not a few respectable foreigners. The Bishop opened the business in a concise and appropriate speech; and then called upon the Secretary, the Rev. Professor

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Rosen, to explain the object of the meeting; which he did in a most pathetic and highly-interesting manner.

“Are we not” (exclaimed the Professor) “all agreed, that the Bible ought to be found in every house, in every cottage? But can we, without grief, answer the next question,—Is it in the possession of every family around us?” This animated speaker was followed by His Excellency Count de la Gardie, who, as a member of the Evangelical Society at Stockholm, took a cordial interest in the success of the business, and whose manly eloquence (of which, during his visit to this country,\* he gave such admirable specimens) must have tended greatly to promote it.

After two or three other gentlemen had expressed their sentiments, Dr. Brunmark delivered a final Address. The Society was then formed, under the designation of “The Gothenburg Bible Society;” to include in its operations,

\* The following passage in a letter from His Excellency, on occasion of his receiving a set of Reports, will show the warmth of his attachment to the general cause.

“I intreat you to be my interpreter to the members of the Bible Society: tell them, that, as my unlimited regard for them is founded upon the conviction of the great benefits which have arisen from their endeavours to spread a more general knowledge of the holy word which the Almighty God, in his goodness, has sent down upon earth for a saving guide and consolation to his children, so it can never be shaken or weakened; and that it is my principal wish to co-operate, whether near or far off, with the great designs of this noble Society.”

besides the town of Gothenburg and its suburbs, (the inhabitants of which amount to about 24,000,) the whole of the provinces of Bohusia and Hallandia, and so much of West Gothia as belongs to the diocese of Gothenburg. The other customary matters were settled with the greatest harmony; and, as two Secretaries were found necessary for this important station, Professor Wingard, a son of the venerable Bishop, readily consented to be the coadjutor, in that office, of the Rev. Professor Rosen. The whole concluded with a request, on the part of the Bishop, that Dr. Brummack would present the cordial thanks of the Bible Society in Gothenburg, to the British and Foreign Bible Society in London: but, as this was soon after done in an Address from the Bishop, Directors, and Officers of the Gothenburg Society themselves, it will gratify the reader to see how they express their feelings on this occasion.

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“ My Lord and Gentlemen,

“ It is with the greatest satisfaction that we, as the organ of the Bible Society at Gothenburg, embrace this much wished-for opportunity of notifying our Establishment to the very respectable body of friends to religion and humanity, which constitute the British and Foreign Bible Society in London, as also to acknowledge our deep obligation to you.

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“ The very example of what your powerful and zealous Society has done, was in itself a benefit to us; and we rejoice with you, who, in addition to a noble zeal, are endowed with mighty strength for acting in this glorious cause, although, from want of effective means, our own exertions must remain comparatively insignificant. But your Society has not only set us a most encouraging example; it has still further aided us in the execution of our wishes, by presenting us, through the Rev. Dr. Brumm-mark, with 200 Swedish Bibles, 500 New Testaments, and 100 rix dollars, bank money; a liberality which we certainly had no right to expect, but which, nevertheless, was not altogether unexpected by us; for we had been accustomed to read and hear of the kindness with which the British and Foreign Bible Society has stretched out the hand of assistance to nations far and near. It appears to us, as if the generosity of your Society, noticing our first feeble movements in the cause of the Bible, had affectionately hastened to lend us your powerful aid; and this has laid a lasting foundation for that gratitude and good-will which, we trust, will be the bond of union between us for ages to come. We are at a distance from each other, as to the earthly spot we inhabit; but our views, our joys, and hopes, in this blessed work, are the same.

“ To express all that we feel upon this occasion, would be impossible. We are now enlivened by the pleasing hope of being able, in conjunction with the thousands who are zealous advocates for the Gospel of salvation, to apportion to our needy brethren this book of heavenly treasures; and it shall be our principal honor and delight, strictly to follow the divine commandment in relation to our fellow-creatures: ‘ Let us not love in word, neither in tongue; but in deed, and in truth:’—and thus we trust, also, best to testify our gratitude to you, and to insure to ourselves the continuance of your good-will.”

To this Address Lord Teignmouth replied in a similar spirit. An extract from that reply, will form a proper sequel to this account.

“ That it has pleased Almighty God so wonderfully to prosper the proceedings of our Institution for the dissemination of his holy word, by disposing the hearts of Christians all over the world to unite with zeal and affection in this glorious undertaking, demands our increasing gratitude, and devout thanksgiving; and while we rejoice in being the honored instruments of his providence, for communicating the gift of his divine bounty to our fellow-creatures, we feel it our duty to say, ‘ Not unto us, O Lord, not unto us, but to thy name be the praise.’

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“ I congratulate your Lordship and the members of the Society at Gothenburg, in my own name, and that of our Committee, on your being fellow-laborers with us, in this great and benevolent work. Dr. Brunmark has most highly gratified us, by his report of the zeal, cordiality, and unanimity, which marked the formation of your Institution; and we trust it will prove a permanent and extensive blessing to those for whose benefit it is intended.

“ ‘ We are’ (as your Lordship truly remarks) ‘ at a distance from each other, as to the earthly spot we inhabit; but our views, our joys, and our hopes, in this blessed work, are the same.’ Let us pray, that the zeal which now animates the Christian world to promote the glory of God, by the diffusion of the Holy Scriptures, may continue to increase, until, by his blessing on their collective efforts, all the ends of the earth shall see the salvation of our God; and more especially, that his holy word, thus distributed, may become ‘ a lamp unto the feet, and a light unto the paths,’ of those who receive it.”

Such were the immediate consequences with which Dr. Brunmark’s tour was attended. Animated by an ardent zeal for the glory of God, a patriotic concern for the spiritual welfare of his beloved fellow-countrymen, and an earnest desire to extend the influence of an In-

stitution from which he augured the happiest consequences to the church and the world, he travelled more than 1200 miles, visited numerous places and persons; and, while he accomplished many valuable objects, he laid a foundation for the attainment of one which lay the nearest to his heart, and which has since been most happily realized—the establishment of a National Bible Society in the capital of Sweden, under the sanction of its Sovereign, and with the countenance and support of the first personages in the kingdom.

For these important and gratuitous labors of love, the Committee of the British and Foreign Bible Society, participating the gratitude so honorably evinced by his country, presented Dr. Brunmark with all that he would consent to receive—the respectful tribute of their thanks. What value he set on this testimony of approbation, appears from his letter of acknowledgment, in which he asserts, that “the circumstance of his having acted with such men, in such a cause, and been held not unworthy of their confidence, would mightily cheer and encourage him, during his best days of strength; and, should it please God to extend his life to old age, would then be like a balm and cordial to his heart.” The affecting consideration, that this diligent and faithful servant has been removed, before he could witness the full effect

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of those exertions in which, with the devotedness of a patriot, and the zeal of a martyr, he sacrificed his valuable life,\* gives a melancholy interest to every memorial of his sentiments; and will, therefore, heighten the feeling of admiration with which the following expressions would, under any circumstances, be read:

“ I need not tell you, how very sensible I am of their goodness to me and to my native land, and how happy I should feel, if I were but able in any manner to shew my gratitude. But what man cannot do, our good God can effect; and to Him, who searches the heart, I turn, humbly and earnestly imploring his choicest blessings on a Society whose labors tend so directly, so eminently, and effectually, to promote his glory upon earth, in the temporal and eternal welfare of all men: and I do no less pray for his blessing on those individuals who watch upon this Zion’s mount, and whose acquaintance and esteem I shall ever count my rejoicing and my boast in the Lord.

\* This lamented individual, having contracted a severe cold in his journies by night and by day, with a view to the establishment of the Swedish National Bible Society, sunk under the effects of a fever, at the house of his brother, the Rector of Yttermora, in Dalecarlia, on the 1st of August, 1814: and thus, at the age of 41, added another to the list of those who have devoted themselves to death, “ for the word of God and the testimony of Jesus.” A respectable contribution has been made by the friends of the British and Foreign Bible Society, and vested in trust, for the benefit of his widow and orphans.

“ Be pleased to express these my sentiments to the Committee, and recommend me to a continuance of their good-will and friendship; so that, as long as we live, we may live in each others kindest remembrance and prayers, till we meet again in that land, where all tongues and languages are resolved into one universal language of thanksgiving, praise, and glory unto Him who sitteth on the throne and to the Lamb, for ever and ever.”

The formation of the Danish Bible Society, though not definitively completed within the period at which this chapter will close, was yet so far advanced towards completion, as to render it a proper subject for narration in this place.

In consequence of repeated communications between the Bishop of Zealand and several persons of high station and character, a plan was concerted for establishing a Bible Society in the capital of Denmark. The particulars of this plan, together with a spirited Address to the Danish nation, having been printed and circulated, it was determined to convene a public Meeting for the purpose of arranging such measures (subject to the approbation of his Danish Majesty) as were necessary to the accomplishment of their object. The Meeting took place at Copenhagen, on the 22d of May, 1814, in the spacious and elegant Hall of the Freemason's Lodge, and was fully attended by ministers of state, and gentlemen high in office, ecclesiastical, civil, and

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military, together with a great number of the most respectable citizens, amounting in the whole to about 200 persons, among whom were one of the Catholic clergymen, and the elder of the Moravian brethren.

The Bishop of Zealand opened the business with an appropriate and very animated speech, in which he called the attention of the audience to the superlative importance of religious principle; the decay of that principle, which for a series of years had become so strikingly visible; the sad consequences which this had produced on society; and the best means of remedying the evil, namely, the more general circulation of the Holy Scriptures, and the excitement of a more earnest attention to their perusal. His Lordship then pointed out what the British and Foreign Bible Society had done, in general, for the distribution of the Scriptures; specified, in particular, their operations with respect to Denmark and Iceland; and concluded by describing the field which the Society then in contemplation, would occupy, as the sphere of its proposed exertions.

After this speech (which produced an excellent effect) was ended, a proposition was made for a suitable application to the King, for his sanction to the projected Institution. The Society was thus provisionally formed; and its final establishment was afterwards effected, under the authority of His Majesty's approbation, as it

was announced on the 8th of August, 1814, through the Royal Danish Gazette, in the following terms.

“ With peculiar pleasure we learn, that the Right Rev. Dr. Münter, Bishop of Zealand, and several others, exert themselves to establish, in our kingdom of Denmark, a Bible Society, with a view of spreading religion by distributing Bibles to the people, either gratis, or for a moderate payment. We, therefore, do hereby grant to the said Society, under the name of *The Bible Society in our Kingdom of Denmark*, our highest protection.”

This event was officially notified to the British and Foreign Bible Society in a respectful communication, signed by the Bishop of Zealand and the Patrons and Officers of the Danish Society, from which the following is an extract.

“ While we thus announce the establishment of the Danish Bible Society, we know not how to express our grateful feelings relative to your resolution of 500*l.* which the Rev. Mr. Steinkopff, your Secretary, and the Rev. Mr. Henderson, the most active and very spirited promoter of our undertaking, have announced to us as your gift. The Danish Bible Society have charged us, accordingly, to offer your Lordship, and the British and Foreign Bible Society, our warmest thanks for this your generous donation. Fulfilling that agreeable duty, we also request your

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Lordship to believe, that the Danish Bible Society will never forget its sacred obligations towards your Society, nor at any time swerve from those principles which you have laid down for the good of mankind. With this view we are fully engaged in circulating through all the provinces of Denmark a solemn invitation to Bishops, Ministers of State, Dignitaries of the Church, gentlemen high in office, landholders, and the people at large, to assist us in these salutary measures with their counsels and annual contributions."

To these particulars it may not be unacceptable to add a specimen of the manner in which the learned and eloquent Bishop of Zealand advocated the cause of the Society, in a Latin synodal oration, addressed to his clergy.

After delineating, in very just and striking colours, the infidel character of the times but recently passed, the Bishop thus exclaims :

" But how, within a short time, has the face of things changed! A greater zeal is now observed for the cultivation of religion, and a greater reverence for sacred things. Churches, before in a great measure deserted, are again crowded: far more communicants devoutly attend the Lord's Supper; and the preaching of the cross is no longer foolishness. The pure fountains of our most holy religion, the Sacred Scriptures, are eagerly sought for, published in various languages of Europe

and Asia, and dispersed in great numbers among the poor and necessitous." "Of which signal kindness to the human race, a great part is due to that Society, instituted in Britain about ten years ago, which, from small beginnings, has attained vast dimensions; and now, by its zeal, its encouragement, its counsels, its aid, and its supplies, embraces almost the whole world: with this single end in view, that the name of Christ may be more glorified among Christians, and made known among those who are strangers to it: that Christian piety may largely increase in all Christian communions, and true felicity may take deep root among them."\*

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\* "Sed quantum jam in hoc brevi tempore mutata rerum facies? Nam majus jam cernitur colendæ religionis studium, major rerum sacrarum reverentia: templa à multis direlicta iterum frequentantur; ad sacram cœnam longè plures piâ mente accedunt; neque sermo ille de cruce amplius stultitia est: et ipsi religionis sanctissimæ fontes, sacra volumina avidè conquiruntur, in variis Europæ atque Asiæ linguis eduntur, et majori numero inter pauperes atque inopes eduntur, &c.

Cujus verò summi in genus humanum, quousque Christi nomen annunciatum est, beneficii, magna sanè pars debetur Societati illi, quæ ante hos fere decem annos in Britannia instituta, ab exiguis initiis in magnam molem excrevit, jamque suis studiis, impulsu, consiliis, auxiliis, atque suppetiis universum ferè terrarum orbem amplectitur: eo unicè fine, ut Christi nomen inter Christianos magis celebretur, inter alienos innotescat; ut Christiana pietas in omnibus Christianorum cœtibus majora incrementa capiat, et verè nominis felicitas altissimos radices agat."

"Neque vero reticendum, eam esse Sodalitatis Biblicæ, ejus vincula jam per totam Europam nectuntur, legem

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The Bishop, having related to his clergy the formation of the Danish Bible Society, and earnestly admonished them to give it their most active support, enters upon a defence of the authorized version of the Scriptures: expressing his decided preference of a revision of the text in current use, to the dangerous experiment of an entirely new translation. On this grave and delicate topic the Bishop suggests many pertinent and very judicious reflections. The whole oration is an orthodox, eloquent, and enlightened composition, and the following additional extract from it will agreeably conclude our account of the Danish Bible Society.

“Nor must it be concealed, that such are the nature and the constitution of the British and Foreign Bible Society, whose bands now unite all Europe, that, without attending to the opinions of the different sects, it admits to a participation of its object and its labors whoever acknowledges

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atque naturam; ut, missis sectarum opinionibus, in diversas partes abeuntium, omnes ad suorum studiorum et laborum communionem admittat, quicumque Christo Domino nomen dederunt. En pulcherrimam Christianorum concordiam, hoc unum spirantem, anhelantem, omnibusque viribus agentem, ut Christus celebretur! En invisibilem illam Christi ecclesiam, cœlitus delatam, in qua Christus haud amplius dividetur; et fundamentum jactum illius ovilis, ejus non nisi unus erit Pastor!”

the Lord Christ. Behold the genuine concord of Christians, breathing, panting, and striving, after one consummation—that Christ may be glorified! Behold the invisible church of Christ, come down from heaven, in which Christ shall no more be divided; and the foundation laid of that fold in which there shall be but one Shepherd!”

The recital of this transaction makes way for the resumption of Mr. Henderson’s proceedings in regard to the Icelandic Scriptures. The impression of this work, consisting of 5000 entire Bibles, and an equal number of extra Testaments, left the press early in 1814; and a large proportion of them were dispatched by the spring ships to different parts of Iceland. Thither, after witnessing the consummation of his wishes at Copenhagen, in the provisional establishment of a Danish Bible Society, Mr. Henderson repaired by the first opportunity; in order to superintend the distribution of the copies throughout the island. The reflections of this adventurous philanthropist, on the termination of his voyage, are thus piously and beautifully expressed:

“ Here I would erect a fresh monument to the praise of divine goodness, and inscribe upon it my usual motto—‘ Hitherto hath the Lord helped me.’ The mercies I experienced while

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on the mighty deep, were great and manifold. The healing power of the Redeemer, the comfort of his Spirit, and the beauties of his word, preserved, delighted, and supported my mind. The prospects before me, too, were of the most exhilarating nature. Our vessel, instead of proceeding on any predatory or murderous expedition, was freighted with a cargo of provisions for the necessitous inhabitants of *Iceland*—grain, and other articles for the support of temporal life; and the glorious Gospel of the blessed God, which is the germ and staff of spiritual existence.”

The treatment which Mr. Henderson experienced from the Bishops, superior Magistrates, and principal inhabitants of the island, as well as from the population at large, was truly gratifying both to himself and to the Society whom he represented. For a detail of his proceedings, in the execution of his charge, reference must be made to the graphical description which he has given of both in his highly interesting letters. With one document, which, from its near connection with all that has preceded it may be excusable to anticipate, the account of the Icelandic Scriptures, and of the Society's Danish relations, shall be concluded.

“ That religion is the fundamental pillar of the state, on which the real welfare of the whole body politic, and of every private citizen, must

rest, is a truth which has been acknowledged by the ablest politicians in all ages of the world. To be sensible of the value of true and genuine religion, to venerate its pure and primitive principles, and to endeavour to make all men acquainted with them, must always diffuse among mankind, light, life, and happiness; must promote the true dignity of man, the noblest use of life, and employments, which may be appreciated in time, but can be rewarded only in eternity. Among these employments is to be reckoned the vigorous prosecution of the British and Foreign Bible Society, the sole object of which is to promote the circulation of the Holy Scriptures among all nations; whose worthy interpreter and representative, the Rev. E. Henderson, has brought over to us, poor Icelanders, the fruits of its noble exertions, in a new and useful edition of the fundamental books of our religion, the most Sacred Bible, and New Testament of our Saviour Jesus Christ, in our vernacular language. Of these books a considerable number has been sent over by the ships of last season, proving a rich supply amidst the great scarcity which was previously becoming more and more afflictive; and the copies have already been distributed with great pains, owing to the zeal and diligence of the Rev. E. Henderson, the interpreter of the noble Society. As a proof

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of his zeal for the illumination of mankind, he has also visited the eastern coasts of Iceland, and favored us with a personal visit in South Mulè Syssel.

“ Therefore, in the name, and on the behalf, of all the inhabitants of the aforementioned Syssel, under my jurisdiction, I, the undersigned, return my respectful and warmest thanks to the noble British and Foreign Bible Society, and its representative, the Rev. E. Henderson, for their united exertions to promote our illumination; and all we the inhabitants of South Mulè Syssel do express our most cordial wishes, that Heaven would regard, and eternity remunerate, the united exertions of the honored Society. And may our dear friend, the Rev. E. Henderson, be abundantly blessed! May his exertions prosper, and be acknowledged by the present, and by every future generation; and may his labors be crowned in eternity!

“ On behalf of the whole population of South Mulè Syssel, I have the honor to be,

Most respectfully,

ION VIDALIN,

The Constituted Sheriff of South  
Mulè Syssel in Iceland.”

“ *Eskefiord in Iceland,*  
*Dec. 31, 1814.*”

From Denmark\* the course of our narrative conducts us to Russia, in which country the progress made by the Parent Society at St. Petersburg, both in its general concerns and the formation of new Auxiliaries in different parts of the empire, will require to be particularly related.

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A detailed account has already been given of the auspicious circumstances under which the St. Petersburg Bible Society† was formed and introduced to the Russian public. These circumstances the Directors failed not duly to appreciate and improve. They were convinced, that, “from the simplicity of its object, the purity of its design, and the beneficial tendency of

\* The author cannot take leave of Denmark, without adverting with respect and affection to George Wolff, Esq. a native of his Danish Majesty's former dominions, and for many years his Consul in this country. This gentleman, to whom, in connection with some other friends, the Naval and Military Society owes its origin, was among the early promoters of the British and Foreign Bible Society, (see vol. 1. p. 36.) has uniformly occupied a seat in the Committee, from its first establishment; and now in an advanced but vigorous old age, enjoys and communicates the satisfaction arising from a life of cheerful piety and active benevolence.

† As the designation was not changed from the *St. Petersburg* to the *Russian* Bible Society within the limits to which this narrative is confined, the former title is adhered to throughout.

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its results, the Institution would, inevitably, obtain universal approbation, and be supported by all who know the value of the Bible,—the sole book presented to us by God our Saviour, for our instruction, correction, and salvation.\*

With this conviction, the Directors, besides advertising in the public Gazettes, addressed communications to the Governors of the different provinces, the principal clergy, the most distinguished public functionaries, and other persons of consideration in different parts of the Empire, acquainting them with the formation of the Society at St. Petersburg, and inviting co-operation.

An admirable paper, on the nature and usefulness of Bible Societies, was also drawn up, under their authority; and copies of it in the Russian, German, and Polish† languages, were widely circulated, with great industry, and with the best effect.

Nor did the internal operations of the Society evince less promptitude, activity, and judgment. Very orderly and effective arrangements were made, without delay, for the execution of its

\* First Report of the Russian Bible Society.

† The Polish copies were prepared and circulated under the auspices of the Military Governor, General Alexander Kinskoy Korsakoff.

purposes. The Directors commenced with a provision for distributing the Scriptures in different languages, furnished by the British and Foreign Bible Society, among the prisoners of war, and the poor British resident in various parts of Russia; and advanced, without delay, to the prosecution of more extensive and permanent designs.

During this interval of activity at St. Petersburg, a train of causes was preparing, by which, as its result, Moscow was to be engaged in the same important undertaking, and that union effected between the Holy Synod and the Minister of Foreign Confessions, which alone was wanted to perfect the constitution of the St. Petersburg Bible Society, and to render its powers complete, and its operations universal. By what means this event was brought about, will appear from the following particulars.

Shortly after the establishment of the St. Petersburg Bible Society, the Rev. Mr. Pinkerton, whose share in that transaction was so honorably attested by Prince Galitzin, having returned to his station in the country, felt a strong disposition to attempt the formation of an Auxiliary Bible Society in Moscow. Under this impression, he drew up an Address, on the circulation of the Scriptures, and the utility of Bible Societies; and repaired to Moscow, as early in the spring

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as his health would allow, which was not till the beginning of May. On his arrival in that city, Mr. Pinkerton conferred with some distinguished persons, in reference to the projected Society. Among these was His Excellency the late Mr. Nicholas Bantish Kamensky, Privy Counsellor of State; who entering very cordially into Mr. Pinkerton's views, a plan was drawn up, and dispatched to St. Petersburg, together with letters from Mr. Kamensky and Mr. Pinkerton, to the President of the St. Petersburg Bible Society, requesting their approbation and encouragement of the measure. The Address of that Society was in the mean time obtaining an extensive circulation; and by its luminous exposition of the principle, design, and expected utility of the Institution, was preparing the inhabitants of Moscow for becoming affiliated with it, through a local Establishment among themselves.

On the 22d of June, the plan was returned, with the official approbation which had been required. A letter was addressed, at the same time, to the Archbishop Vicarius, of Moscow, Augustine, and His Excellency Mr. B. Kamensky, requesting them to co-operate with Mr. Pinkerton in the formation of the proposed Society. Things being thus advanced, and promises of attendance obtained from persons of

consideration, a general Meeting was appointed for the 16th of July, 1813. At six o'clock in the evening of that day, there assembled, in the Hall of the College for Foreign Affairs, the Archbishop Vicarius of Moscow, Augustine, accompanied by five of the first clergy, (Archimandrites,) together with a number of the most respectable of the nobility: when, by a unanimous resolution, the Auxiliary Society was formed; and Mr. Pinkerton received the public thanks of the Archbishop for his judicious and persevering exertions.

The designation assumed by the Moscow Society, was, "The Moscow Committee of the Bible Society." The adoption of this title was suggested by that article of the St. Petersburg Bible Society, which authorizes it, as an Institution designed to serve for the whole empire, to form Committees, dependent on itself, for the advancement of the common design. This principle was distinctly recognized in the second statute, which purports, "that the Moscow Committee" shall "assist the St. Petersburg Committee in every part of their plan, to further the distribution of the Bible *without note or comment*;" to which it was added: "But this Committee shall in particular strive to disseminate *our own* Bibles among our fellow *Russian subjects*, as published by the Holy Synod, according

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to the manner already determined, and *partly executed* by the St. Petersburg Committee." This latter clause of the statute gave the last finish to the constitution of the St. Petersburg Bible Society: by authorizing the dissemination of the Slavonian Scriptures, a deficiency was supplied which would have greatly abridged its usefulness; the entire population of the empire, both native and foreign, was now brought within the scope of its benevolent provisions: and it became in effect, what it was afterwards in designation, "The RUSSIAN Bible Society."

The MOSCOW Auxiliary Society having been thus happily established, its Vice-President, His Excellency the late Mr. B. Kameusky,\* and its Directors and Secretaries, chosen from men of the first station and character, a printed Prospectus (containing the plan of the Society, and an Address explanatory of its views,) was expeditiously issued, and, together with subscription papers, dispatched to the Bishops, Governors, and other persons of reputation and influence in different quarters of the empire. This measure

\* Of this amiable individual, who died shortly after the establishment of the Society at Moscow, the St. Petersburg Committee (in their first Report) speak in the most respectful and affectionate terms, as a person judiciously and actively intent on "procuring for his fellow-creatures the means of salvation."

was attended with the desired success. Many of the parties thus addressed, replied to the communication in the most satisfactory terms: among these were the Bishops of Archangel, and of Kief, and the Armenian Archbishop resident at Astrachan. As the distribution of the Slavonian Scriptures was the primary object in the contemplation of the Moscow Society, it was matter of high gratification to the Directors to find, that the Printing Office of the Holy Synod was in a condition to facilitate, with but little delay, the accomplishment of that object. It appeared, upon inquiry, that 2,400 copies of the Bible, in four volumes, octavo, were nearly completed, and that 3,600 Testaments would be ready for delivery at the commencement of the ensuing year. This favorable coincidence was not unobserved by those whose views it so happily promoted: they thought they saw in it the hand of Providence co-operating with their efforts, and felt encouraged to hope, that their labor would not be in vain in the Lord.

A brief extract from the admirable Address to the public on occasion of the establishment of the Moscow Society, will form an interesting sequel to this account.

“The past age is rendered conspicuous in the page of history by unprecedented events, and will be instructive to future generations. There

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we behold the madness of self-named philosophers, who, covering themselves with the dazzling splendor of eloquence, blasphemed against God. What pen is capable of describing the cunning and craftiness employed in the sophistical reasonings of those daring teachers of lies, in order to subvert the faith of the Gospel, rase our sacred altars, and overturn the thrones of Monarchs; to make men consider themselves as subjects to no law, divine or human; to live according to the dictates of their animal passions, and—be virtuous without religion! But how wonderful are the ways of Divine Providence! We see that very nation, which became drunken with these destructive doctrines, after having presented one of the most awful scenes of infidelity and bloodshed that ever the world beheld, at last confessing their errors, returning to the doctrines of Christ, and now pronouncing with horror the names of their false teachers and deceivers!

“Russia viewed these changes with astonishment; and, carefully observing their consequences, became more and more convinced, that the doctrines of the Bible only can found and support the real good of a nation; and that when education, sciences, morals, and laws, are separated from their influence, man can never arrive at that state of improvement which his All-wise Creator has prescribed for him; and for the

attainment of which, out of his infinite love and mercy, he gave him the revelation of his holy will in the Gospel. Here we find that only light which is capable of illuminating and reforming our darkened understandings, perverted wills, and corrupt hearts; consequently, if human Societies are not supported by the faith of the Gospel, they are unstable, and ever exposed to destructive changes: it follows, therefore, that it is the real interest of the rulers of the earth, to countenance the dissemination of the Holy Scriptures; for without their influence, the best attempts to promote the welfare of their subjects, will fail of producing the desired effects.

“ Impressed with the consideration of these important truths, together with the progress which science and civilization have made in Russia under the auspices of a Monarch who reigns over the numerous nations inhabiting the vast extent of country, from the banks of the Vistula to the shores of America, several Russians, moved by Christian love to mankind, and desirous of showing their disposition to promote the benevolent views of their Sovereign, lately founded in St. Petersburg the Russian Bible Society, having received the gracious permission of His Imperial Majesty.

“ This Society, according to its statutes, is bound to use its endeavors to establish in other cities of

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the Empire, Auxiliary Societies; that, with united strength, they may labor more effectually for the spiritual benefit of all the different nations of Russia, by distributing among them the Holy Scriptures.

“Moscow, the ancient metropolis of Russia, from her local situation, almost in the middle of the Empire, and from the respectability of her Clergy, Nobility, and Merchants, together with the great influence which she has upon other cities of Russia, appears to be one of the most eligible stations for establishing such an Auxiliary Society; it is, therefore, hoped that the true friends of the church and of their country, actuated by the spirit of Christian charity, will come zealously forward in support of this attempt to promote the general good, founded on the faith of Christ, as contained in the whole of the Bible, but particularly in the Gospel. So important an object, as that which this Society proposes, will undoubtedly interest all classes of the Russian nation, and stimulate them to co-operate in furthering the views of this benevolent Institution.”

While these things were taking place in the heart of the Empire, preparation was making for similar proceedings in the provinces situated on the shores of the Baltic. Seven years had now elapsed since a correspondence was opened

between a superintendant in Esthonia,\* and the British and Foreign Bible Society, from which, on account of local difficulties, and the want of a preponderant influence, no advantage had hitherto been derived to the common cause. The establishment of the St. Petersburg Bible Society, and its authority and obligation to form Committees throughout the Empire, removed at once these difficulties, and supplied the influence which was needed to bring about the accomplishment of the object. As soon, therefore, as the affairs of the Parent Committee were in sufficient train to dispense for a time with Mr. Paterson's services, he proceeded towards the eastern provinces; in order to organize, under the patronage, and with the approbation, of the St. Petersburg Bible Society, such Auxiliary Societies as he should be able to form in the provinces of Courland, Livonia, and Esthonia. This tour was attended with extraordinary success. A disposition to concur in the measures proposed, existed in several parts, antecedently to Mr. Paterson's appearance in the provinces; and the personal exertions and influence of Count Lieven and Baron Vietinghoff, (Directors of the St. Petersburg Bible Society,) together with the liberal co-operation of the nobles, the clergy, and the

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\* Vol. I. p. 249.

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people, enabled him to report, on his return to St. Petersburg, the establishment and active organization of the Dorpat, Mittau, Riga, and Reval Bible Societies; the last of which was formed on the 16th of July, the day on which the Bible Society was instituted at Moscow. The want of the Scriptures in those provinces was ascertained to exceed very greatly the estimate which had been previously formed. In the district of Dorpat alone, which contained 106,000 inhabitants, not 200 Testaments were to be found: thousands among that population had never seen a New Testament; and even pastors were said to exist, who had not a copy of the Scriptures in the dialect in which they preached: and this scarcity was reported of a district, in which the United Brethren alone reckoned in their connection above 11,000 truly pious members, besides nearly as many more who manifested a hopeful concern for religion. The zeal for obtaining the Scriptures, and also for promoting their distribution, was very generally displayed by all ranks throughout these provinces. The lead was taken, in the formation and the patronage of the respective Societies, by persons of the first distinction for rank, talents, and piety; and as well from the generosity with which they were supported, as from the spirit and

harmony with which their affairs were administered, these Societies promised to become effective auxiliaries to the Parent Society at St. Petersburg.

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Of the energy with which the cause was taken up, a judgment may be formed by the following circumstance. The Courland Committee requested the Consistory of that province “to be pleased not only to aid in distributing” their appeals on the subject of the Bible Society, “but also to direct the clergy to imprint on the minds of their parishioners a clear conception of the object of the Bible Society, and the benefits which will result from reading the Bible.” With this request the Consistory complied, and expressed its sincere readiness to co-operate in this praise-worthy endeavour, to encourage the reading of the word of God.\*

For Mr. Paterson himself, it is but justice to say, that he acquitted himself, in this laborious and critical service, with his usual judgment and propriety. The cause in which he travelled, had prepared the way both for his reception and his success. In every place, he found numerous friends among all ranks, able

\* First Russian Report.

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and willing to assist him. *The object of my mission, (he observes,) in coming from the British and Foreign Bible Society, was all the recommendation I had, and all I needed, to find open houses, and open hearts, every where.*

If to the above enumeration be added the Yaroslaff Committee, which was constituted on the 3d of January, 1814, an account will have been given of all the Auxiliaries formed within the Empire, antecedently to the period at which this History closes.

Of the transactions of the Parent Society at St. Petersburg, down to that period, a perspicuous and interesting Summary may be extracted, from an official communication of the Secretary :

“ The uninterrupted zeal with which the members of the St. Petersburg Bible Society have from the first pursued its object, has gained it the most cordial approbation of all ranks, and filled their minds with enthusiasm for the success of this praise-worthy cause; as appears from the continually increasing number of its members, and the formation of similar Societies in several other towns of the Empire. Donations and annual subscriptions flow into the funds of the Society from all classes of the inhabitants; and every where a greater attention to the Bible, and to its doctrine which bringeth salvation, is become more apparent.

The many demands for copies of the Scriptures in all languages, are an evidence, that a disposition towards the things of religion extends itself more and more; and afford a proof of the beneficial influence of Bible Societies. In Moscow, Yaroslaff, Mittau, Dorpat, Riga, and Reval, Bible Societies have been formed, which, in connection with the one in this place, are actively employed in diffusing the light of the Christian religion, pure and unadulterated, to the honor of God, and the salvation of their fellow-men.

“ In the second meeting of our Committee, it was resolved, that the object of the St. Petersburg Bible Society should be, **TO PROVIDE EVERY FAMILY, AND, IF POSSIBLE, EVERY INDIVIDUAL IN THE RUSSIAN EMPIRE, WITH A BIBLE, THAT INVALUABLE GIFT OF HEAVEN.** This praise-worthy resolution could not, however, immediately be carried into execution; and although the Committee wished to supply with the Scriptures, in preference to all others, those who, through the invasion of the enemy, had lost their all, and who consequently stood most in need of the divine word to support their minds, yet they were able to supply only in part those patriotic sufferers with this fountain of all comfort. With what earnestness the Scriptures are desired by the poor-

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est classes of the inhabitants, we have had the most moving evidence, in that individuals, sunk in poverty, who had been plundered of their all by the enemy, have sent us in their last mite, in order to obtain a Bible; such therefore, we have supplied gratis.

“ The attention of the Committee has also been turned to the situation of the prisoners of war, whom Providence had placed in our hands; and, in obedience to the precepts of the Holy Scriptures, to reward evil with good, they had resolved to furnish them with copies of the Scriptures in different languages. The very great number of Bibles and New Testaments voted by the British and Foreign Bible Society for this purpose, was, therefore, to us a most welcome present; and we immediately adopted the necessary measures for having them conveyed to those unfortunate men. After having obtained the requisite information concerning the places of their imprisonment, and their number in each district, a sufficient proportion of Bibles and Testaments were sent to the different Governments and Bible Societies, which were received with great thankfulness. The like favorable reception has been given to copies of the Scriptures, in the prisons of this city, in which a considerable number of copies have been distributed.

“ In order to meet the multiplied wants of the numerous different people united under the Russian sceptre, our Society has entered into several engagements; the execution of some of which is only commencing, and others are pretty far advanced: of these, I intend giving you some account in this place.

“ The Holy Synod has given orders to print several thousand copies of the Slavonian Bible in Moscow and Kief, for the benefit of the Russian Greek Christians, to be placed at the disposal of our Committee, and which will either be sold at a very low price, or given gratis, as circumstances may render necessary.

“ An edition of 5000 copies of the Polish New Testament is likewise begun. Arrangements are making for printing 5000 copies of the Catholic translation of the French\* Bible, for the use of the Roman Catholics in Russia. The Lutheran translation of the German Bible, on standing types, is commenced, and pretty far advanced. It has been resolved, to print 5000 copies of the Finnish Bible, on the standing types prepared for the Abo Bible Society, previously to their being sent off from St. Petersburg. Types are preparing for the Cal-

\* The version used is that of De Sacy, a translation of great elegance, and very nearly conformed to the original text.

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muc\* language, and the printing of the Gospel by St. Matthew will soon commence. The Bible in the Armenian language is much wanted, not only for the Armenian Christians in the south of Russia, but also for those who live beyond the confines of the Empire. Copies of the Scriptures in this important language, have become so scarce, that it has been impossible for the Society to procure one at any price. But as the state of the Society's funds at present would not permit us to engage in such an expensive undertaking, we have been under the necessity to content ourselves with printing 5000 copies of the New Testament; which work is already far advanced.

“ As to what concerns the funds of the Society, it is with pleasure I state, that, through the liberality of our gracious Monarch, and the subscriptions which are daily coming in from all ranks, they already amount to more than 100,000 rubles. The donations for the first year amounted to 59,497 rubles, and the yearly subscriptions to 16,791 rubles, besides the donation and subscription of the Emperor. In ad-

\* The origin of the Calmuc translation has been described, (Vol. I. p. 295.) On the formation of the St. Petersburg Bible Society, the conduct of that work (to which great importance is attached) was transferred to the St. Petersburg Committee, who very readily undertook to see it completed.

dition to this, copies of the Scriptures have been sold to the amount of about 5000 rubles.

“ From the above-mentioned very propitious circumstances, it evidently appears, that the hand of divine Providence has visibly directed the whole, during the distresses of war: and while Europe, from the one extremity even to the other, was shaken, and dyed with streams of blood, a Society has arisen for the consolation of suffering humanity; which has for its object, by a more general diffusion of the divine word, to compose the minds of the sufferers, and to act as an antidote against that spirit of infidelity, which, in our times, has been daily increasing.”

It will strengthen the representation given in the preceding Summary, and render this account more interesting and complete, to add a few testimonies from the different ranks and classes of persons who expressed their desire to co-operate with the St. Petersburg Society, or to participate in the benefit of its establishment.

Among those who testified their zeal to co-operate with the greatest promptitude and cordiality, were, (as from their functions might have been expected,) the dignitaries of the several churches in Russia. The following specimens will show in what spirit their testimonies were delivered.

The Greek Metropolitan of Kief, assigns, as

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a reason for his munificent donation and annual contribution to the St. Petersburg Bible Society, that he does it, in “ token of his personal zeal for the Institution, which promises to be productive of such spiritual benefits.”

The Greek Archbishop of Tchernegoff expresses himself desirous of sharing in this undertaking, “ which is so praise-worthy, and acceptable to the Almighty.”

“ I perceive” (says the Greek Archbishop of Podolsk, alluding to the Society) “ the Christian-like and salutary object thereof; and the renovation in our age of the times of the Apostles.”

The Archbishop Metropolitan of the Greek Church writes thus from Moscow :

“ It is extremely pleasing and gratifying to every Christian, and *particularly* TO EVERY CHRISTIAN BISHOP, to share in the sacred intention of so beneficent a community, the object of which is, to spread among the people of the earth the salutary light of divine revelation; to illumine their understandings, not with earthly, but with heavenly and spiritual wisdom; to form their hearts to the laws of God; and to extend and consolidate the kingdom of Jesus Christ.”

The Bishop of Stara Russa, in notifying his cheerful acceptance of the appointment as a

*member* of the Society, offers the following prayer for its success :

“ Oh that the Father of all goodness may grant his blessing on the labors of the Committee of the Russian Bible Society; that he may ordain that all may hear his word, and, understanding the immutable truth thereof, may be united into one flock, and rejoice in one Shepherd !”

The Catholic Bishop of Podolsk, in a circular address to the clergy and laity of his persuasion, recommends the Society in the following terms :

“ Its object is truly sacred. It is the printing of the books of the Old and New Testament in every language, for all nations which inhabit the earth; it embraces not only the present generation, but extends to the most distant posterity.”

“ While I refer to all the truly grand and extensive operations of the Society, which constitute a powerful argument for joining it, and cheerfully devoting part of our property to the promotion of its noble designs, I have only, in addition, to express my joy, that in our present times, in which even some orthodox men too much indulge in propagating speculations of their own, it has pleased God to raise up men who exert all their powers and energies for spreading his word, the word of salvation,

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which is contained in the books of the Old and New Testament, as extensively as possible among the nations of the earth, even among Mahommedans and Heathens.

“ Surely we ought to rejoice to see such prospects opening for the renewed and most extensive circulation of that word which the wicked wished to extirpate. It is evident to every reflecting mind, that, as Christians, faithful to their high calling, we ought most sincerely to esteem that book from which such blessedness is derived, both in this present life, and in that which is to come.

“ With regard to myself, I hasten with the most lively zeal to join those who so laudably endeavour to accomplish this desirable purpose. I will cheerfully devote my time and talents, as well as part of my income, (small as it is,) to the furtherance of an object, which, by the assistance of God, cannot but prosper. With such views I address you, reverend brethren, pastors of our flocks, that ye, who are the first leaders of the people, ye, who first stand in need of these books, and, following the example of David, ought to meditate in the law of your God day and night, may likewise be the first to inscribe your names in the list of the Bible Society, the first to present their donations or annual subscriptions, each according to his ability and inclination.”

To these it may be added, that the Catholic Metropolitan, and Archbishop of Mogileff, a venerable Prelate of more than eighty years of age, closed a pastoral epistle, addressed to his clergy and their flocks, at the end of the year 1814, in these striking and memorable terms:

“ I, by this epistle, give intimation to my flock, concerning the Bible Institution in Russia, and conclude with the following words of St. Paul: *I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth.* ”

From the laity, and from heathen tribes, numerous testimonies to a similar effect might be produced: the following must suffice.

A *Counsellor of State*, upon hearing what had taken place at St. Petersburg, says: “ Led by the first impulse of my heart, I prostrated myself to the ground before Him who was, and still continues to be, the Saviour of the world, and offered up my unworthy thanks for the inexhaustible greatness of his sacred love, and for the inestimable benefits showered upon our country, through the means of our beloved monarch.”

A *Peasant*, upon the same intelligence, thus addressed the President: “ Trusting in your magnanimity, I take the liberty of acquainting you, that, though I, am a peasant, I am desirous of subscribing twenty rubles a year to the

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Society, and request to be informed, whether I may become a member thereof, or whether persons of my class are excluded from participating in this salutary work."

A *Pauper* solicited a Bible from the Society, in the following artless and affecting language.

"Even I, a beggar, living in my indigent hut, lame, and advanced in years, and, with my family, supported merely by the charity of the compassionate nobility, have heard, that from the Bible Society which has been established in our beloved country, every individual may benefit by receiving the word of God, though he should not have the means of obtaining it by purchase. May the Almighty God bless those excellent persons who have introduced this salutary Institution!

"I therefore address my humble application to the Russian Bible Society, in the name of our Saviour, to grant me, who am desirous to know the word of God, one copy both of the Old and of the New Testament. Then my poor hut will be richer than those palaces of the great, in which this treasure for our souls is not to be found. To the end of my life I shall continue to send up my prayers and my thanksgivings to the Almighty."

The following "Promissory letter from the Chief of the different Heathen tribes inhabiting the neighbourhood of the Sea of Baikal," will

show how zealously they interested themselves in the object of the Society.

“ I, the undersigned, Chief Sacrificer of various tribes of Buretty, Chamba Lama Danzay Gavan Ishee Jamsuyeff, bind myself herewith, that, beside the donation made for the benefit and increase of the word of God, which is beneficial to all, to pay in future, every year, to the Russian Bible Society the sum of ten rubles, which I offer in all sincerity; this 24th of January, 1814.”

It deserves to be mentioned, that the St. Petersburg Bible Society regarded the testimonies of the poorest inhabitants of the Empire, with a respect not inferior to that with which they welcomed those of the highest and most opulent. They had not imbibed the novel doctrine, novel, however, only in the mouths, and from the pens, of those by whom it has, within the last twelve years been propagated, that the Scriptures are so “ hard to be understood,”\*

\* That the *obscurity* of the Scriptures, as promulged and maintained by *Protestants*, is a *novel* doctrine, we have had the unsuspecting testimony of Father Gandolphy; to which may be added that of the Vicar Apostolic Bishop Milner, who, in a Pastoral Charge to his Clergy in 1813, thus expresses himself:

“ Of late years you know that numerous Societies have been formed, and incredible sums of money raised, throughout the United Kingdom, among Christians of other communions, for the purpose of distributing Bibles gratis to all poor people

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as, without an authorized oral or written interpretation, to be either unintelligible, or productive of error and evil, in the hands of the people. On the contrary, they argue as follows: "The notions respecting the Bible, expressed in the letters to the Society, by various persons, and even by many of the lowest class, who apparently have had no scholastic instruction, prove, in general, that *there is no person, however ignorant, to whom the reading of the word of God is not beneficial, necessary, and salutary; and that no extraordinary education is required to enable us to understand the Bible*: IT IS ONLY NECESSARY TO BE ABLE TO READ, OR EVEN WITH ATTENTION TO HEAR IT READ." There is so near an agreement between

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who are willing to accept of them. In acting thus *they act conformably to the fundamental principles of their religion*, which teach that 'the Bible contains all things necessary for salvation, and that *it is easy to be understood by every person of common sense.*'"

That the opposite doctrine is not *altogether* novel, few Protestants need to be told; but it is hoped that there are not many dignitaries, or even members of that church in which it originated, who would go quite the length of this Catholic Vicar Apostolic in his exposition and defence of it.

"The Tridentine Fathers" (says Bishop Milner) "make no distinction between Bibles in the vulgar tongue, *with notes* and those *without notes*; and *it is evidently impossible to add any notes whatever to the sacred text, which will make it a safe and proper elementary book of instruction for the illiterate poor.*"

these sentiments and those of our learned, orthodox, and judicious Hooker, that the author cannot resist the temptation of adding to the Russian statement one brief passage from the English Ecclesiastic, in which that agreement is almost verbally expressed.

“ Surely, if we perish, it is not the lack of scribes and learned expounders that can be our just excuse. *The word which saveth our souls,* is near us: WE NEED FOR KNOWLEDGE BUT TO READ AND LIVE.”\*

That the sensation excited by the St. Petersburg Bible Society was not a temporary feeling, a meteorous flame, kindled by the love of novelty, and encouraging expectations which were to vanish in disappointment and delusion, has been sufficiently proved by the progressive increase which it has experienced, and continues still to experience, in the number of its supporters, its Branches, and its Biblical operations. It was not without reason, as facts have in part demonstrated, and will hereafter, it is believed, more fully demonstrate, that the Directors of that Society thus strongly expressed themselves at the close of their first Report.

“ This work, the work of the Lord, will not rest here: it will proceed, and the fruit of it will

\* Ecclesiastical Polity, Vol. ii. Book 5.

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be lasting. This is as certain as the truth and immutability of the word of God, the word of eternal life, with which it is the wish of the Bible Society to enlighten the human race by distributing the Holy Scriptures among them."

On the whole, when the origin of the St. Petersburg Bible Society, and the progressive formation of those Branches which have been enumerated, are considered, in connection with the growth which the Institution has since acquired, and which it may, in a manner, be said to be daily acquiring, it must be regarded as the most important of those effects with which God has been pleased to honor the labors of the British and Foreign Bible Society. To this effect the Committee of that Society expressed themselves through their official organ, Prince Galitzin. With their declaration, equally honorable to both Institutions, this account shall be concluded.

"The Committee, while they prostrate themselves before the Almighty Giver of all good, who, with one hand, hath delivered Russia from her outward enemies, and with the other, planted in her bosom an Institution for disseminating more effectually his word, acknowledge with a heartfelt satisfaction the instruments of his holy decrees. THE BRITISH AND FOREIGN BIBLE SOCIETY HAVE ACQUIRED

A SACRED RIGHT TO THE EVERLASTING GRATITUDE OF THE SOCIETY OF ST. PETERSBURG.”\*

To the foregoing enumeration of Societies recently formed in those parts of Europe, between which and the British and Foreign Bible Society some connection had previously existed, is to be added, a similar Institution in the heart of a country, allied indeed to Great Britain by ties of political, religious, and commercial affinity, but, through the influence of French intrigue and domination, arrayed against her, for a series of years, in a most unnatural and ruinous war. Scarcely had the yoke been thrown off, which occasioned the division, than Amsterdam, the

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\* To the above expression of gratitude to the British and Foreign Bible Society, is added, “ a solemn testimony to the indefatigable co-operation of the Rev. John Paterson, in their splendid successes.” This testimony is more particularly stated in the following passage of their First Annual Report.

“ On this occasion it behoves the Committee, to declare to the Assembly at large, the obligations which the Society owes to this worthy Member, who, from the very commencement of the Institution, and during the whole of the year 1813, has spared no pains or care to promote the improvement of its affairs. The duties of receiving and delivering out Bibles from the book warehouse, of writing for them to foreign parts, and conducting the correspondence with the Bible Societies of Great Britain, Stockholm, Abo, and other places, and of managing all the affairs and concerns intrusted to him by the Committee, have been performed with an exemplary zeal, good will, and success, which could be effected by no one but a sincere Christian, who had in view, not earthly, but heavenly objects.”

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capital alluded to, opened a friendly communication with London on the subject of a Bible Society.

This communication originated in the zeal of the Rev. Dr. Mac Intosh, a Minister of the English Reformed Church at Amsterdam. This gentleman, having, in the month of January, 1814, obtained intelligence, *for the first time*, of the existence of such an Institution as the British and Foreign Bible Society, became immediately a liberal contributor to its funds, and spontaneously tendered his services to its Committee, with a view to the promotion of its cause in the United Netherlands. In little more than a month, Dr. Mac Intosh had so far succeeded, in exciting an interest in favor of the object of his wishes, that he was enabled to submit a plan for the establishment of an “English Bible Society,” as preparatory to an Institution upon a broader basis, and of larger comprehension. To this limited and temporary undertaking, in which delicacy and prudence were so judiciously consulted, the Committee of the British and Foreign Bible Society gave their warmest encouragement, by a grant of 500 English Bibles, and 1000 Testaments, and a promise of 500*l.* in the event of the establishment of a National Bible Society for the United Netherlands. Animated by this encouragement, and amply supplied with Reports,

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and other explanatory papers, Dr. Mac Intosh proceeded to diffuse the necessary information, and to organize a Provisional Committee. Things having been sufficiently matured, a meeting was convened on the 23d of March, 1814, in the Consistory Chamber of the English Reformed Church, at Amsterdam, when Dr. Mac Intosh, having been unanimously called to the chair, “the English Bible Society” was formed, under the Patronage of His Royal Highness the Hereditary Prince of Orange, and the Presidency of the Earl of Clancarty, and with the co-operation of one hundred gentlemen of the first respectability, both English and Dutch. The objects of this Society, as described in its constitution, were twofold :

First, to “ascertain and supply the want of the Holy Scriptures in the English language among the indigent Members of *British Churches* in Holland.”

And, secondly, to “use its best endeavours to promote the formation of a *National*, or *Dutch Bible Society*, on the principles of *The British and Foreign Bible Society* of London, viz. to supply the Holy Scriptures, without note or comment, to the poor of all religious sects and denominations in *The United Netherlands*; and also to encourage the circulation of the same in *all nations*.”

The latter of these objects, and to which the

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former was meant to be conducive, did not long remain unaccomplished. In the ensuing month of June, the United Netherlands Bible Society was established at Amsterdam, under the Presidency of Mr. Ro'ell, the Minister of the Interior; and Auxiliaries were afterwards rapidly formed in the surrounding cities; all which are regularly united under one head, and co-operate harmoniously in the prosecution of one common end.

With this fact before him, the reader will peruse with greater interest the following extract, which reports the *immediate* proceedings of the English Bible Society, and conveys the pledge of its *future* and more extended undertakings.

“ This liberal donation” (the grant of English Bibles, &c.) “ will be as acceptable to those for whom it is ultimately designed, as it is honorable to the bountiful donors. It will gladden the hearts of many who were denied the opportunity of procuring the Scriptures in their vernacular tongue, while they possessed the means of paying for them, and who are now destitute of these means, when that opportunity is restored.

“ The Committee of the English Bible Society, at whose disposal the said Bibles and Testaments were placed, immediately forwarded 75 Bibles and 150 Testaments to Rotterdam, and 25 Bibles and 50 Testaments to the Hague, where they were most joyfully received by the

British Clergymen entrusted with their distribution among the poor of their respective flocks. Of your abundance we are daily administering to the indigent Members connected with the English Church in this place; and we shall not fail to supply the scriptural wants of your countrymen in the remaining cities round about Amsterdam, and in all the regions of the United Netherlands beyond the Maas.

“ If circumstances over which they had no control, prevented the inhabitants of this country, till the eleventh hour, from participating in that strife of love, which has animated and united so many associations of Christians in circulating the Holy Scriptures, their exertions, we are confident, will, on that account, be the more zealous and indefatigable; and the period, we hope, is not remote, when, in their labors of love, they will not be a whit behind the very chiefest promoters of Bible Societies. Their labors will be facilitated by the local proximity of England and Holland, and by the constant intercourse which the renewal of their political union has opened between both nations; at the same time, we anticipate the happiest effects from the god-like example, the sage counsel, the liberal bounty, and fervent prayers of the Committee of the British and Foreign Bible Society.”

Having recorded the operations of the different

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Bible Societies on the continent of Europe, which existed previously to the date at which this chapter commences, and traced the formation of such as arose subsequently to that time, it will be necessary to state a few particulars of a miscellaneous description, in order to complete this portion of the Society's History.

The inquiries promoted by the Society's correspondents, having led to the discovery, that the Scriptures were much wanted by the Swedish and German inhabitants of Courland, Livonia, and Esthonia, the Committee did not allow this want to await the event of measures, at that time concerting, for the establishment of Auxiliary Societies, but ordered 300 Swedish Bibles, and 600 Testaments, to be forwarded from Stockholm, and dispatched 1000 German Testaments from their own Depository in London, as an immediate supply for such objects in the Baltic provinces. The terms in which this present was acknowledged by the Reval, the Dorpat, and the Mittau Bible Societies, evinced the seasonableness of the gift, and the excellent spirit of those through whose hands it was to be distributed. The sentiments of all may be considered as expressed in the following extract from the Address of the Dorpatian Society.

“ In the name of our province, we return thanks for the great benefit conferred upon the

same by the British and Foreign Bible Society, in facilitating the dissemination of the Holy Scriptures; and we esteem ourselves highly favored to be employed as instruments in a work the blessed effects of which, in exciting the mind to meditation on spiritual subjects, and promoting Christian sentiments, and Christian morals, will be felt by the remotest posterity."

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The tour of Dr. Brunnmark into Sweden, afforded an opportunity also of investing him with the means of dispensing a portion of the Society's bounty where cases of need, remote from the ordinary tract of notice or inquiry, might come under his observation. This part of his commission Dr. Brunnmark executed, as he did every other, with great judgment, tenderness, and fidelity; and many a village was made glad by the unexpected distribution of Swedish Bibles among its obscure and impoverished inhabitants. Such droppings of mercy are greeted with feelings of which those who are saturated by the streams of divine goodness, have little conception: and, possibly, the acts themselves, and the thanksgiving they excite, are among those oblations with which God is best pleased. What heart can be insensible to the devout pathos contained in the following tribute of gratitude from a pastor and his flock, in a remote corner of Sweden?

"We cannot but notice and adore the ways

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of Providence, in its care of the church. How can we otherwise account for hearts in England being moved to impart zeal, and extend support, to the cause of Jesus, in the North? A Society meet in London for the noble purpose of furthering, at their expense, the dissemination of the Holy Scriptures; and they do not, even in travelling over the map of the world, overlook such an insignificant spot as our dear little Eskilstuna. This has filled our hearts with deep veneration for the gracious ways of Divine Providence.

“ We beg leave to return our warmest and humblest thanks for this most liberal donation: and you may rest assured, that, as long as the Gospel of Christ is held in value in Sweden, there will not be wanting men in Eskilstuna, who, with gratitude and veneration, will remember the noble donors to our Bible fund; for we have it in contemplation, not only to make a proper application of your bounty, but also annually to celebrate the Bible Institution among the members of these congregations.”

Another incident deserving of record, in these miscellaneous transactions, was the distribution of the Scriptures to those who, in different parts of the Continent, had been reduced to extreme distress, by the effects of a sanguinary and devastating war. To the compassion displayed by the British nation in general, for the temporal privations of their fellow Christians, was added,

an equally prompt and compassionate attention to the relief of their spiritual necessities: and it may not be unworthy of observation, that the same individuals were found to take a leading part in the administration of both. The grants made by the British and Foreign Bible Society were liberal, both in their amount, and in the principle of their application. They were directed to every station where war, and its attendant miseries, were known to have prevailed; and included a provision for Catholic as well as for Protestant sufferers.\*

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\* The reader will, perhaps, have been not unfrequently struck with the extraordinary facilities which the Society possessed for carrying into effect its pecuniary as well as its general transactions on the Continent. This may be a proper place to explain, that, for the principal of those facilities, as well as for accommodation in every way in which it could be afforded, the Society is indebted to the liberality and friendship of Messrs. Vandersmissen of Altona. Of their services Mr. Steinkopff has spoken in such just and affectionate terms, that the author will extract them, rather than attempt any eulogium of his own. He must, however, premise, that their conduct, in the case of Mr. Steinkopff, is to be regarded as only a specimen of that which they have maintained towards the British and Foreign Bible Society from the period of its commencement.

“ I found myself in Altona, safely lodged in the house of Messrs. Vandersmissens, and most cordially welcomed by all the members of this excellent family. They know no party; but show Christian love, kindness, and hospitality, to every servant of God—to good men of every denomination. May God pour down upon them his richest blessings, and may his heavenly benediction rest upon them all! They assisted me

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Of those designed for the latter, many were presented to the sick and the wounded in the different hospitals throughout Lusatia, Silesia, Saxony, &c. and some (in the language of the Rev. Dr. Dœring, of Dresden) to “warriors in health, at their own express desire.” The Rev. Dr. Knapp represented the Canstein Institution as scarcely able to execute the orders which it received, so greatly had “the inquiries after the Scriptures” increased; and, in acknowledging the grant for a distribution of copies “among the sufferers by war,” desires, that his “sincerest thanks” may be returned “to the venerable Bible Society—that faithful assistant of truth.” In estimating thus highly the value of the Society’s services, both in this and in other instances, the Rev. Dr. Amon, first Chaplain to the Court of Saxony, coincides with the pious Director of the Canstein Institution. His address to the Foreign Secretary is too important, on every ground, to be omitted.

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with their counsel, their credit, their mercantile knowledge and experience, and their warmest recommendations to the many friends and connections which they have in almost every part of the Continent.” *Letters, &c.* p. 29.

Advantage may also be taken of this reference, to express how much the Society has been indebted to the Rev. Dr. Schwabe, Minister of the German Lutheran Church in Goodman’s Fields, for supplying the place of Mr. Steinkopff, during the absence of the latter, as well as for many other services, both literary and general.

“ You have rendered an important service to Germany in general, and to Saxony in particular, by directing the attention of the British and Foreign Bible Society to the decline of the religious spirit in Germany, and by procuring for us those valuable presents of Bibles, a considerable number of which I have distributed. I clearly perceived from this, the just and comprehensive view which that noble Society had taken of the miseries and desolations of our times; you fix your eye on the primary cause of all our misfortunes, and point out to us the heavenly power of that Divine Revelation which alone can support, comfort, cheer, and bless us. May the blessing of God rest upon you and all our English friends.” \*

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An equally favorable reception was given by various Catholics to the copies furnished for their use from the Catholic depositories at Ratisbon and Marburg. In acknowledging this act

\* The Foreign Secretary, as well as the British and Foreign Bible Society, may find, in these testimonies from the Director of the Canstein Institution, and the Saxon Court Chaplain, some compensation for the attack made upon their credit by the English Divinity Professor.

“ To speak of *Germany* as wanting Bibles, which the Foreign Secretary himself has *hitherto done*; of *Germany*, which had printed the Scriptures in Hebrew, in Greek, in Latin, and in German, before England had printed them even in *English*: of *Germany*, the cradle of the Reformation, the birth-place of Luther, whose translation was partly transferred

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of kindness, a distinguished Clergyman of that communion describes the effect of the Scriptures in the following terms :

“ The Lord is performing wonderful things in our parts. He illumines the blind, opens the ears of the deaf, quickens one after another, who formerly was dead in trespasses and sins : in a word, he doeth all things well.” “ Present” (he adds) “ our kindest salutations to all friends of Christ, who seek and find in him all things : and recommend us, who stand in constant need of divine support and assistance, to the fraternal remembrance of all who feel deeply interested in the enlargement of the kingdom of God upon earth. Let them fervently intercede for us, that a wide and effectual door may be opened among us for the preaching of the glorious saving Gospel of Christ ; and that the enemy may be restrained, who threatens and impedes us on every side. But he will not

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into our own ; of *Germany*, where the *Caustein Bible Institution*, established a century ago, can multiply copies by thousands, and tens of thousands ; of *Germany*, where every bookseller can furnish German Bibles to any amount at a price inferior to *fourteen English pence* ; to speak of such a country as wanting Bibles, is more than could have been expected, even from the zeal of our present advocates.”

*Marsh's Inquiry*, &c. p. 42.

See also p. 199 of this vol.

succeed: no, our Lord will magnify himself; so that his name shall be blessed in every part of the habitable globe.”

From this statement, to which might be added others of a similar description, it will appear, that the object of the British and Foreign Bible Society continued to gain ground among the members of the Roman Catholic church in different parts of Germany, and that a growing disposition was manifested on the part of many, both of the clergy and the laity, to unite with their Protestant brethren in the kindest and most effectual co-operation. On this subject much has been said in different parts of this work; and the author considers it of such importance to the unity of Christendom, and the general diffusion of divine truth, that he gladly avails himself of every fair opportunity to bring it into view. The reader has had before him the liberal and enlightened sentiments of the Catholic Metropolitan of Russia, and of the Bishop of Podolsk. Of these the counterpart is to be found in the public declarations of those German Catholics from whose writings so many quotations have already been made. Two additional extracts from this latter source of information, shall terminate our account of the Society's affairs on the European continent.

“Your Bible Society in London” (exclaims

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the Regent of the Catholic College at Ratisbon) “ is a wonderful phenomenon in the approaching crisis of our times, in which so many of our learned men no longer acknowledge the authenticity and historical accuracy of our sacred books. Infidelity boasts of a complete triumph; and yet must behold, at the same time, the Holy Scriptures exalted and spread throughout Europe, and from thence over the whole habitable globe, in a most miraculous manner. Great and powerful is our Lord at the right hand of the Father, and all his enemies must be put under his feet. May God strengthen you in your labors, and cause your confidence in his power and love never to abate!”

The Catholic Professor of Divinity at Marburg writes as follows :

“ From every quarter into which I sent the New Testaments, I receive pleasing information of the moral and religious improvement the people derive from it, and of the consolation it affords them under the pressure of these eventful times. Much, indeed, of this I myself saw in the neighbourhood where I formerly officiated. At the preaching of my farewell sermon, Protestants, Catholics, and even many Jews, were present; their expressions of gratitude for the New Testament became loud; and still more fervent were my thanks to the Lord for this

undeserved mercy. Let the sincerest thanks be ascribed to our God and Redeemer, for choosing you, my dear brethren in Christ, as instruments in his hands, to promote his cause, and to bring forth such fruits of spiritual union, by your extensive dissemination of the Bible. Amen, Lord Jesus! continue to prosper this grand work, and to crown it with thy richest blessing; preserve the spirit of active charity and benevolence in thy faithful worshippers; cause them to promote, by their gifts of charity, thy glory and their own happiness, until that day in which "they shall rejoice, bringing their sheaves with them."

In the East, the Societies established at Calcutta, and Colombo, prosecuted, with the best mutual understanding, the object which, in alliance with the British and Foreign Bible Society, they had pledged themselves, by all means in their power, to promote. The Calcutta Society, at the expiration of their second year, (on February 21, 1813,) were able to report a train of operations judiciously concerted, and in a great measure carried into actual execution. Constituted expressly with a view to provide, in the first instance, for the four classes of native Christians in India; viz. the Portuguese, the Tamul, the Cingalese, and the Malabar, they directed their efforts, with great judgment and perseverance, to the attainment of this primary end.

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For the first of these classes preparation had been made, by a large investment of Portuguese Testaments, sent out, through various channels, by the British and Foreign Bible Society; and from that stock, which progressively accumulated, the Calcutta Bible Society took the necessary measures to have supplies distributed, with all practicable care, not only in Calcutta and its immediate vicinity, but in many of the stations in the interior of the country, and also at the two Presidencies of Madras and Bombay. "Sufficient time had not elapsed" when the Committee made their report, "to admit of their hearing how these donations had been accepted in the remote stations; but it appeared, from those who had been the distributors of the Society's bounty in Calcutta, that the present had been always thankfully received, and, in some cases, with tears of joy."

To the provision designed for the Tamul Christians, an obstruction had been occasioned, by that calamitous destruction of the printing house at Serampore. Notwithstanding, however, that impropitious event, an event which threatened so serious an interruption to the general plans of the Calcutta Society, the printing of the Tamul Testament was resumed, and pursued with such alacrity and astonishing industry, that the whole impression of 5000 copies was completed, and placed at the disposal of the Calcutta Society,

considerably within the period originally assigned. This conduct, on the part of the Serampore Missionaries, demanded an honorable memorial; and it is recorded in the Annals of the Calcutta Society, with the admiration and the gratitude which it deserves.

In concerting their plan for printing the Cingalese Testament; the Calcutta Society had been materially guided by information and advice from the First Chaplain and Superintendant of the Schools in the Island of Ceylon, the Hon. and Rev. Mr. Twisleton; and their determination was to print 5000 copies of the New Testament, for the use of the Cingalese Christians, it having been ascertained, that there were scarcely twenty copies of it existing among a Christian population of nearly 200,000 souls. Before, however, this edition could be put to press, intelligence reached Calcutta, that a Bible Society had been formed at Colombo; and a correspondence ensued between the Secretaries of the two Institutions, which ended in a reduction of the proposed edition from 5000 to 2000 copies. The ground upon which this reduction was made, will be explained when we come to treat of the proceedings of the Colombo Society; in the mean time, it will be proper to state, that the Calcutta Society used such laudable diligence, in expediting the work, as to be able, before their second Anniversary, to announce the Gospel of St. Matthew as finished,

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and ready for transmission. This information was cordially greeted by the Secretaries of the Colombo Society, who, in a letter dated April 13, 1813, says, "The printed copy of St. Matthew, in Cingalese, will be most welcome, and your intelligence, announcing its speedy arrival, gives much pleasure;" adding, "We are extremely in want of a supply of the Scriptures in the language of the country, for the use of those Christians whose profession of Christianity can be little more than nominal, while they are debarred from the great means of instruction and improvement."

In the Malayalim Scriptures, designed for the use of the Malabar Christians, equal progress was not made, the difficulty of obtaining a correct and acceptable version being found to be much greater than had at first been apprehended. But the most serious obstacle to this part of the Society's plan, arose from the want of ecclesiastical authority for the distribution of the Scriptures among the Malabar Roman Catholics. The consent and influence of His Excellency the Archbishop of Goa, required to be obtained, before the Scriptures could become current among the people under his charge; and as an application to that Prelate had not received a reply,\* the plan of attempting a version

\* The reply was unfavorable, see vol. I. p. 120, *note*.

adopted for general use, was necessarily ad-  
 journed. In the mean time, the 500 copies of  
 the Malayalim Gospels, printed at Bombay, were  
 consigned to a judicious correspondent, for dis-  
 tribution in the Syrian churches; and Timapah  
 Villay, who had been employed in revising and  
 correcting them, and who had been invited to  
 Bengal, to prepare a new version, was, in the  
 suspended state of that undertaking, placed at  
 Madras, under the direction of the Rev. Mr.  
 Thompson. From what has since occurred,  
 there is room to hope that a correct version  
 will be eventually obtained; and it is, in the  
 mean time, a gratification to know, upon good  
 authority, that the parts already in circula-  
 tion,\* are not deformed by any material errors.  
 The conclusion, with regard to the transactions  
 of the Calcutta Auxiliary Bible Society, down  
 to the close of its second year—the period  
 with which our account will terminate—is, that

\* That their circulation has not been ineffectual, will appear  
 from the following fact, related by the Rev. Mr. Thompson.

“A Nayr, of Travancore, even reproached one of our Zillah  
 Judges on the coast, for not giving them our Scriptures. The  
 Judge had been reading to him some passages from the Malay-  
 alim Gospel; when on his stopping, the man, full of admiration  
 of its divine sentiments, rather abruptly addressed him, ‘What,  
 Sir, and are these indeed your Shasters? Why, why have you  
 not given them to us? We have not kept back ours from you;  
 why have not you given us yours?’”

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the progress made, though not uniform in all the objects to which it refers, was, on the whole, calculated to afford satisfaction. "Of the four classes of native Christians, with a special view to whom the Society was originally formed, a bountiful provision had been made for three, the whole of which would be speedily in circulation. Every practicable effort was also making in behalf of the remaining class of Christians, who would, in the mean time, be furnished with a small temporary supply, which will be received by them with the most heart-felt joy, and prove a welcome relief to their necessities."

Of the Corresponding Committee, little further can be said, than that they continued to pursue the different objects, to which their attention had for a long time been directed, with unremitting zeal and perseverance. Independently of those purposes, the accomplishment of which forms the great object of their appointment, they have served as a useful medium of communication between the Calcutta Society, and the Missionaries at Serampore, and have thereby promoted, in no slight degree, the success of the general cause.

It falls in also with this part of our narrative, to mention, that the effect of the Scriptures upon the natives, had begun to be very pleasingly and decisively manifested. Evidence appeared of

numerous conversions\* having taken place, without the intervention of any other means than the uncommented and unexpounded text of the Holy Scriptures. These gratifying instances encouraged the British and Foreign Bible Society to proceed in its career, by justifying the belief upon which it has uniformly acted, that “the word of God” would prove to be “quick and powerful,” and the instrument of “turning many from darkness to light, and from the power of Satan unto God.”†

\* Dr. Carey speaks of the Missionaries at Serampore being indebted for two of their “most active and useful native preachers,” as well as several other brethren, “to a New Testament left at a shop; and for two other members of their body, to the impression made “by reading an English Testament.” But a still more extraordinary fact was, that, early in 1813, several Brahmins and persons of high cast, not many miles from Serampore, “obtained the knowledge of the truth, and met for Christian worship on the Lord’s day, before they had any intercourse with the Missionaries, *simply by reading the Scriptures.* “These” (adds Dr. Carey) “were soon afterwards baptized, and reported, that, by the same means, as many as a hundred of their neighbours were convinced of the truth of the Christian religion, and were kept back from professing it, only by the fear of losing cast, and its consequences.”

† The reader will be pleased to see a confirmation of this sentiment, from the vigorous pen of the late able and learned Bishop Horsley.

“I will not scruple to assert, that the most illiterate Christian, if he can but read his English Bible, and will take pains to read it in this manner, (comparing parallel passages,) will not only attain all that practical knowledge which is necessary to his salvation, but, by God’s blessing, he will become learned in every thing relating to his religion, in such degree, that he

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The affairs of the Colombo Auxiliary Bible Society next claim our notice; and they are intitled to great respect, not more from the importance of the objects to which they refer, than from the prudence, union, and diligence, with which they are conducted.

Having in a very discreet manner provided for the distribution of the English, Dutch, and Portuguese Scriptures, placed at their disposal by the British and Foreign Bible Society, the Colombo Committee turned their attention, without delay, to the native Christian inhabitants of the island. As a preparatory step to the circulation of the Scriptures among them, it was deemed expedient to ascertain, in the first place, the number of Christians in Ceylon, and the languages most familiar to them. Application was therefore made to the Hon. and Rev. Mr. Twisleton and to the Superior of the Roman Catholics, for separate returns of the Protestant and Catholic population. From the lists received, it appeared, that the native Protestants were about 150,000, and the Catholics about 50,000; of which, the great majority speak Cingalese, and the rest Malabar, or Tamul. Many were reported to use

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will not be liable to be misled, either by the refined arguments, or by the false assertions of those who endeavour to ingraft their own opinion upon the oracles of God."

*Nine Sermons on the Resurrection, &c. p. 227.*

the corrupt Portuguese, so common over all the coast of India; but few were able to understand a book written in good Portuguese.

This information being obtained, the next step taken, was, to inquire whether the Scriptures were procurable in the native languages; when it was discovered, that scarcely a single copy in the Cingalese and Tamul languages was to be purchased in any part of the island. It was therefore determined, that the first efforts of the Society should be directed towards remedying a portion of this evil, by a new edition of the New Testament in Cingalese. Before the institution of this Society, the Calcutta Auxiliary Bible Society had, as has been related, offered to print, for the island of Ceylon, 5000 copies of the Cingalese Testament; and a corrector had been sent to Calcutta, by the Hon. and Rev. Mr. Twisleton, to superintend the press. When these proceedings were made known to the Colombo Society, soon after its formation, a resolution was passed, that the edition should be printed from the old text, corrected by a Committee of translators, lately appointed under the superintendance of that distinguished Cingalese scholar, William Tolfrey, Esq. But, upon a minute inspection of the Gospel of St. Matthew, already corrected by the principal schoolmaster in Colombo, Mr. Armour, the old version was found so extremely faulty, and so much time appeared requisite to correct its nu-

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merous errors, that it was determined to reprint the old text, without any alterations whatsoever, and to go on, in the mean while, with all possible dispatch, in preparing a new version for the press. These considerations produced the reductions before mentioned, in the number proposed to have been printed at Calcutta, from 5000 to 2000, and the immediate purchase of a fount of Cingalese types from the Missionaries at Serampore, in order that the new version, when completed, might be printed in that place without any inconvenient delay.

To this new version of the Testament in the Cingalese was also added a translation of the same into the Pali language. In this latter Mr. Tolfrey was assisted by two learned Priests of Buddhou; and the readiness with which these idolatrous Priests contributed their assistance towards the translation of the Scriptures into their native language, was properly remarked by the Colombo Society as a gratifying proof of the facilities attending the propagation of the Gospel in Ceylon. It deserves attention, that the progress of the Cingalese and Pali translations was greatly promoted by the aid of Dr. Carey's Sanscrit and Bengalee versions of the New Testament: and Mr. Tolfrey asserted, that such were the difficulties of rendering the true meaning of the Scriptures into the imperfect and uncultivated language of Ceylon, that, with-

out the assistance referred to, the work could not have been satisfactorily completed.

While the Colombo Society were thus occupied in preparing versions of the Scriptures for distribution, and also in procuring information for the direction and guidance of their future measures, "they observed, with deep regret, that the Cingalese Christians, in consequence of being long debarred from access to the Scriptures, and scantily provided with religious teachers, had become so deplorably ignorant of the fundamental doctrines of Christianity, that it was to be feared their wants could not be duly supplied without the further assistance of some explanatory instructors." But "beside the religious and moral improvement of these professed Christians, besides this species of conversion from nominal to real Christianity," the Colombo Society thought they had "a right to look forward to a conversion of the Mahommedan and Heathen inhabitants of the island, who still compose by far the largest part of the population." They, therefore, felt it "an imperative duty, to exert their utmost efforts to enlighten the minds of so many hundred thousand of their fellow-creatures, to open their eyes to the delusions by which they have been for so many ages led astray, and to bring them together, under the blessing of Divine Providence, into the Church of Christ."

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The Colombo Bible Society, taking into consideration these peculiar circumstances of their situation, and judging, that to circulate among the natives familiar treatises upon religious subjects in the vernacular languages of the island, would essentially promote the grand object of their Institution, clearly perceived, that they had no alternative but, either to form a new Society for this separate purpose, or to associate it with that of the Bible Society, under the same general patronage and direction. Every thing in their situation pointed to the latter, as the only practicable course; and, the Evangelical Society at Stockholm, furnishing them with both a precedent and a model, they determined to follow its example. The Colombo Society was accordingly extended so as to comprehend this secondary object; care being taken, by a special enactment in the revised constitution, that the tracts should be produced from a separate fund; and that, both the income and expenditure of this branch of the Institution should appear before the public, in a separate account.

It is but justice to the Colombo Society, to add, that their conduct in this delicate transaction was characterized throughout by a scrupulous anxiety to maintain inviolate the principle which unites them with the British and Foreign Bible Society: and the importance they attach to the *exclusive* object of that union, will suffi-

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ciently appear from the conclusion of their Report.

“The Committee cannot conclude their Report, without a formal declaration of their unanimous resolution, that no subsidiary measures shall ever be permitted to obstruct or retard the completion of their grand and primary design, *the publication of the Holy Scriptures.*”

To instruct the sincere believer in the duties of his profession, to convert the nominal Christian into a faithful disciple of the Gospel, and to reclaim the deluded victim of idolatrous superstition, are the great objects of this Society.

The free circulation of that book in which life and immortality were brought to light, is the chief means upon which they rely; and they look with devout confidence to the blessing of Providence, for the accomplishment and completion of their design.”

To these details, relative to the Eastern Bible Societies, with which the reader is familiar, may now be added the gratifying statement of a new Society added to their number, and such particulars concerning its formation, as will show under what auspices it was established, and what promise it affords of active and beneficial co-operation.

It had long been an object with some respectable members of the Presidency at Bombay, to associate on the principle adopted at

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Calcutta, and to take a public and decided part in co-operating with the designs of the British and Foreign Bible Society. From the accomplishment of this object they were prevented by an opposition too obstinate to be convinced, and too strong to be overruled. Such were the circumstances at Bombay when the Right Honorable Sir Evan Nepean, Bart. arrived at the Presidency, and took upon himself the Government to which he had been appointed. A member of the British and Foreign Bible Society almost from its commencement, a Vice-President of it from the year 1807, and familiarised, by a personal attendance at its Committees, with the plans and advantages of the Institution—Sir Evan Nepean carried with him an enlightened conviction of its general excellence, and of its peculiar suitableness to the wants and the prejudices of British India. The arrival of such a Governor, and the manifestation of his sentiments, removed every obstacle which had previously existed; and on the 13th of June, 1813, the projected Society was formed in the Vestry Room of St. James's Church, (W. T. Money, Esq. one of the most zealous friends of the measures, being in the chair,) under the designation of “the Bombay Auxiliary Bible Society.” The Establishment was countenanced by the Recorder, the principal Members of the Council, and some of the most respectable Gen-

tlements of the Presidency; and the language in which they expressed both their views and their design was particularly liberal and satisfactory. This will appear from the following resolutions.

“ 1. That this Meeting, viewing with sentiments of admiration and gratitude, the successful labors of the British and Foreign Bible Society, established in London, for the benevolent purpose of diffusing the light of the Gospel among the uninstructed nations of the earth; and encouraged by the zealous exertions of the Calcutta Auxiliary Society, in the same sacred cause, are desirous of contributing their aid in the promotion of an object of such vital importance to the interests of Christianity, and the welfare of mankind.

“ 2. That in pursuance of this Resolution, this Meeting do now form themselves into a Society, to be entitled, THE BOMBAY AUXILIARY BIBLE SOCIETY, the objects of which shall be to promote the circulation of the Holy Scriptures, and especially to supply the demands of the native Christians on the western side of the peninsula of India.”

Upon the establishment of the Society, His Excellency Sir Evan Nepean presented it with 1000 rupees. This example was followed with a degree of liberality, which induced the Secretary to say, that “ the grand project for which such exertions were made, promised to fulfil the

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laudable objects of its institution:" adding, with much propriety, " indeed a work of such vast importance as the promulgation of the glorious truths of Christianity throughout the East, cannot but be supported and patronized by every true Christian, to whatever particular sect or denomination he may belong."

One of the first steps taken by the Bombay Society was, to communicate the intelligence of its formation and its views, to the Calcutta Society, and to invite a correspondence, " by which" (in the words of the Secretary) " the mutual object of both Societies might be more effectually promoted, and the knowledge of divine truth successfully disseminated among our Indian brethren." The Calcutta Society very cheerfully accepted the challenge; and consigned to the direction of their new associate such objects as, regarding the western coast of India, fell more properly under its administration.

In fact, the establishment of an Auxiliary Society at Bombay, was an event to which the Calcutta Society had looked forward from the period at which it became known, that Sir Evan Nepean was appointed to the government of that Presidency: and the following extract from their congratulatory letter to his Excellency, on his arrival at Bombay, will show how decidedly they reckoned on his friendship in the promotion of this object.

“ The Committee rejoice that India should possess in you so distinguished a Patron of that benevolent system whose object is to dispense the word of life in its purest form to mankind: and while the Committee witness the happy effects of the beneficence of the British and Foreign Bible Society, flowing around them in these eastern channels, they cannot reflect without gratitude, that you, Sir, have individually co-operated in so extensive a diffusion of it.”

On the whole, when we consider the advantage derived to the general cause by the accession of this last Auxiliary, we may justly adopt the language used by the Calcutta Society, when speaking of its new associates at Colombo and Mauritius, and give it an extended application.

“ It is scarcely possible to contemplate the probable effects of all these charities, in the diffusion of knowledge, virtue, and happiness, and thus promoting the best interests of our fellow-Christians, without the liveliest emotions of joy. And when the Committee see the Institution diffusing its own energies around, and observe that similar Associations have been formed in other settlements, they rejoice in the opening prospect of usefulness, and derive from it strong encouragement to perseverance. They believe that, as the spirit which suggests such a charity is its own reward, so it carries with it its own authoritative evidence, that it is in its nature permanent

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and progressive; not the temporary and evanescent expression of an undefined zeal, but arising out of solid and unchangeable principles, gathering strength by exercise, and containing in itself the germ of incalculable blessings both on the distributors and on the receivers of its bounty."

It remains only, before taking leave of the East, to give an account of an undertaking, which had, for a considerable time, been going forward at Canton, with a view to the introduction of the Scriptures into China, and which had now attained considerable maturity and importance.

In the month of May, 1807, the Rev. Robert Morrison, having studied in England the rudiments of the Chinese language, proceeded to Canton, under the patronage and at the expense of the London Missionary Society, in order to qualify himself for translating the Scriptures into the language of China. Mr. Morrison pursued his studies at Canton with such success, and conducted himself with so much propriety, as to gain the confidence of the English Factory in that Settlement, and to be employed, during the absence of Sir George Staunton, and with that learned Baronet's entire approbation,\* as the medium of intercourse with the natives.

\* Sir George Staunton, in a speech at the formation of the North West London Auxiliary Society, bore the following testimony to Mr. Morrison and his work.

"I have the pleasure to state, that even in the remote and

In the year 1812, the Committee of the British and Foreign Bible Society became first acquainted with Mr. Morrison's design of translating the Scriptures into the Chinese; and although at that time contributing to a similar work by the Rev. Joshua Marshman, at Serampore, yet, desirous of encouraging all exertions to cultivate a field in which the harvest is so great, and the laborers are so few, and perfectly satisfied with the testimonials of Mr. Morrison's character and proficiency in the language, they voted the sum of 500*l.* in aid of his undertaking. This vote they renewed in the ensuing year, on the receipt of a copy of the Gospel of St. Luke, the first fruits of Mr. Morrison's labors. A sum equal to both has since been granted, upon information that the translation of the entire New Testament was completed, and that 2000 copies had passed through the press in the month of January, 1814. An associate of Mr. Morrison, the Rev. William Milne, has distributed a multitude

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heathen empire of China, a considerable prospect at present exists, of the people being put in possession of the Bible. Mr. Morrison, a gentleman now residing in that country, and well versed in the language, has already translated a large portion of the New Testament into Chinese, and continues indefatigable in the prosecution of his important undertaking, of giving an entire version of the Scriptures in that most difficult language."

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of copies with great success, particularly in the Island of Java, where they are well received, and perused, in some cases, with inconceivable earnestness and joy.

It is a remarkable fact, and may supply matter for serious and delightful reflection, that two individuals, possessing no other advantages than the gifts which God had bestowed on them, and the pious resolution with which himself had inspired them, should emigrate from their native country, and almost simultaneously, and even emulously, produce the first complete translations\* ever made of the Christian Scriptures, into a language spoken by more than 300 millions of people, living, and likely, but for such enterprises, still to live, in utter ignorance of the only true God, and Jesus Christ, whom he has sent. †

\* Dr. Marshman has finished the translation of the New Testament, and half the Old. Add to which, that with the help of his brethren at Serampore, he has invented moveable metal types, by which the Chinese Scriptures will be printed with wonderful neatness, expedition, and cheapness.

† The London Missionary Society, when contemplating Mr. Morrison's future undertaking, observe, that, "though the same laudable enterprise is attempting at the College of Fort William, in Bengal, yet the production of a good and satisfactory translation will, perhaps, be better effected by the labors of different scholars, and in different places, than by their joint effects in the same situation." (Report for 1807.) The British and Foreign Bible Society considered the undertaking in the same light; and the members of both Societies will have pleasure in seeing, from the following candid and sensible observa-

In Africa, which comes next under our consideration, not a little was done—wherever it was practicable to do any thing—in promotion of the Society's object. Regarding the Mauritian Bible Society as properly African, (though the Calcutta Society chuses to number it among its Asiatic allies,) this is the place to observe, that the measures which it had commenced, (and of which an account was given in the last chapter,) continued to be carried on with steady perseverance. The appointment of Sir Robert Barclay, Bart. to a considerable office in the island, gave him an opportunity of testifying his zeal for the cause of the British and Foreign Bible Society, by tendering his services, as far as they could be made

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tions of Dr. Marshman, to whom the honor of precedency in Chinese translation belongs, the propriety of their judgment confirmed.

“The importance of presenting the word of life, faithfully and perspicuously expressed, to two or three hundred millions of perishing sinners, when I duly realize it, removes all thoughts of the labor, and causes me to feel a joy I cannot describe. And I cannot but view it as a part of divine wisdom, to put it into the hearts of two persons, laboring independently of each other, (Mr. Morrison and myself,) thus to care for the translation of the Sacred Scriptures into a language so peculiar in its nature, and understood by such multitudes of men. Should we have wisdom given us rightly to profit by each other's labors, I suppose that the translation of the Scriptures will be brought to as great perfection in twenty years, as they might have been in the hand of one alone in the space of fifty.”

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available, in the department which he was about to fill. It is due to Sir Robert Barclay, to say, that, on his arrival at Port Louis, he very honorably redeemed the pledge which he had given in London. A meeting of the Mauritius Bible Society was soon after convened, for the purpose of receiving Sir Robert's communications; and such a declaration was made, on the part of the Governor, and other persons of condition, as authorizes the hope, that effective steps will be taken, in due time, to promote a general acquaintance with the Holy Scriptures among the population of Mauritius, Bourbon, and the dependencies.

In the mean time, a new auxiliary made its appearance in Insular Africa, under the designation of "the St. Helena Auxiliary Bible Society." From the zeal and liberality\* manifested by this Society, in the infancy of its establishment, there is reason to hope, that it will prove an active coadjutor in forwarding the designs of the Parent Institution.

On the continent of Africa the work proceeded; slowly indeed, as, from the circumstances of the natives, must long be the case, but not without occasional indications of favorable and promising effects. The fact which occurred this year, in the casual dispersion of

\* This Society remitted, shortly after its formation, 160*l.* to the funds of the Parent Society.

twelve Arabic Bibles among the Mahommedan natives, in consequence of the shipwreck of a Missionary, has been anticipated.\* It may not, however, be amiss to recall to the reader's attention the proof afforded, by the unwillingness of the natives to part with the Bibles, at however high a price, of the disposition among the Africans to peruse the Scriptures in the language of the Koran. In further confirmation of this statement, it may be observed, that, on an Arabic Bible being presented by another Church Missionary, on a subsequent occasion, the King expressed himself "very glad to have such a good book in his possession, and that to the first strangers who visited him, he recommended this 'white man's book.'" "Some time afterwards," (adds the Missionary who relates the fact,) "I went to see the King, and saw about twenty Mahommedans sitting together in deep conversation, and an aged Mahommedan teacher in the midst of them, reading the Bible; he visited me, and begged for a Bible. I was very glad to put that invaluable book into his hands. He is pretty well acquainted with the New Testament, and likes to converse on the subjects contained in it. With great thankfulness he accepted the Bible, and said, 'When I come home, I shall read this book to all my people.'"

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\* See Vol. I. p. 308.

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The Dutch and German Scriptures, previously sent out to the Cape, had been judiciously and very acceptably distributed by individuals connected with the different religious congregations, both in Cape Town,\* and in various parts of South Africa. In the mean time, an Institution was formed, to which the exertions of the Society's friends and correspondents very greatly contributed, under the designation of "the Bible and School Commission," having the double object, of promoting education, and the dispersion of the Scriptures. In prosecution of this latter object, its regulations prescribe, that it shall purchase equally from the British and Foreign Bible Society, and the Society for Promoting Christian Knowledge.

The principle recognized by the Bible and School Commission, so far as it stands related to the subject of this History, is, the acknowledgment of the Scriptures as "the depositaries of truth, and as necessary to be placed in the

\* The following circumstance is too honorable to the parties themselves, and to the religious character of their native country, to be omitted.

"Copies" (of the Scriptures) "have also been gratefully received by the military in Cape Town, particularly by the 93d Regiment of Highlanders, who desired their thanks might be presented to your Committee, and insisted upon paying the cost prices of the Bibles and Testaments, in order to avoid putting the Society to expense."

*Tenth Report, p. 23.*

hands of every Christian." An exposition of its principles and its plan appeared in the Gazette of the Cape of Good Hope, on the 10th of July, 1813. In that exposition, the principle already stated is distinctly avowed; a just tribute of commendation is bestowed on "those endeavours which had been made in Great Britain, through a union of several nations in Europe, Asia, and America," to accomplish this end; an assertion is made, that "several Christian families in the Colony for which this Establishment is formed, are without Bibles;" and it is added, that "it shall be the object of the Bible Commission, to ascertain, where, by whom, and in what language, the Bible is wanted in the Settlement, with a view to the requisite number being procured and distributed, either gratuitously or at a reduced price."

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Considering the Bible and School Commission as possessing, in this respect, a connection with the British and Foreign Bible Society; and both constituted and disposed to co-operate in the promotion of its object, the author cannot refuse to the following enlightened observations of General Sir John Cradock, its Patron, a place in this record.

"The two great pursuits that seem universally, in the present day, to occupy the attention of that portion of the civilized world which is not actually engaged in war, or involved in its mourn-

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ful consequences, are, the more extensive circulation of the Holy Scriptures, and the solid establishment of such a system of education as will enable the people to reach and behold the divine light contained in those sacred writings. All that will inspire benevolence, charity, and peace, among men, all that will promote good order in Society, all that will make the faithful subject, as well as the useful and amiable individual; in fine, all that will crush vice, and rear up virtue, that will secure happiness in this life, and afford the best hope of heaven in the world to come, are to be found therein. Therefore, the good, the wise, and the philanthropic part of mankind, have now devoted themselves to the plain and practical consideration of such measures as will secure the great effect in view,—the study of the Scriptures. Education alone can accomplish it: for, unless a due proportion of education, by the operation and authority of Government, prevail in a country, throughout all classes of its inhabitants, every reflecting man will deem it in vain, and a waste of good intention and generous spirit, to expect that the distribution of the Bible can produce that expanded knowledge of sacred truth, which, in the comprehensive and undistinguishing view of humanity, should be the lot of all. An appeal, therefore, is now made to the whole of the inhabitants of this great Colony, to establish a

system of education that will give the required understanding of the Scriptures, and at the same time lay the foundation, among the humbler ranks, of civilized, moral, and industrious life.”

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In adverting to the American Societies, our attention is naturally called, in the first instance, to that which took the lead in this work of beneficence, and which has been instrumental in giving birth to many other Institutions, established on the same principle, in different States of the American Confederation.

The exertions of the Philadelphia Bible Society continued to be manifested, not only in large issues of the Holy Scriptures, but also in prudent measures for increasing its own funds, by seasonable aids to kindred Bible Societies of inferior means, and by encouragement to the formation of new ones, where none had been established.

Much was added to its influence, and not a little to its resources, by the establishment and success of a Female Bible Society. This interesting Auxiliary, the professed object of which was, “to distribute gratuitously the Holy Bible, without note or comment; and, as occasion should present, to assist the efforts of the Parent Society established in that city,” was formed at Philadelphia, on the 16th of March, 1814. As soon as the plan was made known, ladies of all Christian denominations came for-

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ward to promote it; and within the first week it acquired five hundred subscribers. The counsel and assistance of the Bishop, the Clergy, and distinguished members of the Philadelphia Bible Society, were liberally afforded to this deserving Institution; and the direction of female efforts to this sacred and benevolent object, received from all parties the warmest approbation and support.

Similar activity, zeal, and success, appear to have characterized the operations of the other Societies also, within the American States, as far as the documents, so sparingly furnished during the war, and but partially supplied since its termination, will enable us to judge. The Massachusetts and the New York Bible Societies confirmed, by fresh testimonies, the opinion they had already so strongly promulged, of the necessity and the seasonableness of Bible Societies. To this purport are the following passages, selected from their Reports.

“ A gentleman from Maine states, ‘ The Bibles sent into this region have met with a grateful reception. I myself have heard families express their thankfulness to the Massachusetts Bible Society; and I have good evidence, that, after living for years without a Bible, it has become a family book, and is read with a great degree of attention.’ Another writes, ‘ Perhaps no other present so uniformly excites undissembled joy

and gratitude, as that of the Bible. Many, who seemed unable to express the gratitude they felt, have said, ‘ Thank the Bible Society.’

“ There is a great need of Bibles. To those who have been accustomed to see the Bible from their infancy, and have considered it an essential part of a domestic Establishment, this fact may appear doubtful. But nothing can be better supported. There is now a great number of families in this country, which have no Bibles, or only defaced and imperfect copies. Your Committee have again and again received letters from Ministers, expressing their surprise at the number of families in their parishes, in which this want exists. They have heard of many settlements in Maine, in which only one or two Bibles could be found. An intelligent Missionary in Rhode Island thus writes: ‘ The 150 Bibles which the Society were pleased to commit to me, were not sufficient to supply half of the destitute families in the towns in which I distributed them. They were like a partial shower, passing through a widely-extended country, withered and parched with drought.’”\*

“ The opportunities for gratuitous distribution of the Scriptures are increasing with the increased sense of their importance, produced by their being more extensively circulated and

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\* Third Report of the Massachusetts Bible Society.

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read. Besides the wants of the destitute in our immediate vicinity, those of our adopted fellow-citizens to the southward and of the adjacent regions, among whom there is an absolute 'famine of the word of God,' are now calling out to us, by a loud voice of Divine Providence, 'Come over, and help us.' †

These Societies concur also with that at Philadelphia, in representing the general cause as having made, and continuing to make, a very rapid and gratifying progress. This representation is corroborated, among other things, by the accession of new Auxiliary Societies. The number instituted, subsequently to the year 1812, is now ascertained to have been very great: but, from the causes before assigned, the British and Foreign Bible Society was prevented from entering into any regular communication with them, and even of obtaining, for the most part, any correct intelligence respecting their existence or their designation. Some general idea may, however, be conceived of the spirit which pervaded the United States, during the period referred to, by the following specification of a few of the most considerable of these newly-formed Auxiliaries.

The Nassau Hall Bible Society derives its title from a college of that name at Princeton, in New Jersey. The students, having learned,

† Fourth Report of the New York Bible Society.

through the medium of the Christian Observer, that a Bible Society had been instituted in the University of Cambridge, in England, with flattering prospects of usefulness, determined to follow, what to them appeared, so laudable an example. Accordingly, they met on the 27th of February, 1813; and, in connection with the students of a Theological Seminary in the same town, associated themselves under the designation of “the Nassau Hall Bible Society;” avowing, as their motive for this procedure, “a desire to manifest their deep sense of the infinite value of revealed truth, and of the high esteem they had for the Bible, which contains it;” and expressing their hope, “by a liberal distribution of that invaluable treasure, to wipe away the reproach which has so often been levelled at colleges, ‘that, while they are the receptacles of science and literature, they reject or despise the study of the Sacred Scriptures.’”

“It is worthy of notice”, (say the conductors of the New York Bible Society, in commenting on this transaction,) “that this is the first Institution of the kind known to have been formed in any of the Seminaries of learning in this country, and that nearly all the students of the College are members of it. What an edifying example is here exhibited to the rising generation, when they who are to constitute the hope and

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the ornament of their country, thus glorify the Giver of ‘every good and every perfect gift,’ by devoting, in a free-will offering, a portion of their time and their property, to promote the diffusion of that blessed word which reveals the only source of true wisdom, perfect happiness, and life eternal! May the sacred benevolence which has enkindled *their* zeal, be communicated to the hearts of the youth in all the Colleges and Institutions for education in our land!”

The Virginia Bible Society was established at Richmond, on the 22d of June, 1813, for the express design of distributing “the Holy Scriptures to the poor in Virginia, and to the Heathen.” In their Address, which contains much excellent matter, they invite Christians of every creed and denomination to unite with them in their labor of love; that there may be “an undivided effort to communicate to the whole human family, the light, the hope, and the peace, which the Gospel affords.”

“We are called” (they observe) “a Christian people; and with good reason do we rejoice in the light which shines around us; but there are numbers in this highly-favored land of ours, who have no Bibles. In the neighbourhood of our large towns, on both our eastern and western frontier, and among our soldiers and sailors, the Bible might be distributed to great advantage.

Recent as is our Institution, application has already been made in behalf of the poor who are destitute of the Scriptures."

"No Institutions of charity which the world ever saw, have been favored by a gracious Providence, like these which have for their simple and sublime object, the universal diffusion of the Holy Scriptures. God smiles upon this work of love, in which his people are engaged. Indications of providential interposition, which cannot be mistaken, have, on many occasions, excited the hopes, and animated the exertions, of the friends of Bible Societies."

Their conclusion is particularly liberal, and animated :

"May Virginia be an instrument in promoting the great designs of heavenly mercy to a lost world ; and may the effort now commenced never cease, until every family on earth is possessed of a Bible, and every heart made to rejoice in the salvation of God !"

The Ohio, Nashville, Mississippi, and Louisiana Bible Societies, originated in the active exertions of Messrs. Mills and Schermerhorn, Licentiates for the Ministry, who, in a missionary tour to the southward and westward, by encouragement and aid from the Philadelphia, Connecticut, and New York Bible Societies, stimulated the inhabitants of the countries in which they ministered, to institute Bible

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Societies. Of the effects produced by these exertions, one of the most important was the establishment of a Bible Society at New Orleans for the province of Louisiana.

Louisiana is supposed to contain a free population of 100,000 souls, of which 70,000 are Catholics, and an additional population of 40,000 slaves. The Catholic Bishop of New Orleans gave it as his opinion,\* that there were not ten Bibles among the 70,000 Catholics; and this opinion was corroborated by the fact, that, when the Americans took possession of the country, it was not till after a long search that a Bible could be found to administer the oath of office; and the Bible thus procured was a copy of the Latin Vulgate from one of the Priests. The Protestants could not be expected to be in a better situation; as, previously to the cession of Louisiana to the Americans, the inhabitants were entirely Roman Catholics, and the policy of the Spanish Government was unfriendly to toleration, and still more so to the circulation of the Scriptures. It was evident, therefore, that there existed a real necessity for attempting the diffusion of scriptural light and truth among the people. The manner in which the Missionaries proceeded

\* This opinion has, upon later and more diligent inquiry, appeared to be strictly correct.

in order to make way for the accomplishment of this object, is thus simply and satisfactorily described by themselves :

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“ The first step that we took, was, to call on the principal Clergy of the Roman Catholic Church, to ascertain whether they were opposed to the circulation of the Sacred Scriptures among their people. To our great joy, and their great praise, they assured us they had not the least objection to it, and expressed themselves surprised that we could entertain such a suspicion. The Bishop, however, observed, that he could not recommend to his people any other than the versions authorised by the mother church. To this we replied, that the versions to be circulated in the English, French, and Spanish languages, were the same as those distributed by the British and Foreign Bible Society. Should these versions, however, prove not to be the same as those authorised by their church, he told us, that even then he would not secretly or openly oppose the distribution of them ; though he would be in duty bound to say, *if asked*, they were not the authorised versions. The Bishop informed us, after having examined the French New Testament, that it met his approbation, and that a number of copies, if we had them, might be immediately distributed in the convent of Ursuline Nuns. At this nunnery have been, and are

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still educated the daughters of the principal Catholic families in Louisiana.

“ A subscription paper was now circulated, to ascertain how many persons would favor the establishment of a Bible Society. In a short time, nearly fifty names were procured, among which were those of the Governor, and many Members of the Legislature, which was then in session. On the day appointed to organize the Society, there was a general attendance of the original subscribers, and the constitution was adopted. As soon as it was known through the city that a Society had been formed, and a few French Bibles were on hand, the Catholics called for them, and in a very short time the two dozen of Bibles were distributed, and frequent calls were made every day for more. It is not improbable, that, in less than a fortnight, two hundred Bibles might have been distributed; and that among those who, perhaps, had never seen a Bible in a language which they understood.”

The account of what had been observed and transacted at New Orleans, produced an immediate determination, on the part of the Philadelphia Bible Society, to print 6000 copies of a French New Testament for gratuitous distribution among the inhabitants of Louisiana; and, upon intelligence of these circumstances being trans-

mitted to London, the sum of 100*l.* was granted, by the British and Foreign Bible Society, in aid of so seasonable and necessary a work. Nor were the New York Bible Society deficient in zéal or exertion to remedy, according to their ability, this distressing scarcity of the Holy Scriptures\* among a people, “born and educated in the bosom of a country which was blessed with the light of Divine Revelation.” Having ascertained that a French Bible could be well executed, in their own city, on moderate terms, the New York Society resolved to print 6000 copies, for sale or gratuitous distribution in Louisiana and the Canadas; and addressed a circular letter, on the subject, to the several Sister Institutions in the United States, to the British and Foreign Bible Society, and to a number of individuals in Great Britain: briefly stating the object in view, and the means of accomplishing it, and soliciting advice and co-operation.

This appeal had the desired effect. Two hundred pounds were contributed by the British and Foreign Bible Society; and so liberal were

\* There had been no edition of the Bible printed *west of the mountains*; and the inducement to merchants to take out copies, was very small, as will appear from the following anecdote. A merchant in Tennessee observed, during the earthquakes in 1811 and 1812, that, before these took place, he used to sell ten packs of cards where he sold one Bible, now he sold ten Bibles where he sold one pack of cards.”

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the contributions from the other quarters addressed, that the New York Society was enabled most happily to accomplish its design,

Such were the immediate consequences of the steps adopted for establishing a Bible Society at New Orleans. Among the earliest fruits of that Establishment, were, 12,000 copies of the French Testament from the presses at Philadelphia and New York: and from the joy with which the first supplies were welcomed by people of all ranks in the Province, there is reason to believe, that the Louisiana Bible Society will, eventually, prove one of the most important and effective in the whole circle of American Bible Societies.

But the most splendid occurrence in the connected history of the British and Foreign Bible Society, and the Sister Institutions of the American States, during this period, is now to be related.

In the month of June, 1813, a supply of Bibles and Testaments, destined by the British and Foreign Bible Society for the inhabitants of Nova Scotia, was captured by an American Privateer, brought into Portland, and there sold and dispersed. As soon as this fact became known to the Bible Society of Massachusetts, a determination was taken, by the managers of that Institution, to replace the value of the Bibles and Testaments: their Secretary was di-

rected to ascertain, by correspondence, to whom the amount of the property captured should be transmitted; and he was at the same time instructed "to express the deep regret of the Massachusetts Bible Society, that any occurrence should have so long detained so many copies of the Bible from their proper destination; and that to the other calamities of the disastrous war in which their country was engaged, should be added any interruption of the charitable and munificent labors of their fellow-Christians in Great Britain, in diffusing the knowledge of the word of God."

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In the mean time, a subscription was opened at Boston, to raise a sufficient sum, without diverting the funds of the Massachusetts Bible Society from their regular object; and such was the eagerness manifested, by the citizens of Boston,\* to shake off from their country the disgrace of this transaction, that, in the course of a few days, double the sum required was contributed; and it might, as appears, have been easily increased to an almost indefinite amount. On the 9th of November, 1813, a bill for 155*l.* ster-

\* This spirit of liberality was not confined to Boston: assurances were received from other quarters, of a desire to participate in the transaction. In particular, the Merimac Bible Society passed a vote to contribute 100 Bibles towards this object; but the largeness of the subscriptions in the town made it unnecessary to accept the proffered donation.

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ling, which covered the cost of the Bibles and Testaments, together with the expense of insurance upon them, was transmitted to the British and Foreign Bible Society by the Secretary of the Massachusetts Bible Society, the Rev. S. Thacher, who concludes his letter in the following very appropriate and excellent terms :

“ We have thus done what we can to express our shame and regret at this occurrence, and to repair the evil which it has occasioned. We indulge the hope that we shall not again have to number it among the calamities of a war in which we cannot cease to regret that two nations, allied in feelings, habits, interests, language, and origin, should be engaged, that it counteracts, in any degree, the exertions of any of the charitable Institutions of Great Britain; or tends to loosen or break that golden chain of mutual benevolence, which ought to bind together the disciples of Christ, of every nation and clime, without regard to political animosities.”

The Address prefixed to the list of subscribers on this memorable occasion, breathes such a spirit of genuine philanthropy, and conveys so instructive a lesson to the whole population of Christendom, that the author would think himself inexcusable, were he to omit inserting a large extract from this invaluable document.

“ It is generally known, that a number of

the Bibles bearing the stamp of the British and Foreign Bible Society, and designed for charitable distribution in the neighbouring British Provinces, were taken by an American Privateer, and sold at public auction; by which the benevolent object for which they were sent has been defeated. These facts have been established to the satisfaction of the Massachusetts Bible Society.

“ Every upright mind must feel the injustice of those acts which make a prey of the offering of benevolence, and enrich others by plundering the poor. To a man of principle, that bounty which is designed to impart the light and consolation of religion to the ignorant and destitute, will ever be sacred. In the present instance, this bounty has been seized by unhallowed hands, and an object peculiarly dear to Christians has been defeated.

“ It is true, we are at war with England; but we are not at war with her pious and charitable Institutions. The Christians of England are still our brethren, their generous spirit we are still bound to admire, and their efforts for the improvement of mankind we are bound to aid and promote. The cause of truth and virtue is ours as truly as theirs; and in war, as well as in peace, our prayers and exertions should be united for its support.

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“ It is humiliating to observe the contrast which this transaction exhibits between our own nation and the nation with which we are contending. England is seen sending forth the word to distant regions, in the midst of war diffusing the Gospel of peace—*We*, in this instance, are seen intercepting this heavenly gift, snatching the Gospel from the poor, and sparing nothing, however sacred, which can feed our avarice.

“ It may be said, that this is the act of individuals, not of the nation. But a nation is generally judged by the character and conduct of individuals; and if no effort be made to wipe off this stain, if our abhorrence of this deed be in no way expressed, and if we do nothing to repair the injury which has thus been done to the interests of religion, and to the feelings of its friends, shall we not expose ourselves to the imputation at least of indifference to the Christian cause?

“ We owe it then to ourselves, as well as to the poor, who have been robbed by our citizens, to replace the Bibles which have been seized; and for this purpose, a subscription is now opened. In this way we shall prove ourselves free from the guilt of this unjust transaction, and shall bear proper testimony against it. We shall express that respect which we owe to the British and Foreign Bible Society,—an Institution which has

claims on the gratitude of all nations, to whose example we are indebted for the existence of similar Institutions in this country, and from whose munificence several of our Societies have received liberal donations. By this act we shall prove, that we are not altogether strangers to that generous zeal for the Christian improvement of the world, which animates our brethren on the other side the ocean. And, to conclude, by this act, we shall do something towards repressing those animosities and antipathies which the present war has a tendency to generate between us and the neighbouring British provinces. We shall show them that war has implanted no enmity in our hearts, that we are still interested in their improvement, and are happy in an opportunity of imparting to them the best blessing, the blessing of religion. Other aid we are not permitted to afford; but we presume that Government will suffer us, under the circumstances which have been stated, to send to them the Bible; and this volume of peace, extended to them in the spirit of Christian kindness, will, we hope, serve to allay the irritations of war, and to remind both nations, that we are fellow-Christians, followers of one Master, who has solemnly commanded us to love one another."

The British provinces in North America had long manifested a favorable disposition towards the object and designs of the British and Foreign

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Bible Society. These indications of friendship were, however, neither sufficiently general, nor decisive, to acquire for the Institution that support and co-operation which it seemed not less reasonable to expect, than natural to desire, in this portion of his Majesty's foreign dominions. Individual and congregational exertions had not been wanting; and a small Society had been formed at Pictou, for the eastern part of Nova Scotia, to which 500 Bibles, and 1000 Testaments, had been presented for distribution: but it was not till the year 1813, that any thing was attempted on a scale which at all comported with the rank of those provinces, and the wants of their numerous and ill-supplied population. On the 23d of November, in that year, a Bible Society was formed at Halifax, under the designation of "the Bible Society of Nova Scotia and Dependencies." Of this Institution the Lieutenant Governor of the province, Sir John Coape Sherbrooke, became the President; the principal naval and civil officers, Vice-Presidents; and Captain (now Colonel) Addison, the Secretary: and with so much alacrity was it espoused, that, in little more than a fortnight after its establishment, it was enabled to present a donation of 200*l.* to the British and Foreign Bible Society, "as the first fruits of those contributions which it expected soon to see very greatly augmented." A Branch So-

ciety, in connection with this Institution, was shortly after formed at Liverpool, denominated, "the Queen's County Auxiliary Bible Society," under the patronage and management of a Committee, among whom are some of the most respectable residents, both civil and military.

It ought, however, to be observed, that the establishment of the Nova Scotia Bible Society was not effected without much opposition. The Parent Society in London was represented as insignificant, usurping the functions of the Society for Promoting Christian Knowledge, and pregnant with mischief, both to Church and State. The oft-refuted charges against its principles and its practice were revived and circulated, through the medium of the provincial newspapers, with all the solemnity of truth, and all the parade of authentication. But in vain—the good sense of the Lieutenant Governor, and of the principal persons in Halifax, was not to be imposed upon. The Society was established, against every effort to prevent it; and, as well Sir John Sherbroke, as the other officers included in the patronage, persevered in affording it the benefit of their decided countenance and support. The language of Sir John Sherbroke, in confirming his acceptance of the office of President, was particularly dignified; and it may be considered as expressing the senti-

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ments of those with whom he was associated, as well as his own :

“ The motives which induced me, as a Christian, to become a subscriber to this laudable Institution, were the same as, I doubt not, have actuated every one of its members ; and I only lament that there can be found in this province any person to oppose so pious an undertaking.”

To these favorable beginnings in Halifax and Liverpool, may be added, the appearances of a similar disposition in other parts of Nova Scotia, and also in the Canadas. In more places than one, Societies were reported to have been formed on a limited scale : and the time, it is hoped, is not distant, when the inhabitants of British North America will show a determination not to be left behind by their brethren of the United States, in this race of Christian benevolence. The field is large ; both might cooperate in its cultivation with great effect : and it would be a delightful and an edifying spectacle, to behold the subjects of different governments, in the new world, like those in the old, “ with one mind striving together for the faith of the Gospel.”

Such was the progress made by the Institution, in foreign parts, either through its own exertions, or those of kindred and co-operating

Societies. A similar degree of prosperity attended its operations, within the limits of the United Kingdom: fifty were added to the list of Auxiliary Societies; independently of Branch Societies, and Bible Associations, the number of which was very considerable. By the ramification of the old, and the establishment of new Societies, the Institution acquired a vast accession of useful and productive support; and such was the progress in occupying fresh districts, that, by the close of the tenth year, only one county\* in England remained, in which an Auxiliary Bible Society had not been erected.

To describe the Societies, as successively formed, would lead too much into detail; it must suffice, to speak of those only, which, from their situation, their patronage, or other circumstances of eminence, give them a title to particular attention.

In this enumeration “the Hackney and Newington Auxiliary Bible Society” may be properly introduced, as having given occasion to that correspondence between J. W. Freshfield, Esq. and the Rev. H. H. Norris, Curate of St. John’s, Hackney, which, with a large apparatus of notes, observations, &c. was published by the latter, under the title of “A Practical Exposition of

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\* This exception ceased to exist on the 29th of August, 1814, when the author had the satisfaction to witness an Auxiliary Society established for the city and county of Hereford.

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the Tendency and Proceedings of the British and Foreign Bible Society, &c." Of this publication, (in which the unaffected good sense of Mr. Freshfield does not suffer by a comparison with the superior pretensions of his opponent,) the learned Bishop of St. David's remarks, that he "holds it to be a most unjustifiable attack on the Bible Society;" adding, that "it is so destitute of the demonstration which it professes to give, so defective in its premises, so inconclusive in its inferences, and so reprehensible in its calumnies respecting the church members of the Society," that it might be left "to its own refutation."\* From this judgment, the author, "who shares pretty largely in its calumnies, sees no reason to dissent, and therefore leaves it to that refutation.†

The formation of a Society for the County of Somerset, which was accomplished, through many discouragements, on the 21st of April, 1813,

\* See an excellent tract published by his Lordship, under the title of "The Bible, and the Bible alone, the Religion of Protestants."

† Those who wish to see how completely the "Practical Exposition" might be confuted, will find an able specimen in the Rev. Mr. Dealtry's "Review of Mr. Norris's Attack upon the British and Foreign Bible Society."

To those who think that the book is not written in a way to deserve a formal reply, the following extract from the author's speech at the first Anniversary of the Hackney Society, may not be unacceptable:

"To all who oppose us with decency and temper, I trust we

elicited from some individuals of rank and influence, testimonies which reflected great honor on their piety, liberality, and independence. Without disparagement of the rest, the names of the Earl of Egmont, and the Hon. and Rev. Dr. Ryder, then Dean of Wells, and now Bishop of Gloucester, should be mentioned, as entitled, on the grounds already specified, to particular distinction. The Earl of Egmont, in his letter

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shall know how to reply in the spirit of meekness. If they have misunderstood us, we will explain; if they have convicted us of error, we will concede; if they have accused us wrongfully, we will endeavour to confute them; exercising throughout that courtesy and forbearance, which no controversy should be permitted to banish, and least of all that controversy in which we are engaged. But if among our opponents there should be an individual, whom no explanations can satisfy, no concessions can soften, no forbearance can conciliate, no confutation can silence; if, in the restless prosecution of his purpose of hostility, he should be found to spare neither our private nor our professional character; if, not content with a life-interest in episcopal opposition, he should snatch the mitre from the hand of death,\* and tax the very See to furnish a contingent towards the war of extermination against the Bible Society; with such an individual we will have no communication: we will retire from him, as Michael did from his opponent, in a memorable controversy of old, not bringing against him any railing accusation, but saying, 'The Lord rebuke thee!'

\* Bishop Randolph (to whom it was intended that "the Practical Exposition" should be dedicated) dying before the work was printed, it was dedicated (*without permission*) to the present learned and candid Bishop Howley, when "Bishop Elect."

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to the Provisional Committee, observes: "If I dare make the comparison, I would with great humility say, It is the same work in which the Apostles themselves were engaged, from the time of their going forth to the end of their days of suffering." His Lordship adds: "The Somerset gentlemen need not despair of success; let them but exercise faith in God. With these considerations, therefore," (concludes his Lordship,) I beg you will *do with me* as seems most convenient to the promotion of this Institution; and I shall be thoroughly satisfied, that, to whatever use you may put me, you will add more to, than take from, the character of,

"Yours, &c.

"EGMONT."

The friendship of Dr. Ryder for the British and Foreign Bible Society, had been testified by his active exertions in connection with the Leicester Auxiliary Bible Society, at whose formation and anniversaries he had regularly presided, very greatly to the advantage of that Institution. On his promotion to the Deanery of Wells, Dr. Ryder was invited to co-operate in establishing the Somersetshire Society; and it will gratify the reader to see, by an extract from the Dean's reply, what was his disposition under the circumstances of delicacy and trial

(the Bishop of the diocese having declined to patronize the measure) in which he found himself placed.

“I should indeed consider myself as acting contrarily to my views of duty, and certainly doing great violence to my feelings, if I refused to have my name, according to your request, united with the respectable signatures which you have mentioned, to a requisition for the purpose of establishing such a Society in a County with which I have now the pleasure to be connected, and in whose welfare I cannot but take a considerable interest.

“I must add, that I cannot but feel regret, in differing, on this occasion, from the opinions, and declining to follow the example, of those for whom, on every account, I entertain so much respect and regard; but I cannot (and should not, I am sure, be expected to) allow that regret to overcome the conviction of my own judgment, and the dictate (as I conceive) of my conscience.”

The Dean availed himself of the earliest opportunity to evince the sincerity of this declaration, by presiding at the first anniversary of the Somersetshire Society; and by his conduct, both on that and other similar occasions, he made the event of his advancement to the Episcopal office a subject of joy and thanksgiving to good men of every religious denomination.

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The Society established at Holywell, for the County of Flint, on the 31st of August, 1813, under the patronage of the Earl of Grosvenor, gave that Noble Lord an opportunity—by taking the Chair, and addressing the assembly—of bearing, for the first time, his public testimony to the merits of the cause. This his Lordship did, in a very perspicuous and emphatical manner. The Noble Earl said, that he had at one time hesitated respecting the expediency of supporting the Bible Society, lest it should injure that for Promoting Christian Knowledge; but he was now convinced, that he had judged erroneously. Independently of the unspeakable benefit which had accrued from the increased circulation of the Scriptures, the British and Foreign Bible Society “had given to the Society for Promoting Christian Knowledge a new vitality, and operated as a spirit that had raised it from its torpor into new exertions: and we now witness,” (adds his Lordship,) “in the increased good it is doing, one of the happiest effects of this new Society.” As a proof that his Lordship had bestowed on the subject an attentive consideration, he stated, that in only ten parishes in the County of Flint, 1,300 inhabited houses were without a Bible; and it was to be apprehended, that the same want was general throughout the County. “It is time, therefore,” (concluded his Lordship,) “that the County of Flint

should exist in the map of an Institution, which, while it diffuses its blessings wherever it appears, commands the admiration of the world; an Institution which affords a criterion of the piety of the age, and a centre of union and co-operation for all Christians; which will aid the speed of the angel of mercy, who shall fly into all lands, bearing the everlasting Gospel."

The Cumberland Society, formed at Carlisle, on the 23d of September, 1813, was distinguished, among other circumstances of interest, by a luminous and argumentative speech from the Dean of Carlisle, and by an admirable letter from Viscount Morpeth, the Patron, addressed to the Dean, of which the following is an extract.

"To the proposal of forming a Society, auxiliary to the British and Foreign Bible Society, I certainly am decidedly friendly. Having the honor of belonging to the Auxiliary Society lately established in Westminster, it would follow that I should wish, that Societies formed on similar principles, and directed to similar objects, should be established in different parts of the country. And this wish does not proceed from mere motives of personal consistency, but from a conviction, that the principles, declared and maintained by the British and Foreign Bible Society, tend to great practical advantage, by the enlargement, and diffusion of religious

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knowledge throughout the various classes of the community. I am not aware of any mode by which religious knowledge can be more comprehensively or more powerfully diffused, than by the circulation of the Holy Scriptures; and am convinced, that, in proportion to that circulation, the stock of public virtue will be extended, and the sum of public happiness increased.

“It gives me pleasure to observe, among those who are embodied in this great cause, many of the first dignitaries, many of the distinguished supporters of the Established Church, united with many of those who, though they dissent from its discipline, and some parts of its doctrine, agree in strengthening the foundation of all true religion, in extending the sphere of its action, and widening the circle of its benefits.

“With this view of the subject, and under these impressions, I cannot hesitate lending the little assistance in my power, to the promotion of a Society, which, aided by your encouragement and support, will, I am sure, lead to the attainment of much real and permanent good.”

Of the formation of the Oxford and Oxfordshire Auxiliary Bible Society, a more particular account will, from its rank and influence, be very naturally expected.

From the time that an Auxiliary Bible Society was established at Cambridge, a strong desire

was felt, and, as far as expedient, was manifested, by the friends of the general cause, to witness a similar Establishment in Oxford; that the two principal Universities of the United Kingdom might be seen to lend their public countenance and support to an Institution described, in the just and eloquent language of the latter, as “an Association for one paramount object, and that the noblest that can be devised, the circulation of the word of God without note or comment; which knows none of the ordinary distinctions of party, or nation, and acknowledges no limits to its exertions; which is patronized by sovereigns, adorned by the noble and the learned, enriched by the opulent, beloved and assisted by the poor;” and which displays “such a triumph of Christian feelings, such a glorious avowal of the faith, as cannot fail to raise the moral tone of society, to ameliorate its general condition, and to accelerate the universal prevalence of the Gospel.”\*

Some advances were made towards the accomplishment of this design, by the effect of a correspondence, through the Oxford Journal,† in which the question of union between Churchmen and Dissenters, was discussed, at different pe

\* Address of the Oxford Committee.

† See “Letters, &c. on the Crusade of the Nineteenth Century, by Peter the Hermit.”

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riods, from the commencement of 1812, and in the course of which there appeared the respectable names of the Right Hon. Nicholas Vansittart, John Coker, Esq., and the Rev. James Hinton, the last of whom was a Dissenting Minister, long resident in the city of Oxford, and very generally esteemed, for his sound knowledge, liberal sentiments, and exemplary deportment. For the part which Mr. Vansittart took in this discussion, the reader is referred to the second of that gentleman's "Three Letters on the subject of the British and Foreign Bible Society," &c.\*

The opinions of Mr. Coker were so nearly allied to those which characterize the Church-opponents of the Society in general, that, to detail them at length, would be only to repeat what it is deeply to be regretted should ever have been said. "I have too much reason to think," (observes Mr. Coker,†) "that, if ever the hearts of the friends of the Established Church, and those of the Dissenters, shall be united, the friends of the Establishment must consent to assist the Dissenters in its destruction and overthrow:" and he seems to think the proposition unanswerably demonstrated, by "a reference to experience and past events,—that is, to events which took

\* Published by Hatchard and Seeley.

† Letter to Mr. Vansittart.

place almost two hundred years since, in times of turbulence and civil discord, and in the evils of which every party was deeply, though not equally involved."

In controverting a position, in all its aspects so offensive, and in support of which no argument or evidence that fairly applied had been advanced, the Rev. Mr. Hinton (whose language has just been employed) acquitted himself in a manner highly creditable, both to his judgment and his candor. In rebutting the charge against the present Dissenters, from the conduct of their predecessors in the times of the Stuarts, Mr. Hinton thus sensibly and very justly remarks:

"It were easy to prove, that the Hierarchy of that day possessed a spirit and a power entirely subversive of all the rights of society, both civil and religious: but it would be illiberal to render the present Church of England accountable for the crimes of its ancestors. 'Our Church' (it would be replied) 'is no longer what it then was. The character of the present Archbishop forms a perfect contrast to that of Archbishop Laud: the present Primate protects the Dissenters, and receives their thanks; his predecessor persecuted them with unrelenting cruelty.' Though I could perhaps easily prove, that many of the members of the Church of England retain persecuting principles, I shall

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not impute their faults to the Church itself. I should be prevented from doing this, if from no other cause, at least by the gratifying sight of a large and dignified Society, led on in its benevolent career by twenty-one Archbishops and Bishops of the Established Church, by numbers of Peers, and even Princes of the realm; and these perfectly uniting with Protestant Dissenters in supporting all the truth that God has revealed, with a view of promoting all the charity and purity which it enjoins."

To this description of his own feelings, Mr. Hinton adds a declaration of what he considers to be the common feeling of his Dissenting brethren; and his words deserve the more respect, as purporting to contain "the avowal of a person very long known in the neighbourhood" from which he writes,—“of one who has spent the greater part of his life in the Ministry among the Dissenters; and who, for thirty years past, has been well acquainted with most of the principal Dissenting congregations in the kingdom; and has been in the habit of hearing, at their public meetings, the sentiments of the whole body, on the subjects which have been discussed.” The declaration is as follows:

“While the Church of England enjoys her own pre-eminence, as she has done since she banished her oppressors from the throne, and placed her protectors in their room; while she

continues to hold fast her own liberty, and at the same time forms a barrier for the protection of her neighbours, she will be too much esteemed by the Protestant Dissenters, for her evangelical doctrine, for the sake of their own safety, and for the happiness of mankind, to permit that any wish for her overthrow should be cherished among them. This liberality is the sure pledge of our continued esteem. And if her safety should ever be assailed, as it has been in times past, she will find the Protestant Dissenters, as at the memorable era of the Revolution, ready to lend a powerful aid in her support."

But, although, from this and other causes many inhabitants of the city of Oxford, a large body of undergraduates, and a few senior members of the University, appeared zealous for the promotion of an Auxiliary Society, it was not till the spring of 1812, that the impression had become sufficiently general to authorize any direct efforts with a view to such an Establishment. About that period, G. F. Stratton, Esq. a gentleman of considerable talent and respectability, having, from a casual perusal of Professor Marsh's writings against the British and Foreign Bible Society, been induced to examine, more particularly, into the merits of the controversy, became so decidedly convinced of the excellence of the Institution, that he determined to recommend the formation of an Auxiliary Society

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for the County of Oxford, in which he resided. Being firmly convinced of the vast benefits that must ensue from such an Institution, he took the earliest opportunity of soliciting, personally, the support of the inhabitants of by far the largest part of the county. So general was the disposition to promote this measure, that of upwards of 1500 persons, with whom Mr. Stratton conversed upon the subject, including a very considerable proportion of the rank and consequence of the county, not more than fifty-five were unfavorably disposed. "With this small exception," (adds Mr. Stratton,) "all, from the highest to the lowest, were anxious for the formation of an Auxiliary Bible Society, and expressed surprise and regret, that it should have been so long deferred." What added to the weight of Mr. Stratton's testimony, and the value of his assistance, was, that he had formerly entertained opposite sentiments, and had abandoned them from conviction. "I confess," (said Mr. Stratton,) "that, at first, I enlisted myself under their banner. But, as I had yielded rather to their authority than to conviction, when I came fully to consider the subject, I was convinced, that a Society like this might be highly advantageous, and could never be hurtful to the county; and became much more decided in supporting, than I had ever been in opposing it."

Encouraged by this success, and by increasing

assurances of support, the Provisional Committee, of which Mr. Stratton was Chairman, resolved to convene a Public Meeting. Notice was accordingly given; and, on the 25th of June, amidst a numerous concourse of different ranks, and both sexes, in the Town Hall of Oxford, (W. Wilson, Esq. High Sheriff, presiding in the Chair,) an Auxiliary Bible Society was formed, with the designation of "the Oxfordshire" (altered on the ensuing 28th, to "the Oxford and Oxfordshire) Auxiliary Bible Society;" and with the united patronage of the Lord Lieutenant of the County, and the Chancellor of the University; the latter of whom, in his letter, declared himself to be (and his Lordship's conduct has been uniformly consistent with that declaration) "a decided friend to the establishment of such Societies." To these distinguished Patrons was added, a splendid list of Vice-Patrons, President, and Vice-Presidents, &c. comprehending several Noblemen, Gentlemen, Heads of Houses, and Professors. The venerable Bishop of Durham, in accepting the situation of President, (so justly assigned to a Prelate, who, with superior learning, piety, and philanthropy, united the claim of residence, during a portion of the year, in the neighbourhood of Oxford,) took occasion to state, that "a persuasion of the important benefits which were likely to result from such

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an Institution as the British and Foreign Bible Society, had induced him to become one of its earliest members;" and that "the experience of nine years had not altered the opinion which he then formed."

In pleading his apology for unavoidable absence from the Meeting, the Chancellor of the Exchequer expressed his approbation of the measure, in terms characteristic of that warm and persevering attachment which he had ever manifested to the British and Foreign Bible Society. He thought he saw, "in the establishment of that Institution, the bountiful designs of Divine Providence, for the temporal and eternal happiness of mankind, displaying themselves through means the most simple, yet the most efficacious, the least liable to be alloyed with evil, or impeded by error." Alluding to the Meeting, and its object, the Right Hon. Gentleman observed:

"I have attended several Meetings of a similar kind, with that satisfaction which must arise from contemplating the progress of the grandest and most beneficent undertaking, with that reverence which the sacred nature of our object must inspire, and, I hope, with some portion of that improvement which an occupation wholly abstracted from any earthly view, is calculated to produce; and I feel an earnest wish that the University to which I am so much indebted, and

so sincerely attached, should take that leading part which becomes her in this great and beneficial work.”

As the largest share in the public addresses, was assigned to the Secretaries of the Parent Institution, who attended by official invitation, the author will conclude his account of the proceedings of the day, with a brief extract from the excellent speech of the Rev. Hugh Pearson, the Senior Proctor, to whom, in the next degree to Mr. Stratton, the Oxford Society is indebted for its existence.\*

“ I cannot conclude, without congratulating this County, this City, and this University, upon the establishment of such a Society as we are met this day to form. It was in Oxford that the morning star of the Reformation, the immortal Wickliff, first arose upon the world, and opened to the people of this country the treasures of the New Testament. It was in Oxford that three of our venerable Reformers laid down their lives in support of the principles of our Church; and, I will add, in support of the principles of the British and Foreign Bible Society. It was in Oxford that one of those Reformers, the vener-

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\* The Undergraduates of the University, and among these, C. E. Lefroy, Esq. (Author of the Letters signed, Peter the Hermit,) deserve to share in the honor of having contributed to the event, not more by their ingenuous zeal, than by their very decorous forbearance.

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able Latimer, uttered that memorable address\* to his fellow-martyrs, which has been already alluded to, and which is forcibly recalled to our minds by the events which have since taken place. The light which was then kindled by the dying Reformer, is so far from being extinguished, that it burns at this moment with far brighter lustre than at any former period of our history; and I trust, that the proceedings of this day will tend eminently to prove, that it is as ‘the shining light, which shineth more and more unto the perfect day.’”

From these specimens, some judgment may be formed of the spirit in which the new Auxiliaries were instituted, and of the advantage which was derived to the common cause from the rank, and talent, and property, which they imported into the general confederacy.

It is due to the several constituent parts of the British Empire, to observe, that they severally contributed their just proportion to this increase in the number of Auxiliary Societies.

Wales added *seven*; of which four were County Societies, viz. those of Brecon, Cardigan, Denbigh, and Flint. The Earl of Grosvenor has been mentioned in connection with Flintshire:

\* “Be of good cheer, brothers, we shall this day light such a candle in England, as, I trust in God, shall never be put out.”

an equal tribute of respect is due to Sir Watkin Williams Wynn,\* Bart. and his brother, Charles Williams Wynn, Esq. M. P. for services of a similar description in the county of Denbigh. The efficiency of the exertions made by these distinguished personages, was satisfactorily attested, at the close of the year, by a return from the four Societies, of more than 2,424*l.*, of which Flintshire contributed 653*l.* and Denbighshire 1,361*l.*

It was in the summer of this year, also, that a new impulse was given to a large proportion of South Wales, by a warm recommendation and an argumentative defence of the British and Foreign Bible Society, in a Charge from the Bishop of St. David's to the Clergy of his diocese. From this Charge a passage has already been extracted, which bore particularly on the anti-Protestant tendency of the principal objections urged against the Institution. The following passages are of a more general nature :

“ The unexampled success of the British and Foreign Bible Society is very interesting to us as Christians and Protestants. Auxiliary Societies continue to multiply throughout the

\* This benevolent and patriotic Baronet also took the chair at the formation of the Welsh Bible Society in London, contributed munificently to its funds, and, together with his brother, has greatly contributed to its prosperity, by attendance and very zealous exertions at its Anniversaries.

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United Kingdom. A great accession has been very lately made to it, both of numbers and credit, by the establishment of an Auxiliary Society at Oxford. Its only object, the promotion of Christian Knowledge, it has in common with the old National Society. The old Society pursues this end by various means: the new Society by one only; but that is one in which all Christians can concur.

“The Bible Society undertakes to distribute the Bible: it confines itself to the Bible; but it neither obstructs nor discourages the circulation of the Prayer Book; (for every member of the Society is at liberty to give the Prayer Book with the Bible;) but if the Society had refused to sell the Bible without the Prayer Book, it would certainly have obstructed the circulation of the Bible.”

“By leaving the distribution of the Prayer Book to the Society for Promoting Christian Knowledge, and to other Societies, it has been enabled to associate with members of the Church of England, in the service of the Bible, a large number of persons, who, from education and principle, could not be expected to concur in the circulation of the Prayer Book; and therefore, to print, for the use of foreign nations, as well as our own, a much greater number of Bibles than would otherwise have been practicable.

“The Society is constituted on this simple and comprehensive principle, that it may not exclude the aid of any persons professing to be Christians. Indeed, no contribution for the distribution of the Bible can be unacceptable, whether it come from a Churchman or Dissenter, from a Christian, Jew, Mahomedan, or Heathen.”

The whole disquisition, which occupies twelve pages of the learned Prelate's Charge, merits an attentive perusal. The circulation of it in print made a strong impression; and it may be doubted, whether any one could read it, in a spirit of candid inquiry, with any other result than that of conviction.

Scotland exhibited a list of thirteen new Auxiliaries; among whose Patrons were to be found the Marquis of Douglas and Clydesdale, and the Earls of Glasgow, Dunmore, and Caithness. The consequence of the formation of the Stirlingshire Society, was, the publication of an “Address,” on the part of that body, “explanatory of the principles, views, and exertions of the British and Foreign Bible Society.” From no quarter, the Parent Society itself not excepted, has there issued a composition, containing a more lucid, temperate, and masterly exposition of the subject. It has been widely distributed, and with the happiest effect; and it will remain (for its construction is not temporary) a lasting monument of the wisdom, the candor, and the phi-

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lanthropy of the Society by which it was produced.

In Ireland, the Auxiliaries added to the Hibernian Bible Society, and through that to the common Association, amounted to sixteen: while 50,000 copies of the Scriptures were delivered to the public, and depositaries for the sale of them were opened in more than one hundred towns. The cause had been taken up with considerable spirit, by several of the Irish Prelates; and, as well in their Charges to their Clergy, as in Addresses at public Meetings, they urged upon the inhabitants of Ireland the importance of co-operating with an Institution whose success they considered as involving the moral welfare of the human race. The Bishop of Leighlin and Ferns, in drawing the notice of his Clergy to this subject, at his visitation in 1812, used the following language:

“ It is stated that no less than *fifty-three Auxiliary Bible Societies* have been formed in Great Britain within the last year; and it may not be presuming, to hope also that the friends of Christianity in our quarter will not be backward in following the example that has been thus given them, and adding their efforts to co-operate in so good a cause; and that, at no distant period, we may expect to witness different Auxiliary Bible Societies established throughout these two dioceses: in aid and assistance of which, I trust,

I shall ever be found as forward as any of the Clergy can wish or expect; convinced, as I must be, (to use the emphatic words of some of their best supporters,) that the object and views of these Societies are of the highest import and concernment; that they tend to the welfare of every individual, as well as of the community in general, operating on the morals and well-being of the rising generation, and extending to effect the eternal interests of all who participate in the benefit of them."

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This may serve as a specimen of the exertions made by the Irish Bishops, in their Episcopal capacity. The following extract from an eloquent speech delivered at a public Meeting in Kells, by the Bishop of Meath, will illustrate what has been said of the interest taken by the Irish Prelates in the formation of Auxiliary Societies; and it will show, at the same time, with what zeal and fidelity the Bishop of Meath redeemed the pledge which he had given in his Address at the Eighth Anniversary of the British and Foreign Bible Society.

"When, on looking forward to the business of this day, I called to mind the Meeting of the British and Foreign Bible Society, at which I attended, to gain a more accurate knowledge of its objects, and its management, and the spirit in which it was conducted; when I brought back to my view the thousands of every rank,

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and every station, and every Christian denomination, which the occasion had drawn together—Nobles, and wealthy Commoners; Ministers of State, and Members of both Houses of Parliament, distinguished alike for their weight and their talents; Bishops, and Clergy of every degree, and Ministers of the Gospel from every Congregation; Merchants, and Manufacturers; Tradesmen, and Artificers; all breathing one spirit; all animated with the same ardor and zeal; all joining in the most heart-felt bursts of applause, on receiving the Report of the successes with which the labors of the Society had been crowned, and listening to the grateful acknowledgements of the inhabitants of the various countries, from the most distant boundaries of the north and south to the rising of the sun, among whom the Sacred Scriptures had, through its exertions, been disseminated, and rendered familiar and intelligible in their respective languages—when I called this whole scene to my recollection, and contrasted what as a Christian I may well call its glories, not only with all that I could anticipate of this day's appearance, (however respectable I knew it would prove,) but even with all that I could suffer myself to conceive of the utmost exertions of the promoters and supporters of the Institution in this part of the United Kingdom, I can scarcely describe the sensations with which I was affected.

I felt humbled for my native country, mortified, dispirited, despairing of any, even the least proportionate success from any thing we could devise or attempt, in promoting the momentous undertaking.

“ But, although these thoughts forced themselves upon me, the impressions they made were but the impressions of the moment;—the natural suggestions of the mind, taking its estimate from human appearances, and calculating on the effects of human means. The work in which we are engaged is of a higher nature. He in whose service it is undertaken, is *more mighty in his strength, a more present help to all who put their trust in him*, than that we should despond, or relinquish our object, however unpromising the means with which we are provided; whatever difficulties or impediments we may have to contend with, in our efforts to promote it.

“ We all know the time when the Gospel which we are anxious to disseminate, lay in the hands of twelve illiterate men. We know the combinations that were formed against it, and the power that was secretly, but effectually at work to counteract them. We know how gloriously it has triumphed over all that opposed it in its steady progress to that universal conquest and dominion, by the promise of which their Divine Master animated its first propagators:

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and it is the peculiar happiness of our day, that, through the labors of the Society with which the National Institution whereof we propose to form a Branch, is so happily connected, and from other favorable circumstances, supported by the divine blessing, we are encouraged to hope for a more rapid advance to the full completion of that promise, than has been made in any of the later ages of the Church of Christ."

"Thus, trusting in our cause, we will proceed cheerfully to work within our own circle, narrow though it be, at present, and contracted; without excluding the hope, that, when we shall have supplied our domestic wants, and placed the sacred volume that contains the unadulterated word of God, in the hands of every individual, who, with ourselves, looks to that word as the only standard of the truth as it is in Christ Jesus, the school of the purest morals, and of all that can best form a people to virtue, and, in forming them to virtue, form them to happiness, we shall be enabled to extend our bounds, or, in the language of the Bible, *to lengthen the cords and strengthen the stakes of our tent*. We shall in this, as in every thing that can promote the general interests and welfare of the Empire, become joint laborers with that great people, who, in these days of their glory, evince such anxiety to make the conquests of the Gospel keep pace with the conquests of their arms, and its progress

with the progress of their commerce: who receive a nobler testimony of the space they fill in the eye of the world, in the gratitude expressed by the nations with which they come so unboundedly in contact, for so liberally communicating to them the treasures of the Gospel, than in the justice that is done them by the acknowledgment that to them the civilized world is indebted for its approaching deliverance. And we shall humbly hope, that, composing, as we do, an integral part in the same Empire, and partaking, also, in this their zeal for propagating the Gospel of his beloved Son, the Sovereign Ruler of the world will confirm to us our share in this distinction; that he *will bless us also*, and extend his favor and protection to us individually, and as a people."

To these particulars, which regard principally, if not exclusively, the increase of the Society, by the accession of newly-formed Auxiliaries, something must be added on the subject of those which were previously in existence and operation. To estimate correctly the spirit and success with which these exertions were continued, it would be necessary to consult their Annual Reports. From these it would appear, as it does in fact from the returns which they made to the Parent Institution, that nothing like inertion or somnolency had overtaken them. They had, for the most part, to exhibit, as the result of judicious and stimulated efforts, a considerable improvement both in their pecu-

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niary resources and their local efficiency,\* by the multiplication of Branch Societies, Bible Associations, and minor Societies, distinct from both, by which contributions were brought to the general auxiliary fund.

Of the Branch Societies, those at Tiverton, Halstead,† and Egham, deserve to be particularized, as having been formed, respectively, under the high patronage of the Earl of Har-

\* For some very useful remarks on this part of their object, see an excellent speech of the Rev. Dr. Booker at the first anniversary of the Dudley Auxiliary Society.

† The Branch Society formed at Halstead, included the Hundred of Hinckford. The scene exhibited at its formation, was that of the purest harmony; the amiable Vicar, the Rev. Dr. Adams, presiding, and the Dissenting Ministers of the District, uniting with the Clergy, in the kindest and most gratifying co-operation. The following extract from the Second Report of the Colchester and East Essex Auxiliary Bible Society, will show how greatly such an Institution was needed in that quarter:

“ This Branch Society embraces a union of upwards of fifty parishes; and its necessity was sufficiently demonstrated, on the day of meeting, in an account then exhibited, of the state of the poor, with regard to the possession of the Holy Scriptures, in fifteen of those parishes, including Braintree, and its vicinity; from which it appeared, that, of 1059 families, consisting of 4505 persons, of which 2148 could read, there were found 521 *families totally destitute of the Bible*, and a very considerable number of the remainder were found to possess only mutilated, and nearly useless, parts.”

To this it may be added, that 400*l.* were contributed by this Branch Society in the first year; and “ such judicious arrangements” were adopted by it, as tended “ to exemplify its earnest zeal in the cause,” and promised to be “ productive of considerable usefulness.”

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rowby, the Marquis of Buckingham, and the Duchess of York: and of the Bible Associations, those connected with the London Auxiliaries; among whose Patrons and Presidents are to be found several Aldermen and Members of Parliament, the Chamberlain, and the Lord Mayor of London, the Archdeacon of Bucks, the late Dean of Westminster, and the Bishop of Durham.

It has been intimated, that there was another class of associated contributors, distinct from the Branch Societies and Bible Associations. On these, as now for the first time distinctly mentioned, something more explicit must be stated. This class consisted of Juvenile, and Female Bible Societies.

It is to be observed, that the Branch, as well as the Auxiliary, Societies, comprehended persons of each sex, and of every condition, while the Bible Associations were particularly adapted to the circumstances of the poor. It occurred, therefore, to the young, and to females, that much might be done, in aid of the common undertaking, by Associations constituted from among themselves, and co-operating in their separate departments with the local body, whether a Branch, or an Auxiliary, Society.

The first example on record, of the *young* appearing as contributors to the British and Foreign Bible Society, is, that of the scholars of the

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Holborn Sunday School, whose humble offering of 1*l.* 17*s.* presented at the Eighth Anniversary, has since been annually renewed, with such increase, both on their own part, and that of their gratuitous teachers, as to have amounted, at the close of the tenth year, to 134*l.* 2*s.* In the year 1809, the young ladies of Miss Teulon's school, at Hackney, made their first remittance of 12*l.* In 1810, the number of school-contributions had increased to eleven. Scotland and Wales, but particularly the latter, added to the number in 1811; and, although, subsequently to that period, the streams of juvenile liberality were chiefly diverted into the channels provided for their reception\* by the respective Auxiliary Societies, yet nearly 500*l.* will be found, by the Tenth Anniversary, to have flowed directly into the treasury of the Parent Institution.

The first regular juvenile establishment is believed to have been, the "York Juvenile Society," formed in 1812, the first year of the York Auxiliary Society. The founders, † and leading sup-

\* It deserves to be recorded, to the honor of that illustrious seminary, that 20*l.* designed, by "several Etonians," as a contribution to a projected Auxiliary Bible Society at Windsor, were, in consequence of the failure of that measure, transmitted, through Charles Baring Wall, Esq. by whom the sum had been collected, to the funds of the Parent Society.

† One of the most active and prosperous of these Societies, is, the "Minor Devon and Exeter Bible Society," an Institu-

porters of this modest Institution, were very young persons, chiefly school-associates, who, with an ardor truly laudable, promoted small weekly contributions among themselves, and their immediate acquaintance. These produced, in the first current juvenile year, the sum of 33*l*. In the year 1813, another Society of young persons was formed, in connection with the same Auxiliary, under the designation of "the York Subsidiary Society." This was constituted on principles nearly similar to the Juvenile Society, but on an extended plan; the members availing themselves of their more general intercourse, by actively soliciting subscriptions. This Society was enabled to contribute, as the produce of its first year, one hundred guineas to the common fund. The language used by the Committee of the York Auxiliary Society, in its first Report, when speaking of the donation presented,

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tion formed and conducted by young men, though collecting from persons of any age indifferently. The vigor and good management of the Juvenile Committee may be inferred from their having been able to present to the County Auxiliary, within a few months after the commencement of their plan, 114*l*. 9*s*. 10*d*. This sum, in the ensuing year, (in consequence of their having "divided the city of Exeter and its dependencies into districts, with distinct Committees, who report their proceedings quarterly to the general Committee,") was nearly doubled; the amount of contributions being 204*l*. 3*s*. 6*d*. and the number of subscribers 643.

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by the “ Juvenile Society,” may be applied with equal propriety to the annual tribute of both, and extended generally to all similar Institutions: “ Such a free-will offering must be accepted by the Society with peculiar delight. It will not be appreciated exactly by the pounds and shillings which it brings. It is a test of the value which these ingenuous youths attach to the Scriptures of truth. It is a pledge to the friends of this noble cause, that the next generation will perpetuate the mighty plan which the present has begun.”

At what period the first Association of adult females\* was formed, the author cannot take upon himself exactly to determine. Something had perhaps been done in obscurity, before the establishment of Auxiliary Societies: but it was not till after that era, that any thing appeared before the public, assuming the regular form of a Female Association. In the year 1812, two were announced, the one at Westminster, entitled the “ Westminster Ladies Bible Society;” and the other at Dublin, under the designation of “ The Ladies Auxiliary Bible Society, for the

\* It would be unjust to refuse its due tribute of commendation to a Bible Society formed at Sheffield in 1805, without any knowledge of the existence of the British and Foreign Bible Society, and conducted by young persons of the female sex. A pleasing account of this Institution is to be found in the Appendix to the Third Report of the Sheffield Auxiliary Bible Society.

purpose of contributing to the Hibernian Bible Society." The latter was countenanced by personages of great distinction: its Patroness was Viscountess Lorton, and its Vice-Patronesses were as follows:

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LADY ELIZABETH LITTLEHALES,  
COUNTESS OF WESTMEATH,  
COUNTESS OF MEATH,  
COUNTESS OF LEITRIM,  
VISCOUNTESS LIFFORD,  
LADY CHARLOTTE CROFTON,  
LADY MARY KNOX,  
MRS. SHAW,  
LADY LUCY BARRY,  
LADY H. BERNARD,  
LADY A. BERNARD,  
LADY C. BERNARD,  
LADY CASTLECOOTE,  
LADY MOLINEUX,  
HONORABLE MRS. HEWITT,  
MRS. BROWNLOW.

These examples of Juvenile, and Female Bible Societies, soon found numerous imitators; and in the year now under consideration, their number and their produce contributed largely\* towards

\* The Colchester "Ladies Bible Association," formed on the 1st of March, 1813, under the patronage of the Countess of Chatham, produced, in little more than nine months, 106l.

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the aggregate of income as reported by the Parent Institution at its Tenth Anniversary.

Nor was this laudable zeal for the dissemination of the Scriptures confined to the young, and the female inhabitants of Great Britain: it extended beyond the Atlantic, and manifested its influence in the production of Juvenile and Female Bible Societies. Of the former, the earliest instance on record, is, "the Young Men's Bible Society, formed at New York in 1809: the second of that class, "The Nassau Hall Bible Society," has already been particularly described. Of the latter, the first, in point of rank, and, it is believed, also, of time, is, "The Female Bible Society of Philadelphia." To these have since been added numerous similar Establishments; and they appear to be rapidly multiplying throughout the American Union.

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12s. 8d. : that at Coggeshall, formed on the 29th of the ensuing November, raised 103l. 2s. within the year. Some judgment may be formed of the activity and usefulness of these Female Auxiliaries, when it is known, that the Committee of the former, consisting "of nearly forty ladies, collected from above 600 members their subscriptions of one penny and upwards; and that, under the direction of a Committee in the latter, consisting also of females, "besides the office of procuring and collecting subscriptions, every cottage within their district was explored by the *young ladies*, twenty-two in number, who compose their Sub-Committee, and the dispositions and wants of every poor inhabitant ascertained, in relation to the object of their Institution,—*the diffusion of the word of God.*"

*Coggeshall Third Report, Appendix.*

If a justification were required of this mode of employing the energies of the young, (though the author is not aware that the practice has been objected\* to by any but those whom nothing which emanates from the British and Foreign Bible Society can please,) no other need be given than what is furnished by the following Scripture authority.

“ And when the chief priests and scribes saw the wonderful things that he did, and *the children crying in the temple*, and saying, ‘ Hosanna to the son of David,’ *they were sore displeased*; and said unto them, ‘ *Hearest thou what these say?*’ And Jesus saith unto them, ‘ Yea, have ye never read ‘ *Out of the mouth of babes and sucklings thou hast perfected praise?*’ ”

Of the part which females are taking† in this work of public usefulness, the following extract from Bishop White’s Address to the Female Bible Society of Philadelphia, presents a very judicious and unanswerable vindication :

“ It is one of the most conspicuous of the

\* This has been done with more wit than decency by the author of the “ Practical Exposition.”

† As this is by far the most delicate branch of the Bible Society system, it scarcely needs be intimated, of how great importance it is, that all the duties attached to it should be regulated with a more than ordinary regard to propriety and decorum.

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many beneficent properties of the Scriptures, that they are the charter of the female sex against degradation and oppression. Look at the condition of women, in the countries where the religion of the Gospel is unknown; and all the arrangements of domestic life will be found a comment on the position. Can it then be out of the sphere of your sex, to be actively engaged in disseminating a system of truth and morals, which has so excellent a bearing immediately on your interests; and, through you, on whatever contributes to the rectitude, to the decorum, and to all the rational enjoyments of social life?

“ You have also this especial interest in the same sacred treasure, that, of our sex as well as of your own, you are the earliest instructors in morality and in religion: and what is there deserving the commendation of moral or religious, if detached from the lessons which speak so immediately from the oracles of God, to the best sensibilities of the human heart? Under so loud a call as this to the estimation of the Bible, surely you cannot be stepping out of your proper sphere, by being prominent in measures for the depositing of it in such needy families as would otherwise be without the means which you enjoy, of rendering it salutary to their rising hopes.

“ If there were nothing more than the undeniable property of the human condition, that,

under all states of society, women sustain the greatest share of its sorrows, it must give them an essential interest in the best source of counter-vailing consolation. That source is the word of truth: and this being the case, can it be out of character, where pecuniary means are within the power, to add their personal attention and exertion for the extending of so inestimable a benefit?

“ It has been thought an incidental advantage arising from Bible Societies, that, by combining persons of different religious denominations, they have the effect of promoting unity of affection, under irreconcilable differences of opinion. The British and Foreign Bible Society set off on the fundamental principle, of avoiding whatever could bring such diversity into view. They professed to deliver the Book of God, without note or comment. The Societies instituted in America, have trodden in their steps. While this plan shall be pursued, there can be no dissatisfaction on account of interfering opinions or modes of worship. Is it possible that such a course can be persevered in, without its contributing to all the charities of life? And if this is the natural consequence, can any scruple be well founded, which would restrict the benefit to men?

“ I will only add, that, contemplating the recent institution of Bible Societies, begun in

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England, and extending rapidly throughout the world, as a prodigious effort for the raising of a mound against the threatening inundation of infidelity; as being also one of the happiest expedients which have been devised, for spreading the knowledge of the Gospel of Christ; and as tending directly to the accomplishment of the assurances given, that his kingdom will be at last co-extensive with the world; I will not suffer myself to believe, that your sex, any more than ours, are debarred from promoting these blessed ends, in your distinctive character."

It now only remains to give some account of the benefit derived, both locally and generally, from the increase and improvement of Bible Associations. As that account will involve a reference to Richard Phillips, Esq. this will be a proper place to redeem our pledge respecting the services of that gentleman, by explaining the nature of the plans which he introduced, and their useful effect on every part of the Auxiliary system.

In the rules as framed and adopted by the original projectors of the British and Foreign Bible Society, no principles were laid down for attending specifically to the native population of the British empire. To accommodate purchasers at *reduced prices* was every thing for which it was considered expedient to provide; and so little apprehension was entertained

of the destitute state of the country with regard to the Scriptures, that in the draught as proposed at the first Meeting in March, 1804, a clause was inserted, by which the Society pledged itself not to distribute *gratuitously* any copies of the Scriptures at home. The clause was expunged by unanimous consent; but the insertion of it at all, coupled with the neglect of a specific arrangement for a domestic distribution, sufficiently proves, that the extent to which copies would be required for that purpose, was neither foreseen, nor imagined. In fact, although the wants of the Principality were known to be numerous, those of Ireland believed to be scarcely fewer, and the other parts of the United Kingdom considered as but inadequately supplied, yet so strongly were these feelings overbalanced by a solicitude to benefit foreign nations, among which the Scriptures existed, either not at all, or in a very limited degree, that, for some years after the establishment of the Society, nothing was concerted, or even meditated, with a view to the accomplishment of the domestic object,\* beyond the accommodation afforded through a reduced, and, in some rare instances, a graduated and discretionary price.

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\* It should be mentioned, to the honor of the late Wilson Birkbeck, Esq. that he was one of those individuals who kept the domestic object most steadily in view, and seized every occasion to recommend and enforce it.

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The introduction of Auxiliary Societies gave a new tone to those operations which regarded the provision for the inhabitants of the British islands. It was natural for these Societies, while uniting for the general good, to be more especially concerned for the spiritual welfare of their own districts and vicinities. Their progressive incorporation with the Parent Society had a tendency to render the want of the Scriptures at home a subject of more particular consideration. In proportion as these Auxiliary Establishments extended, and, under their auspices, towns and villages became occupied by Branch Societies, or Bible Associations, an attention to the case of the domestic poor continued to increase, till it attained that influence which it now possesses in the general system of the Society's administration. The correctness of this statement will appear from a comparison of the number of Bibles and Testaments issued previously to the commencement of Auxiliary Societies, with the annual issues subsequently to that era. The total issued from the first delivery, in September, 1805, to February, 1810, (a period of nearly four years and a half,) was 221,128; that of the four years next ensuing, (viz. after Auxiliary Societies had begun to operate,) was 712,922: and in the tenth year only, the number put in circulation amounted to 352,569.

But it would not have been sufficient to produce this effect, and the other advantages with which it has been accompanied, that the public concern should have been awakened simply to the wants of the poor, and the supply of those wants have been left to the unregulated operation of casual and indiscriminating liberality. Some expedient was wanted, which might unite economy and efficiency; some plan, which, by a graduated and symmetrical arrangement, should associate all orders of the community, and effectuate the universal distribution of the Scriptures, with the least burden to the general fund, and the greatest advantage to the individual receiver. Such a plan was that digested by Mr. Phillips; the object and application of which shall now be more particularly unfolded.

The origin of Auxiliary Societies having been altogether accidental and unforeseen, the regulations of the British and Foreign Bible Society contained no provision for either modelling their constitution, or defining their operations. It followed as a consequence, that there was no uniformity in their construction, no mutual identity in their internal organization; no principle, in short, of agreement among them, (the fundamental principle of the Parent Institution excepted,) by which their conduct might be governed, and their separate efforts consentaneously directed to the accomplishment of the general end.

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Among the inconveniences arising from this absence of system, was, the irregularity which prevailed in the home-distribution of the Scriptures. From March, 1809, when the first Auxiliary Bible Society was formed, to the commencement of 1812, at which time nearly eighty were in existence, the proportion reserved, from their annual contribution, for the use of their domestic poor, varied in the different Auxiliary Establishments; being, in some, one-third—in others, one-half—and, in not a few, wholly optional and undefined. This variation, was, besides, adjusted, not so much to the local wants of the poor, (no correct estimate of those wants having yet been obtained,) as to the feelings of the contributors themselves; and hence it would result, that the reserve might, in some cases, exceed, and in others, fall short of, that proportion which the necessities of the district required.

Nor was the *manner* of distribution less irregular and uncertain than were the means. The general practice of the Auxiliary Societies, antecedently to 1812, was, to divide the stock of Bibles and Testaments obtained from the London Depository among their subscribers, in the ratio of their different subscriptions. The effect of such a measure may be easily imagined. Many of the subscribers disposed of their copies with too little discrimination; while others

neglected the distribution of them altogether.\* In fact, the rules of the greater part of the Auxiliary Societies, formed antecedently to the period before-mentioned, were—so far as the disposal of the Scriptures was concerned—very generally, vague and defective. By an inspection of them, as they appear in the Reports of the Parent Institution, it will be found, that little, if any, idea was entertained by their compilers, of recommending sale in preference to gratuitous donation, of ascertaining with correctness the proper objects of relief, and of stimulating the lower classes of the people to aid themselves, and to co-operate, according to their means, in the promotion of the general cause. Impressed with a sense of these radical deficiencies, Mr. Phillips conceived the design of preparing a set of Rules, by which Auxiliary Societies, Branch Societies, and Bible Associations, might be regularly and effectively organized. Having, in the month of October, 1811, accomplished his design, Mr. Phillips made trial of the plan, by issuing copies of it, in connection with

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\* It is much to be regretted, that any of the Auxiliary Societies should retain the practice of allowing a proportion of Bibles and Testaments to the individual subscriber. A reference of the distribution to the Committee exclusively, would, in all cases, afford the best security for having the local wants supplied, on terms proportioned to the circumstances of the population.

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those minor publications of which an account has been given in another part of this work.\* It was not long, however, before the Committee of the British and Foreign Bible Society became so fully convinced of its excellence, that they resolved to adopt it as their own. In consequence of this resolution, the plan was submitted to a careful revision: and in the spring of 1812, it was issued from the Depository of the Parent Institution, under the title of "Hints on the Constitution and Objects of Auxiliary Societies;"† and copies of it were liberally dispersed throughout the country.‡

The good effect of this measure soon began to appear. Auxiliary and Branch Societies assumed a more regular form, and their operations were conducted upon principles which assimilated them to each other, and connected them harmoniously with the Parent Institution.

\* See page 203. Of these publications more than 270,000 were dispersed, in the manner there described, in little more than twelve months.

† To the system of Rules above described, the author contributed the tenth, and the Rev. Josiah Pratt the eleventh Rule, for the Constitution of Auxiliary Societies. The latter gentleman gave them also the benefit of a careful and elaborate revision. With these deductions, the entire credit of the system (than which few exhibit a better specimen of practical wisdom) belongs to the contriving mind, and active philanthropy of Mr. Phillips.

‡ For a view of the Rules themselves, see Appendix, No. II.

Under the influence of this system, the respective Committees now pursued more orderly and effective ways of raising subscriptions; took upon themselves the appropriation of those Bibles and Testaments which before had been placed at the disposal of the individual subscribers; and as well by instituting minute and personal inquiries among the habitations of the poor, as by encouraging sale at cost or reduced prices, in preference to absolute gift, they ascertained the degree in which the Scriptures were wanted, raised the estimate of their value in the minds of the receivers, and augmented to the Parent Institution the means of providing for the accomplishment of its object in foreign parts.

But the most important feature in this plan, was that part of it which respected the constitution and the management of Bible Associations.\* The "Rules and Regulations" suggested

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\* While to Mr. Phillips is justly ascribed the merit of having organized Bible Associations, and promoted their general adoption, it should be observed, that the principle on which they are founded, had been recognized, and, to a certain degree, acted upon, long before. The rudiment of these Associations, is also to be found in the following Minute, extracted from the Memoranda of Meetings, previously to the definitive formation of the British and Foreign Bible Society.

"June 28th, 1803, the Rev. Mr. Williams, of Birmingham, in a letter, suggests the propriety of encouraging the formation of local Societies, to which poor persons might be permitted to

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for this end, were generally approved; and, in proportion as they became known, were adopted with great zeal and advantage.

The first Bible Association which was constituted on these principles, was that formed at High Wycomb, antecedently to the general dissemination of the plan. The following account of that transaction will throw some light on the subject.

“ On the 18th of November, 1811, a Bible Association was established at High Wycomb. Young persons of both sexes have frequently joined this Association, who could not purchase their Bibles at one payment, but preferred obtaining them by weekly payments, to the mode of gratuitous distribution: and there is a prospect of this Association considerably aiding the funds of the High Wycomb Auxiliary Bible Society, by providing the neighbourhood with Bibles. It was truly gratifying to observe the subscribers to this humble plan, entering with spirit into the views of the Parent Institution, respecting its foreign objects; insomuch that, although they were pressed to take the whole amount of their subscriptions in

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pay for Bibles by instalments of one penny per week, the prices being further reduced by the aid of such Societies.

“ Resolved, that the consideration of the same be deferred till the formation of the Society is accomplished.”

Bibles, yet they decidedly gave beyond the amount of two-thirds, in order that they might do something towards carrying the sacred volume into countries destitute of the Holy Scriptures.”\*

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Early in 1812, the Suffolk Auxiliary Bible Society, at that time in its infancy, adopted the plan of Bible Associations. The Darlington Society did the same; and with a degree of success which enabled the Rev. Mr. Dealtry, when recommending a similar plan, at the formation of the Southwark Society, to cite the example of Darlington, in confirmation of its practicability and advantage. “The project” (says Mr. Dealtry) “is not visionary; the experiment has been tried: and if the polished inhabitants of the south of England will condescend to take a lesson from us, the rude, and untutored children of the north, they will find one in Darlington, in the County of Durham, not unworthy of regard. Subscriptions have been obtained, as I have lately heard, from the poor of that town and neighbourhood, at the rate of a penny each per week, to the amount of 70*l.* a year. If the same system were adopted in the Borough of Southwark and its vicinity, comprising a population of 150,000 souls,

\* Vide Eighth Report of the British and Foreign Bible Society, Appendix, No. lxvii.

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it might be carried to an extent, of which it is not for me even to form a conjecture."

The effect produced by this unstudied Address, encouraged Mr. Dealtry to give the subject a closer and more serious examination. Stimulated by the zeal, and assisted by the information, of Mr. Phillips, he shortly after prepared that luminous paper, on "the Advantages of distributing the Holy Scriptures among the Lower Orders of Society, chiefly by their own Agency;" which, together with an admirable companion, entitled, "An Appeal to Mechanics, Laborers, and others, respecting Bible Associations," from the pen of the ingenious and benevolent Mr. Montgomery, of Sheffield, was circulated, through the medium of the private fund so often referred to, with very general acceptance and effect.

But while the plan was thus developed in Southwark, and that feeling was kindling, from which such results were afterwards to proceed, its merits were not overlooked by other Auxiliary Societies, or regarded by them with merely theoretical approbation. To the credit of the Blackheath Auxiliary Society, it should be recorded, that, by the month of August, 1812, not fewer than ten Bible Associations had been formed within its district. The following statement of the Chancellor of the Exchequer is deserving of particular attention, not only as it

furnishes a proof of this fact, but also as it conveys a recommendation of the system.

“ We have been informed, by gentlemen who have most meritoriously exerted themselves in the inquiry, that even in this city, a very great want of the Scriptures prevails ; but I trust, that the liberality and spirit of the citizens of London, of which the appearance of this Hall affords so fair a promise, will soon effectually remove it. They will permit me to suggest to them one observation, arising out of my own experience in a similar Institution, namely, the great importance of the formation of Bible Associations, in the manner pointed out in one of the Resolutions. Under the influence of an Auxiliary Society, to which I belong, no less than *ten* such Associations have been formed ; and, by their assistance, the wants of a very numerous, and, upon the whole, a needy population, have been supplied to an extent which, at the time of the establishment of the Society, would have been deemed impossible, within the period of its present existence.”\*

In the month of September, 1812, the first Bible Association was formed in connection with the Southwark Auxiliary Society : and so vigorously was the system pursued by the conductors

\* Speech on the 6th of August, 1812, at the formation of the City of London Auxiliary Bible Society.

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of that Auxiliary, (among whom the energetic and persevering Charles Dudley, Esq., one of its Secretaries, deserves to be particularly mentioned,) that in less than eighteen months they were enabled to report twelve such Establishments in full operation, and a revenue derived from them, within that period, amounting to 2,890*l.* Great, however, as was the advantage of such a pecuniary contribution, it was exceeded by that of the personal agency which the introduction of these Associations had created. This assertion will be both explained and confirmed by the following statement:

“ The Auxiliary Society of Southwark, with its twelve Associations, comprize a body of more than *six hundred and fifty active agents* in the Bible cause. When you reflect, that one hundred and twenty-eight of these are annually succeeded by new members, and consider the influence which each individual possesses within his own immediate sphere, the constantly increasing *moral effect* will appear prodigious, and, in its ultimate results, incalculable.”\*

The Tindale Ward Auxiliary Society exhibited, also, an early and very decisive testimony in favor of the system of Bible Associations. “ In some other respects,” (says their first Report,) “ this Auxiliary Society may have been

\* First Report of the Southwark Society.

considerably surpassed; but in the number and magnitude of the Bible Associations to which it has given birth, when the comparatively *thin* population of the district is taken into account, perhaps few, if any, Societies will be found to have equalled it. The number of these Associations which have been matured and rendered efficient, within a portion of this district, containing 6,255 families, in all 29,605 souls, (according to the population return of 1811,) is TWENTY-FOUR. In these Associations there are 2,076 members, and they subscribe at the rate of 2*l.* 18*s.* 4*d.* weekly; which, if continued until the end of the year from their formation, will make 1,503*l.* 13*s.* 4*d.* In Donations, 80*l.* 14*s.* 10*d.* Annual Subscriptions, 18*l.* 19*s.* Altogether, 1,602*l.* 17*s.* 2*d.*”\*

On the useful tendency of these Associations, the compilers of that Report thus judiciously speak:

“They are fully convinced, that the attention of the country at large needs only to be awakened to the subject of Bible Associations, to render their establishment universal; and they indulge the hope, that the period may not be far distant, when there shall be no parish,

\* The Report adds: “If every part of Great Britain contributed to Bible Associations, in the proportion of the above population, it is demonstrable, that, from 16,000,000 of people, above 866,000*l.* would be annually raised.”

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town, or village, without its BIBLE ASSOCIATION. The perfection and completion of the objects of Bible Societies, must indeed be sought for in the prevalence of Bible Associations. These embrace advantages, infinitely superior to any that can arise from mere pecuniary accumulation;—they embrace the moral and religious welfare of the great mass of the community; they have a direct tendency to cherish a spirit of true piety;—and, indeed, they may justly be considered as the true *basis* of NATIONAL REFORM: for, while they attract from sensual and degrading pleasures, they substitute superior enjoyments, and give the poor what they have long wanted, a pure incentive to action, adding a new value to existence.”

In the meantime, other Auxiliary Societies which had caught the spirit of this system, proceeded to carry it into execution, among the poor of their several districts. The Committee of the Parent Society observed the progress of these measures, throughout the country, with watchful solicitude, and dealt out their encouragement, in proportion as they saw the beneficial tendency of these popular Associations demonstrated by actual experience. In their Ninth Report, they “advert with much satisfaction to the adoption of the plan for establishing Bible Associations. “The principle” (they observe) “on which these Associations are

formed, is more immediately calculated to bring the poorer classes into communication with the Parent Society, and to excite a common feeling and interest among them, for imparting to each other the blessing of divine knowledge; while the aggregate of the funds contributed by these Associations, though arising from small individual subscriptions, materially aids the general object of the Parent Institution."

Confirmed in these sentiments by the observation of another year's trial, they recommend their extension with increased confidence, and speak of their value with more enlarged and decided views of their productiveness and utility. "In estimating" that "value," they profess themselves "at a loss to determine, whether more is derived to the funds and operations of the Parent Society, by this ingenious and popular instrument, than is communicated (through the feelings which it excites, and the employment which it furnishes) to the moral improvement of the lower orders of the public, which constitute, in fact, the mass of the community."\* To the correctness of this judgment, it may be not unimportant to add, the experience of each succeeding year has borne additional testimony. Objections have indeed been advanced against these Associations, which carried with them an air of plausibility, and operated for a time to the pre-

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\* Tenth Report.

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judice of the system. Much was done towards their removal, by the ingenious and argumentative Essay\* of the Rev. Mr. Chal-

\* From this admirable Essay, of which no student of political economy should be ignorant, the author would gladly extract many passages, as containing every thing short of demonstration, in favor of popular Bible Associations. The following reply to the current objection, that these Associations are a *tax* upon the poor, will show the reader how worthy this Essay is of an attentive perusal.

“ This assimilation of our plan to a tax, may give rise to a world of impetuous declamation; but, let it ever be remembered, that the institution of a Bible Society gives you the whole benefit of such a tax without its odiousness. It brings up their economy to a higher pitch; but it does so, not in the way which they resist, but in the way which they chuse. The single circumstance of its being a *voluntary* act, forms the defence and the answer to all the clamors of an affected sympathy. You take from the poor. No: they give. You take beyond their ability. Of this they are the best judges. You abridge their comforts. No; there is a comfort in the exercise of charity; there is a comfort in the act of lending a hand to a noble enterprise; there is a comfort in the contemplation of its progress; there is a comfort in rendering a service to a friend, and when that friend is the Saviour, and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort; and if, in point of fact, they do give their penny a week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them.

“ Perhaps it does not occur to those friends of the poor, while they are sitting in judgment on their circumstances and feelings, how unjustly and how unworthily they think of them. They do not conceive how truth and benevolence can be at all objects to them; and suppose, that, after they have got the meat to feed, the house to shelter, the raiment to cover them,

mers, on “the Influence of Bible Societies on the Temporal Necessities of the Poor,” and by the explanatory papers so industriously circulated in almost every district of the kingdom. It is not pretended, by their most sanguine admirers, that Bible Associations are free from imperfection, and absolutely secured from the possibility of evil. Certain, however, it is, that their *direct* tendency is to produce unmixed and incalculable good. They awaken, and, at the same time, enlighten, the benevolent principle; they elevate the minds of the lower, and soften the hearts.

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there is nothing else that they will bestow a penny upon. They may not be able to express their feelings on a suspicion so ungenerous, but I shall do it for them; ‘We have souls as well as you, and precious to our hearts is the Saviour who died for them. It is true, we have our distresses, but these have bound us more firmly to our Bibles; and it is the desire of our hearts, that a gift so precious should be sent to the poor of other countries. The word of God is our hope and our rejoicing; we desire that it may be theirs also, that the wandering savage may know it and be glad, and the poor negro, under the lash of his master, may be told of a Master in heaven, who is full of pity, and full of kindness. Do you think that sympathy for such as these is your peculiar attribute? Know that our hearts are made of the same materials with your own, that we can feel as well as you, and out of the earnings of a hard and an honest industry, we shall give an offering to the cause; nor shall we cease our exertions, till the message of salvation is carried round the globe, and made known to the countless millions who live in guilt, and who die in darkness.” pp. 21—23.

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of the superior, orders of the community; and establish that intercourse of sentiment and feeling between them, which can scarcely fail to improve the character of both. There is, also, in their constitution, a permanent security against any gross or durable abuse. The design of their institution has respect to a simple and definite object—the procurement and dispersion of the Scriptures; and between this and every other (certainly every pernicious) object, the line of demarcation is so broad, as to expose any attempt at perversion to immediate discovery, and thereby to seasonable and effectual suppression. On the whole, if persons of character and local influence continue to preside over Bible Associations; if care be taken to render their Anniversary Meetings, where such Meetings are required, grave, orderly, and impressive; if attention be paid to the confinement of their operations, and, as much as possible, their printed statements, within the limits prescribed by the principles of their constitution, and the design of their establishment, they will prove instruments of general good; the British and Foreign Bible Society will derive from their exertions prodigious support; and the State will share with it in the salutary influence which those exertions will produce, on the knowledge, the virtue, and the happiness, of the people.

Returning from this digression to the subject of

Auxiliary Bible Societies in general, it may be sufficient to add to what has before been stated, that the produce derived from them, and their dependencies, in the current year, amounted to 53,403*l.* 8*s.* If with this be combined the returns of sale, and contributions from individual and congregational sources, the total of the Society's income will be found to have reached the extraordinary sum of 87,216*l.* 6*s.* 9*d.*

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Nor should it be overlooked, that the scale on which the operations of the Society were carried on, bore a just proportion to its increased resources, and yielded to the funds so liberally supplied by the British public, the means of an acceptable and highly advantageous employment. 13,030*l.* 2*s.* 7*d.* were expended on pecuniary grants and donations of Bibles and Testaments, of which by much the largest proportion was appropriated to Europe alone. An inspection of these grants and donations, as they appear in the List appended to the Tenth Report, will show through what a variety of channels\* these supplies were distributed. If to

\* The Hon. Lady Grey (the correspondent alluded to, Vol. I. p. 463.) distributed this year, on the Society's account, 3,396 Bibles and Testaments, in ten different languages. For a specimen of the method with which this distribution was conducted, and of the variety of channels through which the books were circulated, see the Society's Tenth Report, Appendix, p. 122.

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these be added the diversified calls on the Society's attention from the different Establishments abroad and at home, which looked up to it for counsel, encouragement, and aid, there will be no difficulty in accounting for an expenditure, within the year, of 84,652*l.* 5*s.* 4*d.*, or in conceiving that much must have been done, by means of such a disbursement, towards improving the religious condition of mankind.

It must not, however, be concluded, that the success which has been described, was acquired, without a renewal of those conflicts which prejudice or misapprehension never failed to excite, as often as the friends of the Society made any fresh efforts to advance its interest, or to extend the sphere of its domestic operations. The industry with which Professor Marsh's publications were circulated, and the confidence with which they were appealed to and recommended, as though they had been conclusive against the merits of the British and Foreign Bible Society, and the principles of its church-members and supporters, appeared to the Dean of Carlisle, to justify his breaking that silence, which, from an unwillingness to protract or to revive, the controversy, he had otherwise been determined to observe. Under this impression, the Dean gave to the public, in the spring of 1813, a volume, for which his friends had considered him conditionally pledged, under the title of "Strictures

on some of the Publications of the Rev. Herbert Marsh, D. D. intended as a Reply to his Objections against the British and Foreign Bible Society." The design of these Strictures, was, "to vindicate a large and respectable body of the clergy, and other churchmen, from the groundless imputation of indifference to the Liturgy—to remonstrate with Dr. Marsh upon the tendency of his writings to check the distribution of the Scriptures, by exciting jealousies and animosities among Christians—to expose his misrepresentation of certain historical facts, relative to the time of Charles the First—and to prove, from his fallacious and illogical arguments, on a variety of interesting topics, how little he is entitled to the confidence of his readers, on the subject of the Bible Society."\*

In the execution of his design, the Dean assumed a tone of severity, which he considered to have been called for by the unfairness and self-importance of the antagonist with whom he had to contend. Professor Marsh had accused the church-members of the Society, of "neglecting to give the Prayer Book with the Bible." This charge the Dean interprets as imputing to those churchmen, "not a mere venial omission, but a blamable neglect:" a "neglect to distribute the Prayer Book among

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\* Advertisement, p. 3.

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their parishioners.”\* “Nor” (continues the Dean) “is the distinction unimportant. A man may omit to do a thing, and the omission may be even laudable; whereas, the term *neglect*, implies an omission of something which ought to have been done, of something which should not be left undone without just cause

\* The difficulties to which the clerical members of the Society have sometimes been reduced, by the accusations of their brethren, and the discountenance of their ecclesiastical superiors, were adverted to, in a manner at once so spirited, and so decorous, by the Rev. Josiah Pratt, at the establishment of the North East London Auxiliary Bible Society, as to reflect equal credit on his integrity and his judgment. The following extract will (it is presumed) be not unacceptable to the reader.

“It is well known that we labor under especial difficulties, when, wishing and endeavouring to manifest, in all things, that reverence and respect which we owe, and which we feel, to the authority placed over us, we are yet bound in our consciences to come forward in support of some objects of great public utility, which unhappily have not the sanction of that authority. But your Royal Highness will allow us to say, that we launched our vessel under another star,\* a star that shines unclouded for ever in a better world. Compelled to appeal to the authority under which we act as Clergymen, we do appeal to that authority with confidence. We, who united our hearts and efforts to the faithful band who launched this vessel, did this under the most benign influence; and who will tell us, that, because an unpropitious influence now acts on us, and an adverse wind renders our passage somewhat more toilsome, we are to scuttle and sink the vessel, freighted as it is with blessings for ignorant and suffering man?”

\* The then deceased Bishop Porteus.

of censure." "The Charge" (adds the Dean in another place) "is so heavy, as to fall little short of a libel on many worthy clergymen, who, in their consciences, think it a duty to subscribe to the Bible Society."\* Again, referring to the Professor's words, in which he challenges his opponents to show whether they have labored harder than he has done to promote the study of the Scriptures; and to another, in which he says, that, "although, at various times, he has instituted inquiries which demanded close reasoning and profound thought, he never entered on a subject which required *so much* penetration," adding, "it is a subject of so extraordinary a nature, that, while orators, whose wisdom never goes beyond the surface, feel competent to decide, there are points in it which may elude the discernment of the most sagacious and profound:"—on these and similar positions, the Dean thus observes:

"The imposing air with which these things are said, is doubtless intended to convey an idea of the profound thought, close reasoning, and vast penetration, of the author of the Inquiry. We have not, it would seem, to do with a person, who, like the advocates of the Bible Society, prates at random, and never goes beyond

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the surface, but one who has given proof of his competency to investigate intricate and perplexed subjects, and to place them in their true light. Who, then, would question the decision of such a man? *We* may think the Bible Society to be an affair of great simplicity; but Dr. Marsh's keener eye penetrates into depths which escape all our sagacity. Add to this, that he is a champion who comes forward already crowned with various victories. It is not easy to say, what effect may be produced on the public mind, by so much parade and ostentation: certainly, the man who uses them, will not, on that account, rise in the estimation of persons of cool and dispassionate judgment; yet, I believe, they may not prove altogether ineffective on the minds of others; and, at any rate, it is become perfectly justifiable to examine the grounds of such high pretensions to profundity and penetration in the management of difficult subjects. Such challenges, menaces, and parade, not only justify, but invite scrutiny; they must be understood as breathing defiance, and therefore they absolutely provoke contest.\*

It will not be expected that the author should enter particularly into the merits of a work, which, though replete with solid information, and abounding in acute and highly instructive remarks, was

\* Page 190.

written to serve a temporary purpose. Some judgment may be formed of the vigorous sense and manly feeling which characterize almost every part of it, from the following representation of the causes, which occasioned the Professor and the Dean to think so differently on the same great and interesting question :

“ In my opinion, Dr. Marsh could never have arrived at such hostile conclusions against the Bible Society, if he had not followed the very reverse of Mr. Locke’s directions concerning the conduct of the human understanding. Whenever a subject is intricate and perplexed, the instructions of that great man will constantly lead the careful student to separate, as much as possible, from each other, the several circumstances, which, by their connection, serve to create darkness, confusion, and intricacy. Experience also has shewn, that, considering the uncertain and complex nature of human concerns, those are generally the best advisers, who do not much embarrass their minds with intricate prospective theories, but carefully watch the circumstances as they arise, and apply the suitable remedies to such evils as actually exist. On this great practical principle are grounded all the observations with which, in these Scriptures, I have combated Dr. Marsh’s hostility to the Bible Society. He, on the contrary, in the character of an inquirer, has involved and disguised one of the

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simplest questions in the world with such a variety of extrinsic and irrelevant materials, that the understanding is in danger of being bewildered and alarmed with the contemplation of mere fanciful theories and conjectures, instead of prosecuting a great and positive good with zeal and thankfulness.

“No wonder, then, that Dr. Marsh and myself should arrive at conclusions almost diametrically in contrast with each other. The Margaret Professor, influenced by the dim and uncertain light of remote consequences, would annihilate the Bible Society; whereas, the Dean of Carlisle, rejoicing in the indisputable good which actually arises every day from its splendid and extensive operations, would not, for all that this kingdom can bestow, have his conscience loaded with the bitter reflection, that he had ever, directly, or indirectly, been instrumental in obstructing the free progress of the Holy Scriptures among his fellow-creatures.”\*

The Dean's conclusion is devout and impressive:

“It is the constant prayer of a Churchman, that the good Lord may deliver him in the hour of death, and in the day of judgment; and I have observed, that men whose established reputation for talents and piety effectually repels the most distant suspicion of enthusiasm, have had their serious attention drawn, during the

\* Page 380.

agitation of this great question, to those awful moments in which the distinction of Churchmen and Dissenters shall be no more; and have expressed their conviction, that they will then be the least disposed to repent of having supported the Bible Society. It would be great presumption in me to rank myself with such characters, in any point of view, except my entire agreement with them, that, when the innumerable partialities and prejudices which serve to delude mankind, in this imperfect state, shall completely vanish, or shrink into their just dimensions, the recollection of having been a friend, and not an adversary, of the Bible Society, will afford me a vivid satisfaction, without any apprehensions of blame for having been too zealous in promoting the dissemination of the word of God."

The appearance of the Dean of Carlisle's "Strictures" roused the spirit of the Margaret Professor, and drew from him a "Reply," in which, with that dexterity which never forsook him, he made a show of defence, while he substantially conceded what was alone worth defending, and gave to his retreat the air of a victory. What he thought of his cause, may be learnt from the desponding resolution with which he takes leave of the controversy, and with which, therefore, this History may not improperly take leave of him.

"I have long since" (says the Professor)

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“ abandoned the thought of opposing the Bible Society. When an Institution is supported with all the fervor of religious enthusiasm, and is aided by the weight of such powerful additional causes, an attempt to *oppose* it, is like attempting to oppose a torrent of burning lava that issues from Etna or Vesuvius.”

The dawn of those successes on the Continent, which terminated at length in the deliverance and re-settlement of Europe, had a very propitious effect on the Society's general interests, and particularly on its operations as directed to foreign parts. Among the transactions which arose out of this change in the tide of political affairs, one of the earliest and most important, was, that which respected the treatment of prisoners of war, as successively released, and dismissed to their homes. The first objects of this description, were the Dutch. As soon as it had been ascertained that the prisoners of war belonging to that nation were about to be conveyed to their own shores, in order to assist in restoring their ancient constitution, and their legitimate Sovereign, steps were taken to give them a valedictory proof of the concern of the British and Foreign Bible Society for their spiritual welfare, by the gift of a Bible. To this exercise of sympathy the Parent Institution was stimulated by the call of her vigilant and zealous Auxiliary at Colchester. More than 100 copies

of the Dutch Bible were thus distributed among the naval and military prisoners quartered in that town. "It was" (said one of that Society's Secretaries, the indefatigable Mr. Burgess) truly gratifying to observe the pleasing emotions with which the books were received by the prisoners; and it would not be possible to enumerate their various expressions of gratitude to that nation, which did not consider the wants of Foreigners as unworthy of its notice. Among the prisoners were several Catholics; and it was with great pleasure we ascertained, that many persons to whom we had given books, were engaged, the after-part of the evening, in reading them."

As the cause of the Allies succeeded, and the French prisoners of war obtained a similar release, considerable supplies of French Bibles and Testaments were dispatched to the several Naval Depôts, in order that the numerous subjects of that nation, returning in cartels to their respective homes, might be accommodated with the means of religious instruction, both for themselves and their families, by a copy of the Scriptures in their own language. The boon thus provided was often very anxiously solicited; and not a few cases appeared, in which the generosity of the donors was affectingly acknowledged by the warmest effusions of gratitude and benediction.

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In the mean time, the general distribution of the Scriptures to this class of unfortunate sufferers, both in our own and in foreign countries, had proceeded, and continued to proceed, with unabating alacrity. It has been seen with what promptitude and tenderness the St. Petersburg Bible Society flew to the spiritual relief of the miserable captives and invalids dispersed throughout the Russian Empire, and ministered to them those divine consolations which the British and Foreign Bible Society had placed at their disposal. A similar distribution was made, chiefly through individual agents, in every other part of the world, to which access could be obtained: and it is a subject of grateful satisfaction, to reflect, that few instances occurred, in which the copies transmitted, though exposed to more than ordinary casualties, failed of reaching their destination, and of appearing to accomplish, in some degree at least, the end for which they were sent.

From the disturbed state of the interior of France a short time previously to the fall of Napoleon, a supply of English Bibles and Testaments, addressed to the British prisoners at Verdun, were unavoidably detained at Paris.\*

\* The books have since been released, and placed at the disposal of the Society, by the kind offices of Baron Sylvester de Sacy.

Such an interception of their gift occasioned the donors no little concern. They had, however, the satisfaction to learn, from the Rev. W. Gorden, the Chaplain at Verdun, (whose gratitude for this intended kindness to his companions in tribulation and bondage, was very warmly expressed,) that “the Committee for the management of the charitable fund, had appropriated, from time to time, from the subscriptions placed at their disposal, such sums as were necessary for the purchase of any Bibles which had been offered for sale; and that every encouragement had been given for the communication of religious instruction in the different depôts of our captive countrymen.”

It deserves attention, and should be recorded to the honor of the service, as well as of the individuals themselves, that the different Chaplains to the Forces co-operated, for the most part, with great readiness and sympathy, in distributing the Scriptures among the subjects of their spiritual direction. For the performance of this pastoral duty, they had very encouraging examples in the conduct of the Rev. Dr. Owen, Chaplain General to the Army and Navy, and of his assistant, the Rev. Dr. Dakins. With a zeal highly creditable to their vigilance and humanity, these gentlemen promoted, on every occasion, so much of the Society’s object as

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respected foreign troops in the British service, and such other foreigners as might, through the vicissitudes of war, be found in prisons or hospitals, placed under British superintendance.

A pleasing instance of attention to this important branch of professional duty, appeared in a communication from the Rev. S. Leggatt, Chaplain to the British Forces at Lisbon. A number of Bibles and Testaments, in the French, Spanish, German, and Italian languages, having been forwarded to him from the British and Foreign Bible Society, through one of its agents at Portsmouth, Mr. Leggatt very cheerfully undertook to distribute them to the prisoners taken from the French, including natives of different parts of the Continent, and of which the garrison at Lisbon was made the general depôt. In performing this service, Mr. Leggatt adopted so judicious a system of distribution, that of the vast multitudes which passed in succession under his notice and care, "there was scarcely a man, who, without some fault of his own, might not have profited by his well-intended exertion."\* The manner in which Mr. Leggatt endeavoured to give effect to the boon, as he dealt it out both in the hospitals and prisons, was adapted to convey an impression

\* See his Letter, Tenth Report, Appendix, p. 122.

of disinterested kindness, and to convince the receivers, that those to whom they were indebted for the gift, felt a real concern for their welfare. Five hundred prisoners are described, on one occasion, as “forming a broad line of a magnificent circle,” and—while “their ears and minds were intent” on the prayer offered up “for a blessing on the use of what they were about to receive”—having “their eyes in the mean time centred on the small pile, in the midst of which was contained the proposed donation.” The distributor expresses a natural wish, that “some of the patrons and supporters of an Institution—which is considered as an honor to our country,” could have witnessed this scene, and have beheld, in how grateful a manner, “the chiefs of the companies into which they were divided,” received the copies “formally delivered to them, in the name of God, as to understanding men, who must not fail to apply them, in a strictly conscientious manner, in the way they should believe to be most advantageous to their brethren in adversity.” Mr. Leggatt adds: “the ardor with which books of any kind would be embraced, as a source of entertainment, by a body of exiled and secluded men, more than two-thirds of whom can read, may be well imagined; and the effect that may probably be produced, by turning the love

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of novelty and desire of information, that are natural to the human mind, into so pleasant and profitable a channel, must be an object of high anticipation; and the earnest prayer of all who could have witnessed such a scene, must have been, that the stream of heavenly knowledge, commencing in a small fountain, might flow on, increasing in depth and breadth, till it should open into an ocean of eternal bliss."

To those who know how to appreciate the value of the Holy Scriptures in circumstances such as those which have been described, it must appear, of how great importance it was to the profitable exercise of this Chaplain's ministerial functions, that such means of instruction and consolation should have been so seasonably and so abundantly put into his hands. Without exalting unduly the pretensions of the Society, it may be suggested as probable, that, but for its exertions in this department of beneficence, many thousands of unfortunate captives would have been immured in our prisons, and languished in our hospitals, without obtaining any spiritual relief, or even exciting, to any useful purpose, the feelings of religious commiseration. That such would have been the event in the instance just quoted, appears from Mr. Leggatt's confession: and as that confession may be regarded as descriptive of other cases, no less

than his own, it shall be given in the ingenuous and grateful terms in which he has expressed it :

“ Engaged as I have been, for some years past, in an unremitting round of the arduous duties of my own professional department in this place, had not the books in question been volunteered out by the Institution, it is more than probable that my mind would never have considered it practicable to have been of much service to these men; nor that I had *made*, as it were, time for any exertion in their behalf. With such an opportunity thus thrown upon me, the motive to profit by it was irresistible; and I may flatter myself, that, if the little I have said to these poor captives on the subject, should escape their memory, yet, while their eyes shall see, their hands shall handle, and their hearts continue to be comforted by, that word of life, which, through the British and Foreign Bible Society, has been conveyed to them, they must entertain a sense of obligation to their original benefactors, which will be commensurate in duration with the blessings derived from it.”

To the above, as referring to the garrison exclusively, it may be added, that a similar distribution was made of Portuguese Testaments, through various channels, among the artificers in the arsenals, the crews of the Brazil ships

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and merchantmen, and the general population of Lisbon. The copies thus distributed were, for the most part, very gratefully received. In some cases the applications for them were affectingly earnest: and from an instance particularly specified, in which a Portuguese expressed, "How good it was for him to read the Scriptures," as well as from a knowledge of the fact, that the receivers actually read the Testaments for their own benefit, and for that of their neighbours,—there is ground for concluding, that in this, as well as in the department before described, the exertions of the Society in the Portuguese metropolis, were not unattended with some portion of the desired effect.

Nor was the exercise of kindness towards enemies confined to Great Britain and her Allies. America, between which and the former a most unnatural war (now happily terminated) continued to rage, followed in the same steps, and claimed her share also in this work of compassion and mercy. It has been seen with what eager generosity the Bible Society of Massachusetts replaced the Scriptures which had been diverted from their destination by the casualties of war. The Bible Societies in the other States were observed to be no less zealously active in furnishing with copies of the Scriptures such British prisoners as were brought within the

reach of their benevolent attentions. This was particularly the fact at New Orleans, where the Louisiana\* Bible Society repaid to our gallant, but unfortunate countrymen, some part of that debt which had been contracted in the case of their own, confined in the prisons of Great Britain. How strongly this latter obligation was felt by our Trans-Atlantic brethren, may be judged of by the manner in which the Secretary of the Virginia Bible Society refers to the emotion produced on that body, "when, for the first time, it was communicated to them, that the *American prisoners in England* had received the particular attention of our agents for the distribution of Bibles." "I will not attempt" (observes the Secretary) "to express the pleasure which this communication has afforded. Who, that has the feelings of a man, or a Christian, will not be delighted to see, amidst the calamities and desolations of war, the mild genius of Christianity dispensing its blessings, and affording its consolations?" This

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\* In the Report of this Society, under the head of, "English Bibles distributed," there appears the following article:

"Sixty-four, among *three hundred British prisoners* in the public prison at New Orleans; thirty, among three hundred patients of the United States Hospital, of whom *one hundred and eighty were British prisoners.*"

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reflection will be strengthened by the consideration, that the attention so feelingly adverted to, was mutual; that the subjects of both countries were reciprocating towards each other these offices of love, and striving who should best fulfil the law of Christ,—by recompensing evil with good.

To the active influence of this principle it is to be ascribed, that the earliest advantage was taken of the re-establishment of a communication with France, to promote exertions for the moral improvement of a people, from whose misguided and restless ambition Great Britain had deeply suffered, not indeed in her territorial possessions, or her political strength, but in the resources of her treasury, and the blood of her subjects. It was the desire of the British and Foreign Bible Society, to rekindle in France the decayed spirit of religion, and to awaken a zeal for the dispersion of the Scriptures among all orders of the community. Something had been attempted at Paris, with a view to this end, through the mediation of the deputies from the Basle Society, in the year 1812; and a Bible Committee, formed in consequence of their exertions, had continued to exist from that period. Previously to this event, the Rev. F. Leo had projected, during a visit to Paris, the laudable, but arduous undertaking of an edition,

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by stereotype, of Ostervald's French Testament, for the use of the Protestant part of that nation. To this work, which was executed with great beauty and correctness, and the expense of which was discharged by voluntary subscriptions, the British and Foreign Bible Society contributed 500*l*. These were promising beginnings: but they fell grievously short of the remedy which was wanted for the ignorance, infidelity, and licentiousness, which had spread their morbid influence through a country inhabited by thirty millions of people. The conductors of the British and Foreign Bible Society were sensible, that, beside the respect which is due from one independent nation to another, particular delicacy and caution would be requisite in all their intercourse with France. Acting, therefore, on those principles which had uniformly governed their proceedings in communicating with the other nations of Europe, they contented themselves with presenting copies of their Reports to persons of character and influence, both in the capital and the provinces, and in conveying such information of the nature of their Society, the liberality of its constitution, the simplicity of its views, and the utility of its effects, as might stimulate Catholics and Protestants to copy its example, and profit by its assistance, in printing and disseminating the Holy Scriptures to the widest extent among the

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members of their respective communions.\* If the event of these measures did not correspond with the sanguine desires (for no encouragement had been given to sanguine expectations) either of the conductors of the British and Foreign Bible Society, or of its individual supporters, they had, at least, the effect of establishing a communication, from the influence of which, under more auspicious circumstances, some good results might be expected hereafter to arise.

But it must not be dissembled, that, unless the moral stupefaction which has succeeded to the paroxysm of infidelity, should be removed, the influence of this communication will operate but slowly, and with but little advantage. For any movement in this cause, proportioned to the wants and the resources of so great a nation, France must be indebted to the awakened energies of her own spirit, and to the animated and concurrent exertions of her own subjects. Nor should it be forgotten, that, of associated efforts, on a limited scale, for the

\* It should be recorded, to the honor of Thomas Bates, Esq. of Halton Castle, in the County of Durham, a gentleman whose liberal exertions in favor of the British and Foreign Bible Society, have been for many years so conspicuous in the north of England, that he presented the Society with a post-obit bond for 2500*l.*, *one thousand pounds* of which were to be appropriated to this object.

circulation of the Scriptures, France has not to seek a lesson, or an example, in foreign countries: the history of her own will furnish her with both. Let her call to mind what was done by certain members of the Gallican Church, at the commencement of the last century: let her reflect, that at that period A BIBLE SOCIETY EXISTED IN HER CAPITAL; and that, through the munificence of the rich, and the liberality of persons of but moderate fortune, repeated editions of an authorized New Testament were printed, and dispersed at a reduced price, or gratuitously, both in Paris and in the provinces.\* Let her be reminded of the sentiments then held and promulged, respecting the doctrine contained in this holy Book—as “unquestionably, and infinitely, surpassing *the doctrine of all the saints* ;” as “the essential, peculiar, and indispensable rule” for the direction of “all Christians,” and “the law by which they shall be judged at the last day.”† Let her

\* For an interesting account of this Society, see the Preface to a French New Testament, (selon le Vulgate,) printed at Paris in 1731. For the communication of this fact the author is indebted to the Rev. J. N. Coleman, of Holwell, near Sherborne, who presented the Society with a copy of the Testament, and whose translation of the Preface, &c. may be seen in the Christian Observer for December, 1815. A very pious, intelligent, and liberal recommendation of the Scriptures to Catholics, may also be found in the Preface to an Italian New Testament, printed by authority at Bergamo in 1791.

† “Cette divine doctrine, qui, sans doute, surpasse infiniment la doctrine de tous les saints. C’est la règle essentielle,

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also be reminded of the high authority by which the study of it was at that time recommended, from the precedent of "the holy Virgin, who kept, ruminated, and digested, in her heart, the truths, the mysteries, the virtues, and every circumstance in the life of Christ,"\*—down to that of "Saint Louis," who was accustomed to say, that "he had rather be deprived of his crown than of the perusal of the Holy Scriptures."† Let but this Association ‡ be revived, or one similar to it established, in Paris: let the successor of St.

la regle propre, et indispensable, de tous les Chrétiens; c'est sur cette loi qu'ils seront jugés au dernier jour." *Preface as above.*

\* "Imitons la sainte Vierge, qui conservoit, repaissoit, et digeroit, dans son cœur, les vérités, les mystères, les vertus, et chaque circonstance de la vie de Jesus Christ." *Ib.*

† "Il aimeroit mieux être privé de sa couronne, que de la lecture des livres sacrés." *Ib.*

‡ What opinion the members of the Association referred to, entertained of the *entire* Bible, may be inferred from the following passage, in the "Advertisement" which follows the Preface before quoted: "L'Ancien Testament renferme le Nouveau, comme dans sa semence, et en figure les mystères. Le Nouveau Testament developpe l'Ancien, et en fait recueillir le fruit. *Toutes les parties des Divines Ecritures ont été dictées par le même Esprit, qui est l'Esprit de Dieu; et tendent toutes au même but.*"

"The Old Testament contains the New, as in its seed, and shadows forth its mysteries. The New Testament developes the Old, and enables us to gather its fruit. *All the parts of the Divine Scriptures have been dictated by the same Spirit, which is the Spirit of God; and all tend to the same object.*"

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Louis take it under his patronage, and extend its provisions, on the principles of his charter, so as to accommodate all the subjects of his realm—France will then acquire a greatness which never could have been conferred upon her by the spoils of the Vatican, or the occupation of the Kremlin; she will see her population return to order, obedience, and happiness; and she will compensate, in some degree, for the wounds she has inflicted, and the poisons she has scattered, by aiding the dissemination of that word which has been imparted both for the nourishment and the healing of the nations.

The transactions of the year having thus been detailed, nothing now remains, but briefly to record the interesting solemnity by which it was closed. On the 4th of May, and at the usual place, the Tenth Anniversary of the Institution was celebrated. The crisis at which the members assembled, was extraordinary, and in a high degree favorable to the object of their Meeting. Europe had recently been delivered from bondage and terror: the principal instruments of its liberation were the warmest patrons of the British and Foreign Bible Society; and the peace with which they had sealed that deliverance, was of a moral, rather than a political, character: it was “not an arrangement of diplomatic artifice, endeavoring, by subtle contrivance, to obtain advantages which the force of arms had failed to

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secure; not the pause of exhausted combatants, waiting to recover strength for the renewal of the contest: but the cordial reconciliation of friends and Christians, casting away inveterate prejudice, and ready to embrace as brethren whom some delusion had estranged.”\* These considerations, added to the entrance of the Society into the United Netherlands, the hope of its future admission into the territories of France, and the actual presence of many individuals, from distant parts of the world, representing so many constituent portions of the Bible Confederation—gave to the scene exhibited on the Tenth Anniversary, new circumstances of splendor, interest, and effect.

Supported by His Royal Highness, the Duke of Kent, the Chancellor of the Exchequer, and a numerous assemblage of Prelates, and other Personages connected with the Institution, the President reported, to a deeply-attentive auditory, the fruits of the Society’s labors, during the course of this eventful and highly prolific year. It was matter of great and general exultation, that, while the Noble Lord had to exhibit, as part of those fruits, a gross income of more than 87,000*l.* and an issue of Bibles and Testaments from the London Depository, amounting to more than 350,000

\* Speech of the Chancellor of the Exchequer, at the Anniversary.

copies,—while he had to state an addition to the list of confederated Societies, of sixty-seven, within the United Kingdom, and of multitudes abroad, among which were some of high consideration and abundant promise,—while he had to describe the acceptableness of the Institution wherever it appeared, and its “tendency to unite Christians, of every name, throughout the world, in one golden chain of harmony and love,”\*—his Lordship could appeal, for the support and illustration of his strongest statements, and his most glowing descriptions, not only to domestic, but to foreign witnesses; not merely to deputies attending from British Bible Societies, but to the organs and representatives of kindred Institutions in some of the most important countries of both hemispheres. When the Rev. Mr. Paterson, from St. Petersburg, the Rev. Mr. Pinkerton, from Moscow, His Excellency, Comte de la Gardie, from Stockholm, and the Rev. Dr. Romeyn, from New York, successively rose, and addressed the Meeting, the Russian, Swedish, and American Societies appeared to unite their *oral* testimonies to the written documents in proof of the usefulness of the Parent Institution, and to proclaim, beyond the power of contradiction, the achievements of its energy, and the triumphs of its benevolence.

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To this grand and impressive feature of the Tenth Anniversary, every eye appeared to turn with eager attention, and every heart to respond with emotions of admiration and joy. It invested the Society with a peculiar glory, and seemed to announce the near approach of a period, “ when, in these annual meetings, instead of welcoming the inhabitants of a few countries only, we may hail the union of natives of every quarter of the globe; when, even from distant realms, the delegates of a thousand Sister Societies may hasten to pay homage to the Parent Society; to announce the progressive triumphs of this cause; to tell of kindred Institutions starting up, on the banks of remote rivers, and in the depths of hidden valleys; to proclaim the diffusion of these celestial treasures over regions as yet unknown, as yet unvisited by ambition or avarice, and first explored by the dauntless spirit of British benevolence. At that period, with what transport will the records of this Society be traced! What blessings will be poured on the hour of its birth; on the nation which gave it being; on the names of those who have watched over its infancy, and contributed to its success! And surely in the long list of its distinguished supporters, a peculiar gratitude will rest on those who, placed in the highest rank and station, have thought it no dishonor to associate their greatness with such an object; and who, with no less justness of taste, than of feeling, have

perceived, that, in rallying round this standard, they are rallying round that which is not only the best security of social order, the best guard of social happiness, but is also the pledge and promise of a felicity above the warmest conceptions of the human imagination.”\*

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\* Speech of Charles Grant, Esq. Jun.



# APPENDIX.

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## No. I.

### *Patrons, Officers, &c. of the British and Foreign Bible Society.*

PRESIDENT,  
*RIGHT HON. LORD TEIGNMOUTH.*

#### *Vice-Presidents,*

The Most Rev. The ARCHBISHOP of CASHEL.  
Hon. and Right Rev. LORD BISHOP of DURHAM.  
Right Rev. LORD BISHOP of SALISBURY.  
Right Rev. LORD BISHOP of CHICHESTER.  
Right Rev. LORD BISHOP of NORWICH.  
Hon. and Right Rev. LORD BISHOP of GLOUCESTER.  
Right Rev. LORD BISHOP of BRISTOL.  
Right Rev. LORD BISHOP of ST. DAVID'S.  
Right Rev. LORD BISHOP of LANDAFF.  
Right Rev. LORD BISHOP of MEATH.  
Right Rev. LORD BISHOP of KILDARE.  
Right Rev. LORD BISHOP of DERRY.  
Right Rev. LORD BISHOP of CLOGHER.  
Right Rev. LORD BISHOP of CLOYNE.  
The Very Rev. the DEAN of CARLISLE.  
The Very Rev. the DEAN of BRISTOL.  
Right Hon. EARL of MOIRA, Governor General of India.  
Right Hon. EARL of LIVERPOOL, First Lord of the Treasury, &c.  
Right Hon. EARL of ROMNEY.  
Right Hon. EARL of HARROWBY, President of the Council.  
Right Hon. Admiral LORD GAMBIER.  
Right Hon. LORD HEADLEY.  
Right Hon. NICHOLAS VANSITTART, M.P. Chancellor of His Majesty's Exchequer, &c.  
Right Hon. Sir EVAN NEPEAN, Bart. Governor of Bombay.  
Sir WILLIAM PEPPERELL, Bart.  
Sir THOMAS BERNARD, Bart.  
Sir GORE OUSELEY, Bart.  
CHARLES GRANT, Esq. M.P.  
WILLIAM WILBERFORCE, Esq. M.P.  
THOMAS BABINGTON, Esq. M.P.

*Treasurer,*

JOHN THORNTON, Esq. King's Arms Yard, Coleman-street.

*Secretaries,*

Rev. JOHN OWEN, M.A. Rector of Paglesham, Essex;  
(Address, Fulham, Middlesex.)

Rev. JOSEPH HUGHES, M.A. Battersea.

Rev. CHAS. FR. AD. STEINKOPFF, M.A. Minister of the German Lutheran Church, Savoy, London.

*Assistant Secretary and Accountant,*

Mr. JOSEPH TARN, Earl Street, Blackfriars, London;  
*to whom Correspondence concerning the Funds is to be addressed.*

*Collector,*

Mr. ANTHONY WAGNER, 3, Grosvenor-row, Chelsea;  
*to whom Correspondence concerning Subscriptions is to be addressed.*

*Depositary,*

Mr. RICHARD COCKLE, Earl Street, Blackfriars, London;  
*to whom Correspondence concerning Supplies of Bibles and Testaments is to be addressed.*

N.B. The above arrangement (which will not take effect till after Midsummer next) has been made in consequence of the Society having purchased Premises in Earl-street, where all its business will in future be transacted. Mr. Seeley, who has hitherto acted as the Society's Depositary with so much advantage to its interest, will continue to receive Subscriptions on its account.

SUBSCRIPTIONS and DONATIONS are also received by Messrs. Pole, Thornton, and Co. Bartholomew-lane; Hankey and Co. Fenchurch-street; Lubbock and Co. Mansion-house-street; Chatteris, Whitmore, and Co. Lombard-street; Hoares, Fleet-street; Hammersleys, Pall-Mall; Morland and Co. Pall-Mall; Alexander Duncan, Esq. Edinburgh; Archibald Newbigging, Esq. Glasgow; and by Mr. John Hatchard, 190, Piccadilly.

March 1, 1816.

## No. II.

*Rules for Auxiliary Societies, Branch Societies,  
and Bible Associations.*

## FOR AN AUXILIARY SOCIETY.

1. THAT the Object and Constitution of the British and Foreign Bible Society have the cordial approbation of this Meeting.

2. That a Society be formed, to be called "the Auxiliary Bible Society of \_\_\_\_\_," for the purpose of co-operating with the British and Foreign Bible Society, in promoting the distribution of the Holy Scriptures both at home and abroad.

3. That, conformably to the principles of the Parent Institution, the Bibles and Testaments to be circulated by this Society, shall be without Note or Comment, and those in the languages of the United Kingdom of the authorized version only.

4. That all persons subscribing One Guinea *per annum*, or upwards, or Ten Guineas or upwards at one time, shall be Members of this Society.

5. That the business of this Society shall be conducted by a President, Vice-Presidents, a Treasurer, Secretaries, and a Committee consisting of \_\_\_\_\_ other Members, half of whom shall be Members of the Established Church; and that \_\_\_\_\_ Members of this Committee constitute a quorum.

6. That every Clergyman, or other Minister, who is a Member of the Society, shall be entitled to attend and vote at the Meetings of the Committee.

7. That the Committee shall meet once every Month, or oftener, on some day to be fixed by themselves.

8. That the Committee divide this Town and Neighbourhood into Districts, and appoint two or more of their Members for each District, who may associate with themselves any Subscribers, for the purpose of soliciting Subscriptions and Donations from the inhabitants thereof; and that they establish proper Agents and Correspondents in different parts within the limits of this Auxiliary Society.

9. That the whole of the Subscriptions and Donations received by the Society, shall be from time to time remitted, after deducting incidental expenses, to the Parent Institution, in consideration of the advantages held out to Auxiliary Societies; viz. "That the Committees of such Societies shall be entitled to receive Bibles and Testaments, estimated at prime cost, to the amount of half the entire sum remitted to the Parent Institution, *if their local necessities shall require such a supply*: and further, that the Members of Auxiliary Societies shall be entitled to the privilege of purchasing from the Depository of such Auxiliary Societies, Bibles and Testaments on the same conditions as the Members of the Parent Institution."

10. That, for the purpose of giving full effect to the benevolent design of the British and Foreign Bible Society, in their Grant of the Scriptures for distribution among the poor, the Committee shall make it their business to inquire what families or individuals, residing within their several Districts, are in want of Bibles or Testaments, and unable to procure them; and that it shall be the duty of the Committee to furnish them therewith at prime cost, reduced prices, or gratis, according to their circumstances.

11. That, for the still further promoting of the circulation of the Scriptures, it is expedient to encourage the formation of *Branch Societies* of such districts within the sphere of this Auxiliary Society, as may not be sufficiently populous to form Auxiliary Societies of their own; such Branch Societies, and the individual Members thereof, to be entitled to the same privileges from the Auxiliary Society, as it and its individual Members enjoy from the Parent Institution.

12. That such persons as may not find it convenient to become Members of the Auxiliary Society, or of any one of its Branches, shall, upon forming themselves into Bible Associations, be entitled to purchase at the Depository of this Society, under the direction of the Committee, copies of the

Scriptures, at prime cost, for gratuitous distribution, or sale at prime cost or reduced prices, among their poorer neighbours.

13. That all Clergymen, and other Ministers, within the sphere of this Society, making Collections in their respective Congregations in behalf of the Institution, shall be entitled, on remitting such Collections to the Treasurer of this Society, to receive Bibles and Testaments to an amount, not exceeding one half of the said respective Collections, estimated at prime cost, as shall be found to be needed by the poor in the vicinity: such return of Bibles and Testaments to be claimed within one year from the remittance of the Collection. It is recommended, in all practicable cases, to supply the poor by sale, rather than by gift.

14. That a General Meeting of the Subscribers be held at the \_\_\_\_\_ in each year, when the Accounts shall be presented, the Proceedings of the past year stated, a new Committee appointed, and a Report agreed upon, to be printed under the direction of the Committee, and circulated among the Members.

15. That, in the formation of the new Committee, the Treasurer, Secretaries, and such three fourths of the other Members as have most frequently attended the Committee, shall be re-eligible for the ensuing year.

16. That \_\_\_\_\_ be President, \_\_\_\_\_ Vice-Presidents, \_\_\_\_\_ Treasurer, \_\_\_\_\_ Secretaries, and \_\_\_\_\_ members of the Committee for the year ensuing.

17. That Annual Subscriptions and Donations be now entered into, and that they be also received by the Treasurer, and the several Bankers of this town and neighbourhood.

18. That these Resolutions be published in such manner as the Committee may direct; and that a copy of them, signed by the Chairman, be transmitted to the President of the British and Foreign Bible Society.

19. That the Committee meet the \_\_\_\_\_ instant at \_\_\_\_\_ o'clock, and prepare, print, and circulate an Address on the Object and Views of this Society.

N.B. It will be found very advantageous for the Committee to hold their first Meeting on as early a day as possible, while the subject is fresh on the minds of the Members.

### FOR A BRANCH SOCIETY.

1. THAT the Object and Constitution of the British and Foreign Bible Society have the cordial approbation of this Meeting.

2. That a Society be formed, to be called, "The Branch Bible Society of \_\_\_\_\_," for the purpose of co-operating with the British and Foreign Bible Society, in promoting the distribution of the Holy Scriptures both at home and abroad.

3. That, conformably to the principles of the British and Foreign Bible Society, the Bibles and Testaments to be circulated by this Society, shall be without note or comment, and those in the languages of the United Kingdom of the authorized version only.

4. That all persons subscribing One Guinea *per annum*, or upwards, or Ten Guineas, or upwards, at one time, shall be Members of this Society.

5. That the business of this Society shall be conducted by a President, Vice-Presidents, a Treasurer, Secretaries, and a Committee consisting of other Members, half of whom shall be Members of the Established Church; and that Members of this Committee constitute a quorum.

6. That every Clergyman, or other Minister, who is a Member of the Society, shall be entitled to attend and vote at the Meetings of the Committee.

7. That the Committee shall meet once every month, or oftener, on some day to be fixed by themselves.

8. That the Committee divide this neighbourhood into Districts, and appoint two or more of their Members for each District, who may associate with themselves any Subscribers, for the purpose of soliciting Subscriptions and Donations from the inhabitants thereof; and that they establish proper Agents and Correspondents in different parts within the limits of this Branch Society.

9. That the whole of the Subscriptions and Donations received by this Society shall be remitted half-yearly, after deducting incidental expenses, to the Auxiliary Bible Society of , on condition of such Society granting to this the same privileges which the Parent Institution grants, in such case, to its Auxiliary Societies.

10. That the Committee shall make it their business to inquire what families or individuals, residing within the several Districts, are in want of Bibles or Testaments, and unable to procure them; and that it shall be the duty of the Committee to furnish them therewith at prime cost, reduced prices, or gratis, according to their circumstances.

11. That such persons as may not find it convenient to become Members of this Society, shall, upon forming themselves into Bible Associations, be entitled to purchase at the Depository of this Society, under the direction of the Committee, copies of the Scriptures at prime cost, for gratuitous distribution, or sale at prime cost or reduced prices, among their poorer neighbours.

12. That all Clergymen, and other Ministers, within the sphere of this Society, making Collections in their respective Congregations in behalf of the Institution, shall be entitled, on remitting such Collections to the Treasurer of this Society, to receive Bibles and Testaments to an amount, not exceeding one half of the said respective Collections, estimated at prime cost, as shall be found to be needed by the poor in the vicinity; such return of Bibles and Testaments to be claimed within one year from the remittance of the Collection. It is recommended, in all practicable cases, to supply the poor by sale, rather than by gift.

13. That a General Meeting of the Subscribers be held at the in each year, when the accounts shall be presented, the Proceedings of the past year stated, a new Committee formed, and a Report agreed upon, to be printed under the direction of the Committee, and circulated among the Members.

14. That, in the formation of the new Committee, the Treasurer, the Secretaries, and such three fourths of the other Members as have most frequently attended the Committee, shall be re-eligible for the ensuing year.

15. That the President, Vice-Presidents, Treasurer, Secretaries, and Members of the Committee for the year ensuing.

16. That Annual Subscriptions and Donations be now entered into, and that they be also received by the Treasurer, and the several Bankers of this town and neighbourhood.

17. That these Resolutions be published in such manner as the Committee may direct ; and a Copy of them, signed by the Chairman, transmitted to the President of the Auxiliary Bible Society at

18. That the Committee meet the instant, at o'clock, and prepare, print, and circulate an Address on the Objects and Views of this Society.

### FOR A BIBLE ASSOCIATION.

1. That an Association be formed for the purpose of contributing toward the circulation of the Holy Scriptures, without note or comment, particularly among the poor of this neighbourhood, and that it be denominated the Bible Association of

2. That every Member of this Association subscribe not less than One Penny a week ; the Contributions to be payable quarterly, monthly, or weekly, at the option of the Subscribers.

3. That for every twenty-four Members, the Committee appoint a gratuitous Collector, (or that office may be filled by the Subscribers in rotation, each for a certain period,) to receive the Contributions, who shall pay the same to the Treasurer every in every month.

4. That the business of the Association be under the management of a Treasurer, a Secretary, and a Committee consisting of other Members ; and that the Treasurer, Secretary, and three fourths of the other Members, who have most frequently attended the Committee, shall be eligible for the ensuing year.

5. That the Committee meet once every month, or oftener, on some day to be fixed by themselves, and that shall form a quorum.

6. That the Committee divide this neighbourhood into Districts, and appoint a Sub-Committee for each District, for the purpose of soliciting Subscriptions from the inhabitants thereof.

7. That the Committee shall make it their business to inquire, whether any families or individuals, residing within its sphere, are in want of Bibles or Testaments, and unable to procure them ; in which case it shall be the duty of the Committee to furnish them therewith at prime cost, reduced prices, or gratis, according to their circumstances.

8. That the funds of this Association, or so much thereof as the Committee shall direct, whether arising from Subscriptions, Donations, or the sale of Bibles or Testaments, at prime cost, or reduced prices, shall, from time to time, be expended in the purchase of Bibles and Testaments at prime cost, to be given or sold among the poor of this neighbourhood, as before directed, and that the remainder of such funds shall be remitted to the Auxiliary Bible Society at , or the Branch Bible Society at , in aid of its benevolent designs.

9. That application be made by the Committee to the Auxiliary Bible Society at , or to the Branch Bible Society at , for permission to lay out the funds of this Association, in purchasing, at the Depository of the said Society, Bibles and Testaments at the cost prices.

10. That a General Meeting of the Subscribers be held at the in each year, when the Accounts (as audited by the Committee) shall be presented, the Proceedings of the past year reported, and a Treasurer, Secretary, and Committee-men appointed.

11. That                    be Treasurer,                    Secretary, and  
Members of the Committee for the year ensuing.

12. That Subscriptions and Donations be now entered into, and that they be also received by the Treasurer, Secretary, and the Members of the Committee.

### FOR A MARINE\* BIBLE ASSOCIATION.

1. That we form ourselves into an Association, for the purpose of contributing toward the circulation of the Holy Scriptures without note or comment, and that it be called, "The Marine Bible Association of the Ship                    ,  
Captain                    ."

2. That each Member of this Association subscribe not less than One Penny a week.

3. That                    , be President;                    Treasurer; and                    ,  
Secretary of this Association. †

4. That, on the arrival of the Ship at any port where a Bible Society is established, the Treasurer be requested to state the amount, in his hands; and the whole, or such proportion of it as the Subscribers shall direct, be expended in the purchase of Copies of the Holy Scriptures, at prime cost, from the Depository of such Society.

5. That the descriptions of Bibles and Testaments to be purchased, shall be fixed by the Subscribers.

6. That it be optional with the Subscribers, to vote any part of their Funds occasionally, for the general purposes of the British and Foreign Bible Society; the money so voted, to be paid to the Committee of the Bible Society at any port where the ship may touch, specifying the name of such ship and captain.

7. That all orders on the Treasurer shall be signed by the President, Secretary, and two other Subscribers.

8. That three Subscribers shall be appointed to examine, approve, and sign the Treasurer's accounts, previously to the General Report, and also to any considerable payment out of the Funds.

9. That the Secretary shall keep minutes of all the proceedings of the Association, and shall, in connection with the President or Treasurer, draw up, at least, once a year, a Report, to be read publicly to the Subscribers: which Report shall specify the amount of money received and paid, the number of Bibles and Testaments sold, and also of those given, the beneficial effects produced by their perusal, as well as by their sale or gift in foreign countries, with any interesting facts arising out of the proceedings of the Association: a Copy of which Report shall be transmitted to the Committee of any Bible Society on shore which the Subscribers may think proper.

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\* This species of Association has been added since the close of the tenth year.

† On board large ships, the Captain should be solicited to become President; the chief Officer, Treasurer; and an inferior Officer, Secretary. On board smaller vessels, the Master may fill all those offices himself; or the Mate, or a Sailor properly qualified, may act as Secretary.

## No. IV.

*COMPENDIUM of the History of the British and Foreign Bible Society to February 1816.*

## AUXILIARY AND BRANCH SOCIETIES IN THE UNITED KINGDOM AND ADJACENT ISLANDS.

	Auxil.	Branches.	Total.
England .....	154	152	306
Wales .....	22	20	42
Berwick upon Tweed .....	1	—	1
Scotland .....	51	65	116
Ireland .....	4	62	66
Isle of Mann .....	1	—	1
Guernsey .....	1	—	1
Jersey .....	1	—	1
	235	299	534

N.B. There is reason to believe that several Branch Societies exist, of which no account has yet been transmitted to the Parent Institution.

In addition to the above Societies, there are numerous Bible Associations, consisting chiefly of Subscribers of One Penny or Two-pence per week, connected with Auxiliary Societies; which Associations have, in some instances, produced thrice the amount of the Subscriptions to the Auxiliary within whose district they are comprised. Their beneficial effect upon the morals of the people is already considerable.

*Bible Societies established in Foreign Parts, encouraged by pecuniary aid from the British and Foreign Bible Society, or by its example.—Also Editions of the Scriptures purchased, printed, or printing, by them, in various Languages and Dialects, aided by Donations from the same Society.*

## EUROPE.

	Bibles.	Test.
<b>I. German Bible Society at Basle, instituted 1804—</b>		
1. German Bibles and Testaments .....	20000	15000
2. French Bibles and Testaments .....	3000	4000
3. Romanese Testaments, 2000 in each dialect .....	—	4000
4. Italian Testaments .....	—	3000
<b>II. Zurich Bible Society, instituted 1812—</b>		
German Bibles and Testaments .....	3000	4000
<b>III. Chur Bible Society, instituted 1813—</b>		
Romanese Bibles .....	3000	—
<b>IV. Schaffhausen Bible Society, instituted 1813.</b>		
<b>V. St. Gall Bible Society, instituted 1813.</b>		
<b>VI. Ebern Bible Society.</b>		
<b>VII. Lausanne Bible Society, instituted December 30, 1814.</b>		
<b>VIII. Geneva Bible Society, instituted December 31, 1814.</b>		
<b>IX. Hungarian Bible Institution at Presburg, formed in 1812.</b>		
Slavonian Testaments .....	—	2000
<b>X. Wirtemberg Bible Society, instituted at Stutgardt, 1812.</b>		
German Bibles and Testaments .....	15000	7000
<b>XI. Nassau-Homburg Bible Society, instituted January 1, 1816.</b>		
<b>XII. Berlin Bible Society, instituted 1805—</b>		
1. Bohemian Bible, two editions .....	8000	—
2. Polish Bibles and Testaments .....	8000	4000
Carried forward.....	60000	44000

	Brought forward.....	60009	44000
XIII.	Prussian Bible Society, instituted August 2, 1814; with Auxiliary Societies at Potsdam, Dantzic, Halle, Breslau, Wesel, and other places.		
XIV.	Königsberg Bible Society, instituted 1812— Lithuanian Bibles and Testaments .....	3000	3000
XV.	Elberfeld Bible Society, for the Grand Duchy of Berg, instituted July 13, 1814; with Auxiliary Societies at Cologne, Solingen, &c. and BIBLE ASSOCIATIONS in the Manufactories.		
XVI.	Thuringian Bible Society at Erfurt, instituted 1814.		
XVII.	Eichsfeld Bible Society, instituted March 15, 1815; with an Auxiliary Society at Nordhausen.		
XVIII.	Cleve Bible Society, instituted 1815.		
XIX.	New-Wied and Wied Runckel Bible Society, instituted January 8, 1816.		
XX.	Saxon Bible Society, instituted August 10, 1814.		
XXI.	Hanover Bible Society, instituted July 25, 1814; with an Auxiliary Society at Osnaburg— German Bibles .....	10000	—
XXII.	Brunswick Bible Society, instituted June 18, 1815.		
XXIII.	Lubeck Bible Society, instituted Sept. 16, 1814.		
XXIV.	Hambro-Altona Bible Society, instituted Oct. 12, 1814.		
XXV.	Bremen Bible Society, instituted April, 1815.		
XXVI.	Frankfort Bible Society, instituted January 4, 1816.		
XXVII.	Strasbourg Bible Society.		
XXVIII.	Ratisbon Bible Society, instituted 1805. German Testaments .....	—	50000
XXIX.	Stockholm Bible Society, instituted 1809. Swedish Bibles and Testaments (on standing types) .....	11000	17600
XXX.	Gothenburg Bible Society, instituted 1813.		
XXXI.	Westeras Bible Society, instituted 1813.		
XXXII.	Island of Gothland Bible Society at Wisby, instituted 1813.		
XXXIII.	Swedish Bible Society, instituted 1814.		
XXXIV.	Lund Bible Society, instituted 1815.		
XXXV.	Danish Bible Society, instituted 1814.		
XXXVI.	Iceland Bible Society, instituted July, 1815.		
XXXVII.	Finnish Bible Society at Abo, instituted 1812— Finnish Bibles and Testaments (on standing types) .....	5000	5000
	It is in contemplation to form AUXILIARY SOCIETIES and BIBLE ASSOCIATIONS throughout Finland.		
XXXVIII.	Russian Bible Society at St. Petersburg, instituted January 23, 1813, with its Auxiliaries; viz.		
XXXIX.	Moscow Bible Society, instituted July 16, 1813.		
XL.	Dorpatian Bible Society at Dorpat, instituted June 22, 1813.		
XLI.	Courland Bible Society at Mittau, instituted June 28, 1813.		
XLII.	Livonian Bible Society at Riga, instituted July 5, 1813.		
XLIII.	Esthonian Bible Society at Revel, instituted July 16, 1813.		
XLIV.	Yaroslafi Bible Society, instituted 1813.		
XLV.	Oesel Bible Society, instituted 1814.		
XLVI.	Woronege Bible Society, instituted 1814.		
XLVII.	Kamenetz-Podolsk Bible Society, instituted 1815.		
XLVIII.	Theodosian Bible Society, instituted July 17, 1815.		
These have undertaken the printing of the Scriptures in the sixteen following languages and dialects—			
1.	Calmeuc; the New Testament, in which language the Scriptures were never printed before .....	—	1000
2.	Armenian Bibles and Testaments .....	5000	5000
3.	Finnish Bibles and Testaments for the use of the Finnish Inhabitants in the Government of St. Petersburg .....	5000	2000
	Carried forward,.....	99000	127600

	Brought forward.....	99600	127600
4. German Bible with standing types .....	5000	—	5000
5. Polish New Testament .....	—	—	5000
6. French Bible .....	5000	—	1000
7. Slavonian Bibles and Testaments, for the use of <i>Native Russians</i> .....	5000	—	5000
8. Dorpatian Esthonian Testament .....	—	—	5000
9. Revalian Esthonian Testament .....	—	—	10000
10. Lettonian, or Lettish, Testament .....	—	—	15000
11. Persian Testament .....	—	—	5000
12. Georgian Testament .....	—	—	5000
13. Samogitian Testament .....	—	—	5000
14. Modern Greek Testament .....	—	—	—
15. Moldavian Testament .....	—	—	5000
16. Tartar Gospel of St. Luke, 5000 Copies. ....	—	—	—
	Total .....	114000	188600

The Committee of the Dorpatian Society have established a BIBLE ASSOCIATION in every Parish, under the superintendance of the Pastor: these have been found of very great advantage among the labouring classes.

#### XLIX. Amsterdam, English Bible Society, instituted March 23, 1814.

L. Netherlands Bible Society, at Amsterdam, comprehending Branch Societies in the following districts, viz.

Rotterdam, The Hague, Enkuysen, Utrecht, Haerlem, Leyden, Dordt, Assen, Vlaerdingen, Groningen, Delft, Leeuwarden, Middleburg, Goes, Schiedam, Oud Beyerland, Zutphen, Alkmaar, Maassluys, Goreum, Hoorn, Zwoll, Zirczee, Zalt Bommel, Breda, Amersfoort, Campen, Deventer, Edam, Putten, Tholen; making a Total of EIGHTY-TWO Bible Societies in EUROPE.

A plan has been adopted, and in a degree carried into effect, for establishing, within the City of Amsterdam and its environs, 32 BIBLE ASSOCIATIONS.

#### ASIA.

- I. Calcutta Auxiliary Society, instituted 1811.
- II. Colombo Auxiliary Society, (in the Island of Ceylon,) instituted 1812.
- III. Bombay Auxiliary Society, instituted 1813.
- IV. Java Auxiliary Society, instituted June 4, 1814.
- V. Astrachan Bible Society, instituted 1815, as an Auxiliary to the Russian Bible Society.

#### AFRICA.

- I. Mauritius and Bourbon, Isles of, Auxiliary Society, instituted 1813.
- II. St. Helena, Island of, Auxiliary Society, instituted 1814.

#### AMERICA.

- ONE HUNDRED and TWENTY-NINE Bible Societies, or upwards, have been established on the American Continent; viz.
- ONE HUNDRED and TWELVE, or upwards, in the United States, (of which Thirteen, or more, are Female Institutions,) several of which have received pecuniary aid from the British and Foreign Bible Society.
- Quebec Bible Society, instituted 1812.
- Nova Scotia Bible Society, established at Halifax, in November 1813, with Branch Societies; viz. Annapolis, Antigonish, Argyle, Chester, Cornwallis, Cumberland, Hampshire, Horton, Londonderry, Parrsborough, Queen's County, Shelburne, Truro, and Yarmouth.
- Pictou Bible Society, instituted 1813.

#### WEST INDIES.

- Jamaica Auxiliary Bible Society of the People of Colour, instituted 1812.
- Antigua Auxiliary Bible Society, instituted Feb. 9, 1815.

*There are 559 Auxiliary and Branch Societies within the British Dominions, independently of Bible Associations.*

	Bibles.	Test.
BIBLES and TESTAMENTS printed or purchased on the Continent of Europe, and sent to various parts for cheap Sale or Gift .....	25000	50000

*Editions of the Scriptures printed for the Society, previously to Dec. 31, 1815.*

	Bibles.	Test.		Bibles.	Test.
English, various editions..	542,429	533,504	Dutch .....	5,000	15,000
Welsh .....	6,242	81,178	Danish .....	500	10,000
Gaelic .....	22,000	20,000	German .....	8,000	13,000
Irish .....	—	7,500	Greek, Antient & Modern .....	—	5,000
Manks .....	—	2,250	Greek, Modern .....	—	10,000
French .....	13,000	79,000	Arabic .....	1,439	—
Spanish .....	—	20,000	Esquimaux, the 4 Gospels .....	—	1,000
Portuguese .....	—	20,000	Mohawk, St. John's Gospel .....	—	2,000
Italian .....	—	11,000	Ethiopic Psalter .....	2,100	—

*The British and Foreign Bible Society has printed, or aided the printing or circulation of the Scriptures, in part or in the whole, in SIXTY-THREE different languages or dialects.*

*ISSUES OF BIBLES AND TESTAMENTS by the Society.*

	Bibles.	Test.	Total.
From March 7, 1804, to Sept. 17, 1805 .....			
None issued, the Universities not having completed their stereotype editions.			
From Sept. 17, 1805, to June 15, 1808, (2½ years)	32336	74124	106460
When the present Depository was established.			
From June 15, 1808, to March 25, 1809, (about 9 months) .....	21387	28820	50207
From March 25, 1809, to Feb. 16, 1810, (nearly 11 months) .....	18662	45806	64468
From Feb. 16, 1810, to March 25, 1811, (13 months)	33609	69009	102618
From March 25, 1811, to Feb. 21, 1812, (about 11 months) .....	35690	70733	106423
From Feb. 21, to Dec. 31, 1812, (10 months) .....	81319	121261	202580
From Dec. 31, 1812, to Dec. 31, 1813, (1 year) ..	141941	159453	301394
From Dec. 31, 1813, to Dec. 31, 1814, (1 year) ..	126041	131732	257773
From Dec. 31, 1814, to Dec. 31, 1815, (1 year) ..	125379	92977	218356
Total issued in Great Britain in 10½ years .....	616364	793915	1410279
Purchased and issued for the Society on the Continent of Europe .....	25000	50000	75000
Total issued on account of the Society .....	641364	843915	1485279
Printed, and printing, on the Continent of Europe by Bible Societies, aided by Donations from the British and Foreign Bible Society .....	114000	188600	302600

N.B. In addition to the above, the Society has expended about 7000*l.* for the distribution by Societies, and confidential Agents, in various parts of the Continent, Bibles and Testaments in the French, German, Swedish, and Danish languages, the exact number of which cannot be ascertained.

*Grants of Money, and Value of Bibles and Testaments, given  
away by the Society.*

	l.	s.	d.
First Year .....	366	2	10
Second Year .....	800	6	10
Third Year .....	3816	14	4
Fourth Year .....	4028	9	0
Fifth Year .....	9749	17	0
Sixth Year .....	4955	14	0
Seventh Year .....	14587	8	7
Eighth Year .....	10232	5	1
Ninth Year .....	17976	15	2
Tenth Year .....	13030	2	7
Eleventh Year .....	28703	13	0
Total .....	108247	8	5

*Nett Annual Receipts and Expenditures of the Society to the  
31st of March, 1815.*

	<i>Receipts, including Sales of Bib. &amp; Test.</i>				<i>Expenditure.</i>		
	l.	s.	d.		l.	s.	d.
First Year .....	5,592	10	5	.....	691	10	2
Second Year ....	8,827	10	8 $\frac{3}{4}$	.....	1,637	17	5 $\frac{1}{4}$
Third Year .....	6,998	19	7	.....	5,053	18	3
Fourth Year ....	10,039	12	0 $\frac{1}{2}$	.....	12,206	10	3 $\frac{1}{2}$
Fifth Year .....	11,289	15	3	.....	14,565	19	7 $\frac{1}{4}$
Sixth Year .....	23,337	0	2 $\frac{1}{4}$	.....	18,543	17	1
Seventh Year ....	25,998	3	1	.....	28,302	13	7
Eighth Year ....	43,532	12	5 $\frac{1}{2}$	.....	32,419	19	7 $\frac{1}{2}$
Ninth Year .....	76,455	1	0	.....	69,496	13	8
Tenth Year ....	87,216	6	9	.....	84,652	1	5
Eleventh Year ..	99,894	15	6	.....	81,021	12	5
Total Amount ..	399,182	6	7	.....	348,592	13	6 $\frac{3}{4}$

N. B. The Society was under engagements (at the close of the eleventh year) for various Money Grants to promote the object of the Institution in Foreign parts, for Returns of Bibles and Testaments to Auxiliary Societies, and for Bibles and Testaments ordered from the several authorized presses, to the extent of about 40,000*l.*

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*ERRATA.*

VOL. I. p. 137, l. 22, for "wishes" read "virtues."

p. 208, l. 11, for "ignorant" read "ignorance."

p. 441, l. 22, for "Bible" read "Testament."

VOL. II. p. 524, l. 2, for "eighth" read "third."

p. 538, Note †, for "tenth" and "eleventh" read  
"ninth" and "thirteenth."

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