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Religious Tract Society  
(Great Britain)

The jubilee memorial of the  
Religious Tract Society









THE  
JUBILEE MEMORIAL  
OF THE  
RELIGIOUS TRACT SOCIETY:

CONTAINING A RECORD OF  
ITS ORIGIN, PROCEEDINGS, AND RESULTS.

A. D. 1799 TO A. D. 1849.

BY  
WILLIAM JONES,  
CORRESPONDING SECRETARY.

LONDON:  
THE RELIGIOUS TRACT SOCIETY.  
1850.





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## P R E F A C E.

THE history of the Religious Tract Society now presented to its supporters and the public, has been compiled during brief seasons of leisure secured from pressing official engagements, and therefore may be expected to bear much evidence of imperfection. It was considered desirable by the Committee that the work should be prepared by one who had long been connected with the Institution, and who was thoroughly acquainted with its details. Accuracy of information must, therefore, be accepted instead of the polished and finished production of "the ready writer."

In preparing this record of the Society's operations, the anxiety of the compiler has been to furnish a simple and correct statement of all the leading facts connected with its origin, principles, and operations. He trusts it will be clearly shown that the founders were guided by the "wisdom from above," in all the steps which led to its formation; and that its labours for the long period of fifty years have been the means of widely and beneficially spreading Divine truth in the British dominions, and among many of the nations of the world.

It will be evident to every reader, that only the leading facts connected with the history of the Society can be given in the compass of a single volume; results, therefore, rather than minute details, will be stated. The statistics connected with the annual receipts and expenditure of the Society, and the total grants to institutions and individuals, both at home

and abroad, will be found in the Appendix. They will show that the benevolent receipts, including legacies, have been 174,167*l.* 8*s.* 4*d.*, which have been wholly expended in the Society's gratuitous objects, without any deduction for agency: that the sales have realized 1,023,215*l.* 13*s.* 1*d.*; that the total receipts have been 1,202,242*l.* 13*s.* 8*d.*; and that five hundred millions of copies of tracts and books have been circulated in one hundred and ten languages and dialects.

The success of the Society having resulted from the agency raised up by the providence of God, a sketch of some of its founders, early supporters, active agents, liberal donors, and zealous distributors, will be given, that others may be led to emulate their example, and press forward its objects with increased and untiring effort, until the knowledge of the Lord shall universally prevail.

The unbroken harmony which has prevailed in the counsels and operations of the Society is not one of the least of the important facts in its history. A great experiment has been successfully tried, and the result is recorded in this volume, proving, for the encouragement of the church and the confutation of the unbeliever, that true Christians, though they differ upon some secondary points, are *one* in every truth essential to salvation.

It was intended, in the first instance, to pursue a chronological order in detailing the operations of the Society, but that was found to be impracticable, as it would have caused frequent repetitions, and extended the work far beyond the necessary limits. The leading subjects, therefore, have been given in distinct chapters, although their proper arrangement has been somewhat difficult, arising from the miscellaneous nature of the facts recorded.

The foreign operations of the Society furnish a large amount of interesting information. Its early efforts in many countries, to spread the truth through the press, will show the clear leadings of His providence "who hath the key of David; who

openeth, and no man shutteth; and shutteth, and no man openeth." It will be seen that regions of barrenness have for a season appeared fruitful and beautiful as "the garden of the Lord," but that through the desolating blights of unsanctified power, they have been nearly reduced to their primary sterility. Such painful changes were trying to the faith of the Society's friends; they were led by them, however, to rest their cause more entirely upon Him "who worketh all things after the counsel of his own will." The happy results connected with the Society's labours in heathen and unenlightened lands will justify the large space which their details occupy.

Among the indirect benefits which have resulted from the Religious Tract Society, none have been more interesting and important than the formation, through means of it, of the British and Foreign Bible Society. In its minute books are recorded the first suggestion, and all the subsequent steps, in which that noble Institution originated. The officers and Committee of the Religious Tract Society were the privileged agents employed in the attainment of this holy object, and several of them were among the first officers and committee of the new society, and continued until the close of their earthly course to be its devoted friends and supporters. In this case, as in many others, a small spring has been the source of a mighty river, which has borne its fertilizing influences through a large portion of the earth. The particulars connected with this interesting subject are fully given in the subsequent pages.

The compiler of this volume commends it to the kind forbearance of the Society's friends. Although the condensation of its proceedings for fifty years has been a work of considerable difficulty, yet the constant exhibitions of the Divine goodness furnished by its records have been most refreshing to his spirit. In completing the work, he can sincerely employ the language of Bishop Horne, in reference to his 'Commentary on the Psalms': "And now, could the author hope that any one would take half the pleasure in reading his work

which he hath taken in writing it, he would not fear the loss of his labour.—He arose fresh as the morning to his task; the silence of the night invited him to pursue it; and he can truly say, that food and rest were not preferred before it. Happier hours than those which have been spent in its preparation he never expects to see in this world. Very pleasantly did they pass, and moved smoothly and swiftly along; for, when thus engaged, he counted no time. They are gone, but have left a relish and a fragrance upon the mind, and the remembrance of them is sweet.”

W. J.

# JUBILEE MEMORIAL.

## CHAPTER I.

### EARLY TRACT DISTRIBUTION.

The truth spread by letters from early times—Dr. Bogue on the Holy Writings—Tractates of the Reformers; Wickliff's and Luther's writings—John Fox on the mighty power of the printing-press—Singular anecdote from Strype—Associations for printing religious works in the seventeenth century—Three great Christian Societies formed in London—First Society founded on catholic principles—Societies at Edinburgh and Glasgow—Mrs. H. More and the 'Cheap Repository Tracts'—Mrs. Wilkinson's republications—Rev. C. Simeon and Rev. J. Campbell—Conversion of Baxter by a book from a pedlar's pack.

IN commencing this work, it may be interesting to trace the first efforts which were made to diffuse divine truth by means of letters. In ancient times it pleased God thus to make known his will. "Man," remarks Dr. Bogue,—in the first sermon preached for the Religious Tract Society, in the year 1800,—“has a hand to write as well as a tongue to speak; and God has employed the pen of the ready writer, as well as the tongue of the learned, to convey a word in season to him that is weary. The oldest book extant is a volume of divine truth, which Jehovah dictated and Moses wrote. Joshua, captain of the host of Israel, Samuel, the judge, David and Solomon, the Lord's anointed, the prophets of the Lord, and the apostles of Christ, all composed religious tracts for the benefit of mankind. Providence has mercifully preserved them to be the light, the joy, and the consolation of every succeeding age; and they are now the sun of the moral world. Where divine truth shines with its bright beams from the ark of the covenant, it is day—day as the light of seven days. Where these tracts are not known, where truth shines not, it is night—

night like Egyptian darkness, with all the horror of the blackness of the shadow of death. Nay, to do the greatest honour to this way of diffusing divine truth, God himself becomes the author of a short religious tract: with his own hands he wrote the Ten Commandments of the law. What high, what early authority can thus be shown for *writing*, as well as *speaking*, the great truths of God.

“No language can fully describe the benefits which have resulted from the written communications which God has been pleased to make to man. These inspired but brief works have shed abroad the light of divine truth through the world from that time to the present hour. David’s short devotional tracts, especially, have enlightened, sanctified, and consoled millions, and the works of evangelists and apostles have instructed every generation since they were written. These holy inspired productions will continue to be the world’s great blessing, until the scenes of time are exchanged for the unclouded scenes of eternity.”

Long before the discovery of printing, the early reformers sent out their little tractates to enlighten mankind. Wickliff’s productions were the means of extensive usefulness. He wrote above one hundred volumes against Antichrist and the Church of Rome, besides commentaries on Scripture, and the translation of the Bible into English. “Although all his books were commanded to be burnt, yet before this measure could be executed they had enlightened so great a number of persons, who carefully kept his books, maugre all the diligence of his adversaries, that they could never wholly deprive the Church of them: for the more they laboured, by horrible threats and death itself, to hinder the knowledge and reading of them, the more were many kindled in their affection to read them with ardency; by which means such abundant seeds of sacred truth were dispersed in various parts of the land, as sprung up many years after, and helped to produce a plentiful harvest, when Almighty God, to show forth his glory, brought about the Reformation from Popery.”\*

Among the remarkable facts of usefulness connected with Wickliff’s writings, one is of special interest. A young man, of an opulent and noble family in Bohemia, came over to Oxford, about the year 1389, for the prosecution of his studies.

\* ‘Gillies’ Historical Collections,’ vol. i., p. 34.



When he returned home, he took with him several of Wickliff's tracts. John Huss was well acquainted with this gentleman, and obtained from him the loan of these books. They conveyed light to his mind, and so powerfully impressed him, that he embraced, and for ever after maintained, the doctrines they expounded. He used to speak of Wickliff as an agent sent from heaven, and would allude to his meeting with that author's writings as the happiest and most momentous event in his life.

The works produced by the writers of this era, although extensively useful, were necessarily much impeded in their circulation by the bulkiness and expensiveness of the manuscript form in which they were issued. But in the fifteenth century, the glorious discovery of the art of printing removed this formidable obstacle to the wide diffusion of truth, and gave a surprising impetus to the literary labours of the authors of the period, and, thereby, also to the opening Reformation. Then the sound went out to all the earth, "Let there be light." Luther appeared; and through his powerful and luminous publications, many millions of people were brought to profess the Protestant faith. So great was the impression produced, that one of the supporters of the Romish Church exclaimed, with dismay, "The Gospellers of these days do fill the realm with so many of their noisome little books, that they be like to the swarms of locusts which did infest the land of Egypt."

The potent effects of the printing-press, although anticipated with alarm by the Pope, were highly appreciated by the friends of truth: hence the venerable John Fox, the martyrologist, wrote: "Almighty God, of his merciful providence, seeing both what lacked in the church, and how also to remedy the same, for the advancement of his glory, gave the understanding of this excellent art or science of printing, whereby three singular commodities at one time came to the world: first, the price of all books is diminished; secondly, the speedy help of reading more furthered; and thirdly, the plenty of all good authors enlarged. By reason whereof, as printing of books ministered matter of reading, so reading brought learning, learning showed light; by the brightness whercof blind ignorance was suppressed, error detected, and, finally, God's glory, with the truth of his word, advanced."

The same quaint but faithful historian, in the following

paragraph, which is most happily expressed and richly laden with the very ore of thought, further states his views on the power of the press: "Herby tongues are known, knowledge groweth, judgment increaseth, books are dispersed, the Scripture is seen, the doctors be read, stories be opened, times compared, truth discerned, falsehood detected and with finger pointed, and all through the benefits of printing. Wherefore, I suppose that either the Pope must abolish printing, or seek a new world to reign over; or else, as this world standeth, printing doubtless will abolish him. But the Pope, and all his college of cardinals, must this understand, that through the light of printing the world beginneth now to have eyes to see and ears to judge. He cannot walk so invisibly in a net but he will be spied: and although, through might, he stopped the mouth of John Huss before, and Jerome, that they might not preach, thinking to make his kingdom sure; yet, instead of John Huss and others, God hath opened the PRESS to preach, whose voice the Pope is never able to stop, with all the puissance of his triple crown. By this printing, as by gift of tongues, and as by the singular organ of the Holy Spirit, the doctrine of the gospel soundeth to all nations and countries under heaven; and what God revealed unto one man is dispersed to many, and what is known to one nation is opened to all."

The correctness of these remarks has been fully confirmed by the subsequent history of the church of Christ. A large amount of scriptural information has been diffused, and many most deeply interesting cases of conversion to God, through religious publications, have been handed down from early times, tending to the comfort of the followers of Christ and their establishment in the faith.

Strype records a singular anecdote of the usefulness of a small tract:—Ann Boleyn, before she was queen to Henry the Eighth, lent to Mrs. Gainsford, one of her female attendants, a tract written by Tindal, called "THE OBEDIENCE OF A CHRISTIAN MAN." One day, as she was reading it, a young gentleman, named Zouch, also in the service of Lady Ann, snatched the book away in sport, and refused to restore it. He was, however, induced to peruse this little tract; and his heart was so affected by its contents, that, as the writer expresses it, "he was never well but when he was reading that

book." Cardinal Wolsey had directed all the ecclesiastics about the court to take especial care to prevent the writings of the reformers from being circulated there, lest they should come into the hands of the king; but this very caution proved the means of accomplishing what he most feared. Dr. Sampson, the dean of the Royal Chapel, saw this book one day in the young man's hand, who was reading it in the chapel, most probably being weary of attendance upon the mass, the processions, and other mummeries. The dean called Zouch, took the book from him, and gave it to the cardinal. Some days after, Lady Ann asked her attendant for the book, who "on her knees told all the circumstances," being doubtless fearful lest her mistress, as well as herself, should come into trouble from this carelessness. Lady Ann instantly went to the king, and "upon her knee" entreated his help, that the book might be restored. Henry interfered, and at his command the book was given up to Lady Ann, who brought it to him, requesting he would read it. The king did so, and was much pleased with the contents; saying, "This book is for me and all kings to read."

In the seventeenth century, several traces are found of associations for printing and promoting the sale of religious works: thus, on the title of 'Burroughs' Gospel Worship,' printed in 1658, we read, "being the second of the seven volumes lately published by Thomas Goodwin, William Greenhill, Sydrach Sympson, Philip Nye, William Bridge, John Yates, and William Adderly." Similar notices appear in books of the same class, printed about that time, and it would not be uninteresting to search them out, and to ascertain the particulars connected with these early combinations.

Extensive good also resulted from the private efforts of other learned individuals in the publication of books, both in England and on the continent, until at length many zealous persons were led to consider the great importance of originating some systematic plan for the diffusion of evangelical truth. "In London," remarks Gillies, "three great companies arose for the advancement of religion. The first was founded by the English Parliament on the 27th July, 1619, established by king Charles II. in 1661, and styled, "The Society for the Propagation of the Gospel in New England, and the parts adjacent in America." The second was erected by king

William III. on June 16th, 1701, and named, "The Society for the Propagation of the Gospel in Foreign Parts." The third is called, "The Society for Promoting Christian Knowledge;" which received its name at the end of 1701. The designs of the latter are, "1. To promote and encourage the erecting of charity schools in all parts of England and Wales; 2. To disperse, both at home and abroad, Bibles and tracts of religion; and, in general, to advance the honour of God, and the good of mankind, by promoting Christian knowledge, both at home and in other parts of the world, by the best methods that should offer." In reference to the latter point, various societies and individuals, early in 1700, made great efforts to carry out these objects, both in England and Scotland, the colonies, and several European nations; by which great good was done for promoting the sincere practice of religion, by their procuring so many books and papers to be written for the awakening of men to a sense of their sin and concern for their souls, and giving away, at their own expense, a great number of these books and papers, for reformation from drunkenness, swearing, uncleanness, and profaning the Lord's day, and such like vices."\*

The institutions which have been noticed were confined by their regulations to the members of the Episcopal Church. It was not till the year 1750 that a society was formed upon the principle of uniting Christians of different denominations in promoting the gospel by means of the press. It is therefore with peculiar satisfaction that we look to the origin of "The Society for Promoting Religious Knowledge among the Poor." In its address to the public, the founders remarked, "that as the objects of the Society were wholly void of all party views, it was hoped that it would engage many of every Christian denomination among them who truly feared God, loved the Protestant religion and liberties, and wished well to immortal souls, to countenance, encourage, and promote it." The works of this society were extensively useful. Early in its history, the excellent Risdon Darracott, of Wellington, thus wrote: "It has pleased God to crown their charity with some good degree of success. To my knowledge many have, by this means, been induced to read and to attend public worship, who were before ignorant to the

\* Gillies, vol. i., p. 155.

greatest degree, and had no inclination to go anywhere for instruction. Several are hereby brought to a serious concern about their salvation, and some have discovered genuine marks of a saving change wrought in them. In several villages round us, there have of late been great awakenings. I have already taken into communion seven, who were before utter strangers to the least appearance of religion: and still we have, every Lord's day, fresh persons coming from those villages to hear the word, and seem much affected when I converse with them. I find them grossly ignorant, but willing to be instructed, and more thankful for a book which I have put into their hands, than if I had given them a piece of money."

In the year 1756, societies were commenced both at Edinburgh and Glasgow for similar objects, and were the means of widely spreading religious publications, and preparing the way for more enlarged and systematic operations. These societies, after a few years, became inefficient, but they had impressed many minds with the great and beneficial power of the press.

When the French revolution broke out about 1790, and which seemed for a time to threaten the destruction of the dearest interests of Christianity, Mrs. Hannah More appeared as a writer of popular tracts, which well deserved to be called 'Tracts for the Times.' Her first tract was entitled, 'William Chip.' When this useful treatise appeared, the writer was unknown, but she was speedily discovered. Encouraged by the success of her first attempt, she prepared, with the aid of her sisters, a series of small publications, entitled, 'The Cheap Repository Tracts,' which have had a large circulation, and have been productive of great good.

Among the private papers of Mrs. More was found an interesting record which she made on the completion of this series of useful publications: "Bless the Lord, O my soul, that I have been spared to accomplish this work! Do thou, O Lord, bless and prosper it to the good of many; and if it do good, may I give to thee the glory, and take to myself the shame of its defects. I have devoted three years to this work. Two millions of these tracts were disposed of during the first year. God works by weak instruments, to show that the glory is all his own."\*

\* 'Life of Mrs. More,' vol. iii., p. 61.

The success of these works was much extended by the zeal of individuals, and also by the active co-operation of respectable societies, which were formed in various places for this purpose. Many persons exerted their influence, not only by circulating the tracts in their own families, in schools, and among their dependants, but also by encouraging booksellers to supply themselves with them; by inspecting retailers and hawkers, to whom they gave a few in the first instance, and afterwards directed them in the purchase; also, by recommending the tracts to the occupiers of stalls at fairs, and by sending them to hospitals, workhouses, and prisons. They were also liberally distributed among soldiers and sailors, through the influence of their commanders.

The late Mrs. Rebecca Wilkinson, of Clapham, in Surrey, followed the hallowed example of Mrs. More. She was accustomed to abridge or republish the most approved and popular works of conformist and nonconformist divines; and, with a great number of smaller tracts, some penned by herself, and others by friends, whose services she enlisted in the undertaking, to issue them from the press at reduced prices and for gratuitous distribution. From the year 1792, she chiefly employed the press of the Philanthropic Society. The number of copies printed for her by that institution was, of books, 211,000; of tracts and a pocket prayer-book, 229,250; making a total of 440,250.\* These works were liberally distributed, and this esteemed lady was frequently encouraged by finding that her humble efforts had evidently met with the Divine approval.

In Scotland, a slight incident led the late Rev. John Campbell to become the publisher of religious tracts, and prepared the way for his more active engagements in the Religious Tract Society. The first public circulator of tracts he ever saw was the late Mr. Simeon, of Cambridge, when he visited Edinburgh with a friend. These "English Riders," as the Countess of Leven called them, scattered the "Friendly Advice" along the roads and in the streets. This struck Mr. Campbell powerfully, and delighted her ladyship. She tried to find out, through him, whether the "Riders" needed any help in their good work, and empowered him to bestow ten or twenty pounds to encourage the effort.†

\* 'Life of Rev. J. Hughes,' p. 324.

† 'Life of Campbell, by Rev. Robert Philip,' p. 118

The example of Mr. Simeon was not forgotten by Mr. Campbell, but led him, in 1796, to begin the work of tract circulation on a systematic plan. He gave the following account of the subject :

“ I think it was while looking over a bundle of pamphlets at a book-stall, that I observed one of a religious cast, entitled, ‘ The Life and Experience of F. S.,’ (or, as I afterwards heard, Fanny Sydney,) published by a bookseller in England. It was only eight pages, stitched in a blue cover, which I purchased for twopence. On reading it, I was so pleased with the simplicity and piety of the narrative, that I got an edition printed, part of which was sold, and the rest circulated gratis. While on a visit to London, having fallen in with the fine old story of ‘ Poor Joseph,’ in verse, I printed an edition of it on my return to Edinburgh, which I circulated among friends. The next I published was Mr. Newton’s second anniversary of Mrs. Newton’s death,—a printed copy of which he sent me in a frank, which I reprinted, and presented copies to friends. During the three successive years he sent me, in manuscript, the third, fourth, and fifth anniversaries of the same event, all poems, which I gave away also among friends, presenting a portion of them to the author. Acting in this little way as a tract-circulator, for a few years, from 1789, it occurred to friends, that something more effectual might be done in this way by forming a little society, for the express purpose of printing and circulating religious tracts. When the matter was mentioned to me, I highly approved of it, and was one of about a dozen who formed ourselves into a Religious Tract Society. This, as far as I know, was the first society of the kind that ever existed in the world.”\*

Although the latter remark may be questionable, yet the reflection of the Rev. T. Aveling, when preaching Mr. Campbell’s funeral sermon, is worthy of notice : “ To him the world owes much, for his first taking the field, and commencing those operations which, although comparatively feeble at first, are now exercising a gigantic influence in the world. His name deserves to be recorded as one of the founders, if not the originator, of tract societies.”

The happy results which followed the various exertions of

\* Life, page 121.

individuals in the circulation of religious publications are too numerous to be recorded in these introductory remarks. One fact only will be given from the life of the Rev. Richard Baxter, showing the agency by which he was led to the Redeemer, and the mighty influence which one conversion had on the spiritual interests of men in all ages of the church. "It pleased God that a poor pedlar came to the door, that had ballads and some good books, and my father bought of him Dr. Sibbs' 'Bruised Reed.' This I read, and found it suited to my taste, and seasonably sent to me. After this we had a servant that had a little piece of Mr. Perkins's work 'On Repentance,' and the reading of that did further inform me and confirm me; and thus, without any means but books, was God pleased to resolve me for himself." A chain of glorious sequences is traceable to this simple event. In reference to this cheering fact it has been remarked:\* "Doddridge borrowed the works of Baxter, and the practical writings of the earlier divines of the seventeenth century, which he read often, and carefully, and with much spiritual benefit. 'The Rise and Progress of Religion in the Soul,' from the pen of Doddridge, which contains solemn appeals, characterised by the spirit and earnestness of Baxter, led Wilberforce to seek for pardon through the Divine Redeemer; whilst 'The Practical View of Christianity,' by that eminent philanthropist, was the instrument employed by the Holy Spirit to lead one of the Society's earlier secretaries, the Rev. Legh Richmond, to repentance; and who can calculate the numbers that have been safely guided to the rest of the righteous by 'The Dairyman's Daughter' and 'The Young Cottager?'"

Such results as these point out clearly the great duty which devolves on Christians efficiently to employ this powerful instrument of good. "No one knows," remarked Dr. Cotton Mather, "how much good a Christian may do by dispersing books of piety which may have a tendency to make men wiser and better. Who can tell but that, with the expense of less than a shilling, you may convert a sinner from the error of his ways, and save a soul from death? A worse doom than to be condemned to the mines rests upon that soul who had rather hoard up his money than employ it in such a charity."

\* Report, 1845.



## CHAPTER II.

### THE FORMATION OF THE SOCIETY.

Rise of the Religious Tract Society in eventful times—Rev. Geo. Burder, the founder—Steps that led to its formation—The Meeting at St. Paul's Coffee-house—Formation of the Society; appointment of a Committee; and adoption of Rules—Names of the first Committee—Coalition between "The Religious Tract Society" and "The Society for distributing Evangelical Tracts gratis."

It was in the midst of memorable and anxious events that the Religious Tract Society had its rise. In the signs of the times all appeared to be dark and portentous. The revolutionary spirit which broke out in France was still shaking the European nations, and threatened to overthrow the thrones of princes, and to uproot all public order. Insubordination and irreligion almost universally prevailed. Infidelity, taking advantage of the general confusion, assumed an undaunted front, and zealously made the press the means of circulating the most immoral and soul-destroying sentiments. In our own country, the writings of Paine and other sceptics had produced a wide-spread spirit of impiety and discontent; yet in "these days of trouble and of rebuke and blasphemy," when "men's hearts were failing them for fear," a spirit of prayer and revived zeal appears to have descended on the church of Christ, and various important institutions were formed to promote the spread of religious knowledge both at home and abroad.

At this critical period the attention of the Christian public was specially called to the great importance of educating, on scriptural principles, the youthful poor of our country. Raikes, of Gloucester, published his statements on Sunday-school education, which he had found extensively beneficial to poor children. Lancaster followed with plans of general instruction, which have been since adopted and improved by the British and Foreign School Society; and Dr. Bell introduced the Madras system, which became the basis on which National Schools were reared.

These various schemes were instrumental in widely extending the knowledge of letters amongst the working-classes of our country.

Just at this favourable juncture, when the mind of the Christian public was awakening to a conviction of the importance of educating the young, the Religious Tract Society was formed. It appeared to many to be precisely the institution that was needed, to supply wholesome and scriptural aliment to the appetite created and stimulated by education. Hence, in one of its early publications, it is stated that "it became necessary to provide for the exercise of that growing ability which children were rapidly acquiring; to lead their minds to subjects calculated to please and to purify them, and thus endeavour to convert providential advantages into spiritual blessings."\*

The Rev. George Burder, the minister of a congregation at Coventry, was, under the good providence of God, the originator of the Religious Tract Society. He was among the number of those friends who, while they rejoiced in the wide diffusion of Mrs. More's tracts, regretted that they did not contain a fuller statement of the great evangelical principles of Christian truth. He therefore felt the necessity of publishing tracts of a more decidedly religious character. A review of all the steps that led to the formation of the Society will be interesting to the reader, when he associates with them the results which have followed.

"I think," remarks Mr. Burder, in his own diary, "it was at the commencement of the year 1781, when residing at Lancaster, that I first printed a small tract, called 'The Good Old Way,' in which the fall and recovery of man were stated and proved from Scripture, and confirmed by quotations from the Articles and Liturgy of the Established Church. I sent copies of this tract round Lancaster to each house, with a few words of dedication to the inhabitants. What effect it had I know not. One or two were sent back with abusive expressions. Whatever effect the tract produced at Lancaster, I have great cause to be thankful that I wrote it, for it has been printed many times over in England and Scotland, and I suppose that hundreds of thousands have been distributed, I believe to the good of many. An odd circumstance happened at Bolton:—I was told that two churchwardens, who observed its title, and thought it was

\* 'Origin and Progress of the Society, 1803,' p. 5.

written against the Methodists and Dissenters, purchased and gave away two hundred at the church-door.\*

After the appearance of this tract, Mr. Burder was encouraged to go forward in this way of usefulness. The opposition to his first effort only induced him more zealously to engage in the work. He conferred with his friend, the Rev. Samuel Greatheed, on the subject, who warmly entered into his views. In connexion with that revered minister, Mr. Burder published six tracts, exclusively religious, under the title of 'Village Tracts,' which were sold for one penny each. These productions were intended to lay open, with as much simplicity and clearness as possible, the distinguishing doctrines of Christianity, and to connect with each an earnest appeal to the heart; in the hope that, through the blessing of God, many who had little leisure and less inclination to peruse entire volumes, might be furnished with agreeable and useful employment, and eventually be led to an acquaintance with their own hearts, and a knowledge of salvation through our Lord Jesus Christ.

The publication of these tracts was committed to the care of a London bookseller. He had the superintendence of them but a short time, when his bankruptcy interfered with their circulation, and led to a considerable loss on the part of the benevolent and disinterested writers.

The failure of this agent was a circumstance of importance in connexion with the formation of the future society. Mr. Burder and his friend discovered that these private efforts were too limited to lead to any permanent results, and they determined to promote the formation of a society to secure the object, when the fitting time should arrive. They felt that a general depository was wanting, to which all persons might freely resort, where the opulent man might spend his guinea, and the poor man meet with cheerful civility, though his order should not exceed a penny. There was wanting, too, a series of tracts adapted, by their variety, to readers whose respective attainments, condition, and character, demanded so many different modes of address.†

The mind of Mr. Burder, always intent on the attainment of his favourite object, anxiously watched for the season when his views could be fully made known to the Christian public. At

\* 'Life of Mr. Burder,' p. 96.

† Fourth Annual Address.

length the time arrived;—it was on the 8th day of May, 1799, when the annual sermon was preached for the London Missionary Society, at Surrey Chapel—the scene of the venerable Rowland Hill's lengthened and successful labours. The sermon was preached by the Rev. J. Finlay, of Paisley, from Isaiah xi. 6—9.

Before the Missionary service, Mr. Burder explained his plan to Mr. Hill, which met with his cordial approval. After the sermon, he requested the attendance of ministers in the school-room adjoining the chapel. In those days this arrangement did not interfere with the interests of the Missionary Society, no collections being made after the appeal from the pulpit. It was not then considered prudent to press the people overmuch, lest they should become "weary in well doing." A goodly number of devoted men assembled after the Missionary services. "I told the ministers," remarks Mr. Burder, "that it was my wish that something should be done in a more regular and systematic way to promote the dispersion of religious tracts, which should develop more fully than Mrs. More had done in her excellent Cheap Repository Tracts, the evangelical doctrines of the gospel. I requested the opinions of the ministers, whether it was not desirable to form a society for the publication and circulation of such works."\* They freely conversed on the subject, and all concurred in the desirableness of such an institution. How encouraging to the benevolent feelings of Mr. Burder to witness the union of many holy minds in the object that had long engaged his prayerful attention! It conveyed to him the conviction that the work was the Lord's, and that "the set time" for its establishment had come.

Much, however, depended on the prompt prosecution of the undertaking. Its indefinite postponement might have been fatal to its accomplishment. The question was, *when* the matter could be taken into further consideration. How important was the reply to this inquiry! It was suggested by Mr. Burder that an adjourned meeting should be held on the *following morning*, Thursday the 9th May, at seven o'clock, at the St. Paul's Coffee-house, in St. Paul's Churchyard.

At this meeting, about forty persons breakfasted together. The late Thomas Wilson, Esq., of Highbury, then a young man, just entering on active engagements in the Saviour's cause,

\* MS. Notes.

presided; and the Rev. Joseph Hughes, of Battersea, offered the first prayer to God, for his blessing on the deliberations of the meeting, and the Society that might be formed. Among the friends present were the devoted Rowland Hill, and several of the active ministers of the day, whose desires for the advancement of divine truth had been rekindled by their connexion with the great Missionary enterprise. After much conversation, the Society was established; and, according to the custom of the times, a Committee was appointed to consider the rules that would be necessary for its regulation. This Committee consisted, among others, of the Rev. Messrs. Allen of Exeter, Bennett of Romsey, Bogue of Gosport, Burder the founder, then of Coventry, Hughes of Battersea, Lambert of Hull, Slatterie of Chatham, Sloper of Devizes, Town of Royston, and Matthew Wilks of London. These ministers were assisted by the Messrs. Reyner, Sewell, and Wilson.

At an adjourned meeting, held at the St. Paul's Coffee-house, on Friday morning, the 10th of May, at seven o'clock, the Rev. Rowland Hill presided, when the Sub-committee presented the following plan of the Institution, and the Rules for its government, which were adopted:—

1. That the society now forming be called, "The Religious Tract Society."
2. That it consist of persons subscribing half-a-guinea or upwards annually.
3. That an annual meeting be held on the Thursday morning of the missionary week, at St. Paul's Coffee-house, when a treasurer, secretary, and committee shall be chosen.
4. That the tracts be paid for on delivery.

The following ministers and gentlemen were appointed as the committee and officers for the first year:—

COMMITTEE.

Rev. GEORGE COLLISON.	Rev. MATTHEW WILKS.
„ ROWLAND HILL.	Messrs. ROBERT COWIE.
„ WILLIAM NEWMAN.	„ SAMUEL MILLS.
„ W. F. PLATT.	„ GEORGE GOUGER.
„ ALEXANDER WAUGH.	„ THOMAS WILSON.

TREASURER—JOSEPH REYNER, Esq.

SECRETARY—Rev. JOSEPH HUGHES, M.A.

These were the first rules of the Institution, and they show the simplicity of the object contemplated by its founders. They considered it undesirable to meddle with great principles in their regulations, but purposed to expound them explicitly, in a distinct and well-digested tract. At the first annual meeting several additions were made to the rules, and among them were the following:—"That a donation of ten guineas constitute a member for life." "That the subscription solicited be employed as a means of enabling the Society to distribute and sell the tracts at a cheap rate:" and "that the Committee be empowered to distribute tracts in such channels as may appear to them calculated for usefulness, so far as the funds will admit."

Such is a detail of the circumstances that led to the formation of the Religious Tract Society. The biographer of Mr. Hughes, the Society's first secretary, when referring to the subject, remarks: "Its beginning was small—it was then in its infancy; but it was an infant Hercules: or, rather, it resembled the spring-head of some mighty river, hardly awakening notice at its first bubbling up, but increasing its waters, forming channels in every direction for their flow, and swollen by an accession of tributary streams, enriching, fertilizing, and refreshing, by its pure and vital current, almost every country of the globe."

Soon after the establishment of the Religious Tract Society, another association was formed under the name of "The Society for distributing Evangelical Tracts gratis." The plans of these institutions being similar, and their objects virtually the same, a cordial union was effected, with the approbation of the general body of the subscribers to both.

## CHAPTER III.

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### THE EARLY ADDRESSES OF THE COMMITTEE.

The presentation of the claims of the Society to support—Nature of the agency employed—Doctrines contained in its publications—Its golden rule—Importance of maintaining a catholic principle in the publications—The harmony of the Society with kindred Institutions—Its fundamental principles tested by fifty years' experience.

THE founders of the Society having committed its management to a Committee of faithful men, no time was lost in presenting its objects to the public, and zealously pressing its claims for liberal support. In July, 1799, the Committee issued a well-prepared address, from which the following is an extract:—

“Thousands who would have remained grossly illiterate, having through the medium of Sunday-schools been enabled to read, it is an object of growing importance widely to diffuse such publications as are calculated to make that ability an unquestionable privilege. The Bible, indeed, opens a fountain no less abundant than pure; nor can any human composition, in a religious view, claim our regard, but as it appears to be a stream from that sacred source. Unspeakably happy are all they who, by propagating, in whatever form, the sentiments of divine truth, awaken mankind to an impressive knowledge of their character, their duty, and their prospects. One is the donor of the Bible; a second presents the labours of a Bunyan, a Hervey, or a Doddridge; a third dispenses hymns and catechisms, an affecting narrative, or an evangelical address. Let us join ourselves to their goodly company; let us meet that enemy, who ceaseth not, laden with tares, to traverse the moral field; perhaps we may gather up much of the baneful seed when but just fallen from his hand. Let the fair picture of religion hang in public, and each strong persuasive find its way into all surrounding connexions. Let volumes be condensed into a few pages; let pious ingenuity toil, while twice ten thousand hands distribute the salutary produce from family to family, and from county to county; and may He, ‘from whom all holy desires, all good counsels, and all just works do proceed,’ unite the hearts of his people in such an undertaking, inspire them with all needful wisdom and energy, and accomplish their most extended desires.”\*

\* ‘Evangelical Magazine,’ July, 1799, p. 307.

There were two great subjects which the first Committee strongly urged upon their supporters, namely, the nature of the agency to be employed by the Society, and the great importance of maintaining a catholic principle in the works that should be issued. On both these subjects a few extracts will be given from tract No. 1, written by Dr. Bogue, and which has frequently been called the Society's "Act of Parliament."

In reference to the means most desirable to employ, it is remarked:—"Divine truth is the grand instrument which God makes use of for the conversion of sinners, and for the edification and comfort of saints, till they come, in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, to the measure of the stature of the fulness of Christ. All the wonders of faith, holiness, and patience, which Christians have displayed, have been wrought by the influence of truth upon the soul. In the promulgation of truth by preaching, which was God's first way of making the gospel known, there are assuredly some peculiar advantages. But in doing it by *writing*, there are advantages also; and it has this recommendation, that it is God's chief way of making himself known to the human race from age to age, and of presenting truth to the minds of men, from day to day, in every land where the revelation of his will is known. Are there not thousands, and tens of thousands, now in glory, whose first impressions of religion, as well as their following improvement, were made by reading? And is it not calculated to be as useful now as ever?—What is a religious tract, but a select portion of divine truth designed and adapted to make the reader wise unto salvation?"

The address proceeds to show that the circulation of cheap religious works is an easy and economical way of doing good; one, moreover, not likely to give offence, and an excellent accompaniment of other religious means. It then very strikingly points out the qualities which should be found in every good tract. The following are a few of them:—

"*Pure truth.*—This flowing from the sacred fountain of the Holy Scriptures, should run from beginning to end uncontaminated with error undisturbed with human systems, clear as crystal, like the river of life. There should be nothing in it of the *shibboleth* of a sect; nothing to recommend one denomination, or to throw odium on another; nothing of the acrimony of contending parties against those that differ from them; but



pure, good-natured Christianity, in which all the followers of the Lamb, who are looking for the mercy of the Lord Jesus Christ unto eternal life, can unite with pleasure, as in one great common cause. Nor should any worldly scheme be interwoven with the truth, or attempted to be concealed under its folds. Here should not be seen the slightest vestige of any carnal end, in any form or for any purpose, however laudable some may think it; nothing but divine truth, unmingled, unadulterated, and pure as it came from heaven, fit for the whole human race to imbibe.

“There should be *some account of the way of a sinner’s salvation* in every tract. It is highly proper, indeed, and greatly conducive to their utility, that tracts should be on different subjects; but in all there should be interwoven the method of a sinner’s recovery from guilt and misery, by the atonement and grace of the Redeemer. So that, if a person were to see but one, and never had an opportunity of seeing another book, he might plainly perceive, that in order to his salvation he must be born again of the Spirit, and justified by faith in the obedience of Jesus unto death. A tract without this is very defective indeed.\*

“It should be *plain*. Perspicuity here is, next to truth, the first quality of a good tract. If the rhetorician’s rule, ‘that the meaning should be not only so plain that it may be understood, but so plain that it cannot possibly be misunderstood,’ call for the writer’s observance in one instance more than another, it is here, where the mass of the readers are but little acquainted with divine things, and their minds unaccustomed to application, and who therefore need to have truth made as clear as the light of day. The want of this quality is more than sufficient to exclude a tract from circulation.”

At various periods during the proceedings of the Society, the Committee have directed the special attention of its friends to the nature and contents of its publications. They have felt that in this way only could they secure the confidence of the various sections of the Christian church. The following is their clear statement on this vital point:—

“To prevent the possibility of any misunderstanding respecting the nature of the Society’s works, the Committee feel it necessary to state, that they clearly and fully set forth the important truth, that ‘we are accounted

\* This has been called the Society’s golden rule.

righteous before God, only for the merit of our Lord and Saviour Jesus Christ, by faith, and not for our own works or deservings;’ that being ‘justified freely, we are made the sons of God by adoption; made like the image of his only begotten Son, Jesus Christ; we walk religiously in good works, and, at length, by God’s mercy, we attain to everlasting felicity.’ In publishing the truths of the gospel, the Committee adhere to the Holy Scriptures as the only, but sufficient, standard of faith. Their publications flow from this sacred fountain; and the Committee hope, so far as it may be said of human productions, that they contain pure truth, uncontaminated with error, and undisturbed with human systems. The constitution of the Society precludes it from entering into the respective peculiarities of the varied denominations of Protestant Christians, that hold the doctrine of Father, Son, and Holy Ghost, the one living and true God; but it everywhere joyfully makes known the great essential truths in which the followers of the Lamb are fully agreed, who are ‘looking for the mercy of our Lord Jesus Christ unto eternal life.’

“If it be necessary to give a more concise and particular description of the religious truths contained in the works which the Society adopts and distributes, the Committee would state, that, by pure truth, when not expressed in the words of Scripture, they refer to the evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer were generally agreed, and to that system of doctrine and of scriptural interpretation which is set forth in ‘The Harmony of the Confessions of the Faith of the Christian and Reformed Churches,’ on all the subjects which are therein considered as ‘the chief points of our religion,’ and ‘the ground-work of faith.’ On this large portion of common ground, which the Churchman, the Dissenter, and the Foreigner jointly occupy, they conceive that Christian union may be established and strengthened, Christian affection excited and cherished, and Christian zeal concentrated, and rendered proportionably effective. The common ground thus occupied by the Society, during fifty years, has enabled it to unite in its efforts ‘all who love our Lord Jesus Christ in sincerity;’ nor has this union ever prevented the Committee from fully making known all the saving truths of the gospel.

“The works of the Society are only controversial, when they support the fundamental truths of Holy Scripture, recognised in the standards which have been mentioned. These works fully and constantly maintain, that ‘there is but one living and true God, the Maker and Preserver of all things, both visible and invisible; and that in unity of this Godhead there are three Persons of one substance, power, and eternity, the Father, the Son, and the Holy Ghost.’ They set forth the Divinity of Him, who is ‘the brightness of his Father’s glory, and the express image of his person;’ and they make known to all the ‘one God, and one Mediator between God and men, the man Christ Jesus.’ In reference to the publications of the Society on Romanism, the Committee feel it most important to state, that, ‘without reference to points of a secular or merely controversial nature, they consider the Luthers, the Melanethons, the Tindals, the Cranmers, the Latimers, and the Bradfords of former days, as their patterns in sound doctrine and active exertion.”

The principles which are here so clearly defined have been fully carried out in the Society's numerous works, and the "golden rule" of the Institution already noticed has been considered its peculiar excellence.

The early friends of the Institution took a firm position in reference to the Society's catholicity. This has been seen in the description which has been given of the contents of the works to be issued; they were to contain nothing of the "shibboleth of a sect." This great principle was strongly enforced by Dr. Bogue in the first sermon preached for the Society. "It will be justly considered," he remarked, "as a recommendation by not a few, that this is not the undertaking of a party; nor designed to condemn or applaud any particular sect. The Society has on the list, both of writers of tracts and subscribers to its funds, men of every denomination of believers in the country. There is nothing in its tracts to recommend or to satirize episcopacy, presbytery, independency, methodism, pædobaptism or anti-pædobaptism. Nor is its design to take a part in the nice distinctions, or peculiar notions, or discriminating opinions of high-flying individuals or puny sects. The object is to hold forth to view those grand doctrinal and practical truths which have in every age been mighty through God in converting, sanctifying, and comforting souls; and by the influence of which men have been enabled, while they lived, to live to the Lord, and when they died, to die unto the Lord."

The catholic spirit which marked the originators of the Society has been maintained in its subsequent proceedings. The union which has prevailed in its counsels has appeared to many a pleasing evidence that the divine blessing has been singularly vouchsafed to its conductors. Such a union in the distribution of the Holy Scriptures is both "good and pleasant" to the followers of the Redeemer, where the object is to make known one Book which they acknowledge to be from God; how much more remarkable is the concord which has existed in the Religious Tract Society, where Christians differing on minor points have co-operated cheerfully and heartily together in sending out thousands of comments on the contents of that holy volume!

The catholicity of principle which has thus united together the Society's friends in all its varied operations, has influenced their intercourse with kindred institutions. "We are not to regard the Bible, Missionary, and Tract Societies," remarks a

friend, "as rival organizations, or as being separate and distinct; neither does either one of them ask for public patronage at the expense of the other. They may be contemplated as a trinal sisterhood, alike the offspring of Christian benevolence, all of them invested with such loveliness, so actively and beneficently engaged, and so united and mutually helpful, that it would seem invidious to inquire which had priority of birth, or excelled in stature, comeliness, or usefulness. We have sometimes seen the Graces chiselled by the hand of genius, standing together, leaning on each other, their arms entwined in loving and lasting union. Thus may we imagine to ourselves these great and blessed societies, as we behold them, looking with tearful eye and heaving bosom on a desolate and perishing world."

The original basis of the Society having been well tried for fifty eventful years, the Committee, in their last annual address, felt it their duty to reiterate their oft-repeated statement:—"Their proceedings, conducted on the principles of Christian union, have been extensively useful; and they have reason to conclude, that such union has been in accordance with the spirit of the Redeemer's prayer for his disciples, 'that they all may be one.' Sincerely would they adopt the sentiments contained in the preface to the 'Harmony of the Confessions of the Reformed Churches:—' "Let us not think much to take them for brethren whom God vouchsafeth to take for sons. There hath scarce been any age which hath seen all churches following altogether one thing in all points, so as there hath not always been some differences, either in doctrines, or ceremonies, or in manners, and yet were not Christian churches through the world therefore cut asunder. Let us not suffer the poison of discord to spread; but let us kill this hurtful serpent, that we, being by a friendly league united together in Christ, may vanquish all antichrists, and may sing that hymn to the Lord our God, 'Behold, how good and joyful a thing it is for brethren to dwell together in unity!'"

## CHAPTER IV.

### THE FOUNDERS OF THE SOCIETY.

Memorable remark by Matthew Henry—All the founders were living at the twenty-fifth anniversary—Sketch of their connexion with the Society—Rev. G. Burder—Rev. Rowland Hill—Thomas Wilson, Esq.—Joseph Reyner, Esq.

THE excellent Matthew Henry once called on a pious farmer to pay a pastoral visit. He was labouring in the field, whither the devoted minister proceeded. When he reached the spot, the worthy man was following the plough. He expressed his sorrow that he had not been sent for to the house. This led to Mr. Henry's memorable remark: "When my Master overtakes me at the close of life, may He find me, as I have found you to-day, with my hand on the plough, and my feet in the furrows."

All the founders of the Institution continued faithful to the Saviour's cause, even unto death. Like the devoted commentator, they remained at the post of duty, until they were called to their eternal reward. One only now survives who was present when the Society was established; but as he then resided at Romsey, he was not chosen on the Committee. The esteemed friend referred to is the Rev. Dr. Bennett, now of London. The twelve persons who formed the Committee and officers\* at the Society's formation were all living in 1824, when the twenty-fifth anniversary was held. The report thus referred to the subject:—"The changing scenes of life during twenty-five successive years, have, at different intervals, compelled most of the founders to relinquish an active part in the direction of your concerns; but they are all found among the members and friends of your Society; they rejoice in its increasing usefulness, and pray for the prosperity of your Zion."

Since this record was made, great changes have taken place,

\* See p. 15.

and now all the members of the first Committee and the original officers rest from their labours. A brief account of those who devoted much attention to the Society's objects will be given.

The Rev. GEORGE BURDER, the founder of the Society, was born in London, June 5th, 1752. He was the child of pious parents. Several striking providential deliverances led him to value the means of grace and to profit by them. Under the ministry of the devoted Whitefield, and the holy and loving Fletcher of Madeley, he was led to decision of character; and on the 17th Sept., 1775, he commemorated for the first time, at the Tabernacle in London, the dying love of the Divine Redeemer. He was led by various dispensations of Providence to give up his life wholly to the service of the Saviour, and in 1778 he became the pastor of the Congregational Church at Lancaster.

It was soon after his settlement in the north that Mr. Burder's mind was anxiously directed to the great importance of the press, for the diffusion of truth in connexion with the ministry. Two years before his removal from London, he published his little book for children, entitled, 'Early Piety,' the circulation of which he had reason to believe had been attended with great spiritual success. At that time he wrote to a friend as follows:—"I have in contemplation the publishing a sort of address, in as small a compass as possible, to persons in general, especially the inhabitants of Lancaster, about their souls. I would wish it more doctrinal than most compassionate addresses of this kind are, and yet more compassionate than any doctrinal one I remember,—something striking and uncommon, yet very plain; every sentence weighty." These just conceptions of the quality of a useful tract, clearly show that Mr. Burder was the suitable writer of small productions. In 1781 he published 'The Good Old Way,' full particulars of which, and of some of the results of its early circulation, have been detailed in a former portion of this volume.\*

Editions of the 'Pilgrim's Progress,' and the 'Holy War,' with notes by Mr. Burder, soon followed this tract. In 1791 he published an abridgment of Dr. Owen's excellent work on the Holy Spirit, which was highly commended by Mr. Ryland and also by Mr. Milner, the author of 'The History of the Church of Christ.' On the subject of abridgments, Mr. Ryland's

\* See Chapter II.

remarks are worthy of record: "Dr. Owen's original work has dwelt with me above twenty years. I have read it with great pleasure and profit, but it was too big for my convenience. The savour of gospel holiness which runs through it is beyond all expression. The learning, though rich, encumbers it. The prolixity in many places renders it impossible to be read by God's people in general. This abridgment will put it into the possession of five hundred people to one of past times."\*

After tracing Mr. Burder's activity in connexion with the press, we find him in 1793 and 1795 anxiously engaged in promoting home and foreign missions. In the latter cause he continued until the close of his useful life.

The first volume of Mr. Burder's valuable work, 'The Village Sermons,' was published in 1797, and proving acceptable, he was induced in successive years to add volume to volume, till in June, 1820, one hundred discourses were completed. He records in his journal: "Frequently have I heard, from various quarters, of the blessing which has attended my Village Sermons. Oh, what a great debtor am I to the grace of God, for employing these plain discourses as the instrument of spiritual good, both to ministers and people! During the past year, I have completed the work by the eighth volume. Glory be to God for the whole! I can never be sufficiently thankful for his distinguishing mercy on this account." In December, 1821, Mr. Burder finished a volume containing twelve plain discourses, entitled 'Sea Sermons,' the nautical phrases having been corrected by the Rev. R. Marks, formerly a lieutenant in the Royal Navy. In reference to these simple but scriptural productions, he remarks:—"I bless God, who has enabled me to accomplish this little work, and I pray that he will be pleased, by the grace of his Holy Spirit, to bless the reading of these sermons; that when I am gone hence, and silent in the dust, I may yet be speaking to the poor seamen on our coast and in foreign lands."

During the year 1826, this venerable servant of Christ wrote for the Religious Tract Society twelve plain discourses, under the designation of 'Cottage Sermons.' After their completion, the aged minister appears to have considered that his work was done. "I have no prospect," he wrote, "of being able to attempt anything more by the press. May the Lord

\* 'Life of Rev. George Burder,' by Dr. Burder, p. 152.

continue to bless the seed already sown by former publications, that when I am dead I may yet speak for awhile for the good of immortal souls. Amen and Amen."

Notwithstanding the impression on Mr. Burder's mind that he had finished his literary labours, he was spared to write a second volume of 'Cottage Sermons.' In December, 1828, when he was in his seventy-seventh year, he composed twelve 'Sermons for the Aged,' a book that was much wanted for this class of readers. "These discourses," remarks his son, "may be regarded as a transcript of his own feelings in the near view of eternity, and under the pressure of age and of many infirmities."

It was the privilege of the Religious Tract Society for many years to publish all the series of Mr. Burder's sermons, except the 'Village Sermons,' so that up to the time of his decease 989,014 had been circulated. After his death the 'Village Sermons' also were placed on the Society's catalogue by his surviving sons.

The extent of Mr. Burder's usefulness as the writer of simple sermons will never be known in this world. His own testimony is truly cheering on this point:—"I bless God with all my heart, for accompanying the reading of these discourses with the power of his Holy Spirit, to the conversion of many, and among others of some clergymen and other ministers, as well as for rendering them useful in families and villages, making them the occasion of the introduction of a regular gospel ministry. To God alone be all the glory!" After this encouraging statement, he adds:—"In the firm belief of the truths contained in these volumes, I desire to die."

The venerable founder of the Tract Society was an ardent lover of all good men. The image of the Saviour, wherever he discerned it, attracted his attention, his esteem, and affection. There was nothing sectarian in his soul. He engaged in his last public service on the 6th March, 1832, when he preached from those affecting words, "A man of sorrows." The few remaining days of his life were marked by great calmness. His living rather than his dying testimony led survivors to exclaim, "Mark the perfect man, and behold the upright, for the end of that man is peace." Thus happily departed, on the 29th May, 1832, the founder of the Society, after having been spared for thirty-three years to see the permanent establishment and prosperity of the cause he loved.



The venerable ROWLAND HILL is entitled to the next notice among the honourable men who formed the Society. He presided at the public meeting in May, 1799, when a Committee was formed to prepare the needful regulations of the Society. He was chosen on the first Committee, and continued till the close of life the warm and attached friend and advocate of the Institution.

Mr. Hill was born at Hawkstone, in the county of Salop, August the 23rd, 1744. He was the third son of Sir Rowland Hill, and uncle of Lord Hill, the late Commander-in-chief of the British forces. His early religious impressions were produced by the Divine blessing on Dr. Watts's 'Hymns for Children,' and these were strengthened by the watchful care, conversation, and correspondence of his beloved brother Richard.

In the year 1761, Mr. Hill went to Eton; and in 1764 entered St. John's College, Cambridge, as a pensioner, but afterwards became a fellow-commoner. Here he formed the friendship of the Rev. David Simpson of Macclesfield, the Rev. Mr. Pentycross of Wallingford, and the Rev. Mr. Robinson of Leicester. He frequently attended the ministry of the Rev. John Berridge of Everton; and the eccentricities of his early clerical guide in all probability gave a bias to his own mind in future life.

In 1769, Mr. Hill obtained his bachelor's degree with honours; and on Trinity Sunday, 1773, he was admitted to deacon's orders by the Bishop of Bath and Wells, and became curate of the little village of Kingston, near Taunton. He afterwards erected Surrey Chapel, Blackfriars-road, London, in which he laboured until his death. His whole course was one of peculiar sanctity and zeal.

Mr. Hill's principal work was his 'Village Dialogues;' the first numbers of which were issued by the Society, but they were subsequently printed on his own account.

'The Four Dialogues in Prison,' and 'Thomas Steady and John Wild,' are the only productions of Mr. Hill's pen that remain on the Society's catalogue. Soon after the latter tract was published, a friendly objection was taken to one statement it contained; namely, the exclusive reference to a minister of the Established Church, which gave it a sectarian appearance. The venerable author was called on, when he denied any sectarian intention in the passage, and added to the tract the following

sentence: "But then everybody says you have a very good minister at the meeting. Our minister and he are quite thick with each other;"—and said, "There; no one can find fault with it now."

When the Society printed a tract in the second series, entitled, 'An Important Discovery; or, Temper is Everything,' he was much pleased with it, and felt that its tendency was to do good. In his own peculiar manner, he told his people from the pulpit that the Tract Society had issued a valuable tract, and gave some particulars from it. He added: "Thinking that some of my dear people are a little troubled in the temper way, I bought a hundred copies of the tract, and shall be happy to present one to any of my flock who need its advice, if they will call upon me." Not a single call took place; whereupon he subsequently expressed his hope that they did not need any admonition on this subject.

Mr. Hill was a man of truly catholic principles. "There are essential truths," he remarked, "by which we must abide; but if you saw a good Churchman and a good Dissenter upon their knees, you would not be able to find out which was which." It was after Dr. Bogue's striking reference to the funeral of Bigotry, when preaching for the Missionary Society in 1795,\* that Mr. Hill undertook to write a suitable epitaph on the auspicious event, and produced the following lines:—

"Here lies old Bigotry, abhorr'd  
 By all that love our common Lord;  
 No more his influence shall prove  
 The torment of the sons of love.

We celebrate, with holy mirth,  
 This monster's death of hellish birth;  
 Ne'er may his hateful influence rise,  
 Again to blast our sacred joys.

Glory to God! we now are one,  
 United to one Head alone;  
 With undivided hearts we praise  
 Our God for his uniting grace.

Let names, and sects, and parties fall,  
 Let Jesus Christ be all in all;  
 Thus, like thy saints above, shall we  
 Be one with each, and one with Thee."

\* See Chapter V.

“There is reason to fear,” remarks one of Mr. Hill’s biographers, “that there has been a resurrection of this enemy of the church;” but till the close of life, Mr. Hill often repeated the remark of a favourite author, “Mr. Bigotry fell down and broke his leg; would that he had broken his neck!”

The extraordinary labours of this good man continued until his eighty-ninth year, when he approached with solemn awe “the house appointed for all living.” He sometimes trembled at the prospect of the last conflict. Death is our *enemy*, therefore we tremble to approach him. He found him, however, a conquered foe; and just before his departure he remarked, “God is letting me down gently into the grave, and I hope there will be found a crevice in the door, through which a poor worm may *creep* into heaven.”

Mr. Hill made many generous benefactions before his death, and among them was a donation of 200*l.* to the Religious Tract Society. His decease took place on the 11th of April, 1833.

The late THOMAS WILSON, Esq., as the chairman of the meeting when the Society was actually formed, must be numbered among the Society’s early friends. He was born November 11th, 1764. He received a private education, was apprenticed in 1778, and in 1785 was admitted into partnership with his father and cousin as a silkman.

The son and biographer of Mr. Wilson thus exhibits one excellent phase of his character: “While diligent in business, he did not devote the whole of his time to his secular interests, but reserved a portion of it for God and his cause; he did not act as if the one great end, the sole object of life, was to ‘buy and sell and get gain;’ he did not resign himself to the absorbing and engrossing occupation of ‘the life that now is.’ He knew too well that ‘a man’s life,’ properly so called, ‘consisteth not in the abundance of the things that he possesseth.’ He was not one of those who was determined, at all hazards, to be rich, who ‘fall into temptation and a snare, and too often pierce themselves through with many sorrows.’ He entered upon a course of well-doing, and was led to begin right and to give liberally at his first setting out in life.”

In this respect Mr. Wilson is a noble example to the youthful tradesmen of the present times; an imitation of whose course would tend greatly to counteract the selfishness “which the spirit

of trade, when thoroughly imbibed, strongly tends to generate and cherish."

Mr. Wilson's liberal views were greatly strengthened by a sermon preached by the Rev. Andrew Fuller, from Eccles. xi. 1—4: "Cast thy bread upon the waters," etc. The remark on "thy bread" deeply impressed his mind. "'Thy bread;' not a few crumbs, not a thin slice, but a large piece, a substantial portion of the loaf. Let others really partake of thy bread—give a portion to seven and also to eight; let *many* share, and share largely of that which you call your own, which God has given you richly for enjoyment. Do not keep all your good things to yourself, or reserve them entirely for your own family; but divide and distribute a considerable measure of them among those who need; and let a large portion be presented on the altar of God as a free-will offering to his cause—a thank-offering for his great and manifold mercies, especially for 'his unspeakable gift,' even his own Son, 'whom he spared not, but freely gave up for us all.' Do not give to God, who demands and deserves the *best*, and who 'fillethe you with the finest of the wheat,' that which the dogs may eat—the crumbs that fall from your table—small morsels—your mere leavings and refuse; but consecrate to him a large mass of your necessary food, even of 'the children's bread.'"

In reference to Mr. Wilson's connexion with the Religious Tract Society, his biographer observes:\* "My father had the honour—such indeed it was, and such I doubt not he accounted it—of being chairman of the meeting held in St. Paul's Coffee House, on May 9, 1799, for the formation of the Religious Tract Society. He continued a member of the Committee till the year 1806, when, probably the pressure of other engagements induced him to withdraw. In this and other instances, he sustained the honourable position of being among the *first and foremost* to encourage a benevolent design, as one ready to every good work, forward to lend a helping hand to an infant society, struggling with difficulties amidst the weakness of its feeble years. When he saw that the cause had acquired considerable strength, and that the same kind of help was no longer needed, he was not unwilling to resign it into the hands of other founders, and of those who had joined them." †

Mr. Wilson continued the firm friend of the Institution, and

\* Life, by his Son, p. 192.

† Ibid, p. 194.

sometimes supported its interests at public meetings. After a long, devoted, and consistent life, he was called to his rest. Not long before nature sank, he exclaimed: "By the grace of God I am what I am," and soon after quietly fell asleep in Jesus, and entered into his heavenly home shortly after midnight, June 17th, 1843.

JOSEPH REYNER, Esq., the Society's first treasurer, was a meek, holy, and devoted Christian. It may be truly said of him that he was a man "full of the Holy Ghost and of faith." The late Rev. John Campbell, for many years an active member of the Religious Tract Society, has given the following brief but interesting account of him:—

"Mr. Reyner and his partner, Joseph Hardeastle, Esq., came from the same part of the country, the vicinity of Leeds, and when boys were accustomed to play with each other, little dreaming that one day they would form one of the most respectable mercantile houses in the first commercial city of the world, and be leaders in producing and promoting such important institutions as were novelties in our world, and produced a new era in the history of mankind. How little we know what shall be the future history of a parcel of boys, whom we see rushing from a country school-house, with great noise and hilarity of spirits! On such an occasion I have sometimes said to myself, 'Perhaps I am beholding the kernel of a Lord Chancellor, an Archbishop of Canterbury, a George Whitefield, or a Captain Cook.'"

Long before Mr. Reyner became partner with Mr. Hardeastle, he was in business for himself as a general merchant, but chiefly in the cotton line, importing from various parts of the world. At one time he sustained so heavy a loss that he was under the necessity of compounding with his creditors. This was a source of the deepest sorrow to his tender and highly conscientious mind. He determined, however, should God prosper him, that he would fully discharge the balance due to his creditors. His future labours were crowned with success, and prosperity again smiled upon him. When he was able to meet the former claims upon him, in his usual quiet way he called on his old creditors, saying to each, "I am come to pay my debt." On turning to the books, the remark was made,

“Mr. Reyner, you owe us nothing.” “But I do;” and handing them a paper, he said, “You will find there a statement of the original sum I owed you, the composition I paid, and the balance now due, for which balance I give you a cheque.” On receiving a receipt for it, he made his bow, and quietly walked off, to call upon his other creditors for the same purpose, never hinting that he had done the same thing to others. This honourable conduct raised him very high in the esteem of his commercial friends, and led the late Rev. David Simpson, in his ‘Plea for Religion,’ to observe: “Of the many thousands in this country who fall short of their payments, how few, how extremely few, do we meet with, or hear of, who afterwards, like the most worthy Reyner, call their creditors together, and pay them what indeed is justly due, but what they could never demand.”

For thirty years Mr. Reyner continued the devoted friend of the Society. “Often,” writes Mr. Campbell, “when the Committee were hesitating about adopting a measure for want of funds, have I heard him say, with burning zeal and sparkling eyes, and at a time when the Society was deeply in his debt, ‘Go forward, brethren; never mind funds; they shall not be wanting.’ I should then have rejoiced to have had a painter present capable of taking an exact likeness of the man.”

The Treasurer purchased tracts largely for his own personal distribution. He was often seen on Tower Hill, and other parts of London, on the Sabbath morning, giving away hundreds of these silent monitors. The gentlemanly and polite manner in which he presented them, connected with his tall, manly figure, disposed all, rich or poor, whether in the streets of London or in the fields, to receive the tracts readily, and without taking offence. When thus employed, he would sometimes remark: “This is my way of preaching.”

In the Society’s Report for 1824, presented at the last meeting but one at which the venerable Treasurer presided, the Committee, in allusion to the steadiness and constancy of his attachment to the Society, remarked:—

“They cannot refrain from adverting to him, who, for twenty-five successive years, has, with only one exception, presided at your anniversaries. He has been spared till he beholds ‘the little one become a thousand,’ and has witnessed many instances of good resulting from your labours, which, by the blessed influence of the Holy Spirit, ‘have distilled as the dew, as the small







rain upon the tender herb, and as the shower upon the grass;' and the Committee are confident that he will join in the sentiment which has ever been expressed by your Society, 'Not unto us, O Lord, not unto us, but unto Thy name give the glory and the praise.' He is willing to be found engaged in the blessed work till the hour shall arrive when his hand can no longer be raised in your service, when his eyes will no longer behold this animating scene, and his tongue can no longer say, 'Be not weary in well doing.' "

In the year 1827, he intimated his wish to retire from the office he had so long and so honourably held. On this the Committee remarked, in their report:—"The infirmities of growing years prevent the discharge of active duties, and the affection he still entertains for the best interests of the Society has led him to wish the appointment of another treasurer. He leaves to his successor an example of warm and unabated attachment to your cause. In your treasurer you see the man who patronized your Institution in its weakness, supported it through many difficulties, and rejoiced above most others in its increasing success. To him it must be a source of no common joy, in retiring from office, to remember, that now the weekly issues of tracts from your Depository frequently exceed those of entire years in the early period of your Institution. The Committee are satisfied that all their friends will long remember the manner in which he presided at your anniversaries. The feelings of his soul were frequently too powerful to be expressed by his lips, and the eloquence of feeling has affected the meetings when his tongue was unable to plead your cause. The Committee sincerely hope and pray, that the remainder of his days may be peace, and that when called to join the redeemed above, he may meet many who have been led to seek for 'glory, honour, and immortality,' through the instrumentality of this Institution."\*

It was not long after Mr. Reyner's retirement from the treasurership, that his days were ended. Mr. Campbell thus notices the subject:—"Even trees of righteousness must wither and die; his ability to labour was gradually taken away by means of paralysis on the brain, which greatly affected his memory, and eventually disabled him from holding conversation with his most intimate friends; but even long after this, he seemed to understand what was plainly and briefly stated to

\* Report, 1827, p. 60.

him, but it was instantly forgotten. He could make no reply, though he often attempted it. If I told him any good news from the exertions of any of the great societies, his heart evidently warmed, for he would clap his hands while hearing it, in the way he formerly did, when he would say, 'I would rather sell my coat than the work should stop,' with full joy and love in his countenance, which I cannot describe, which only a Hogarth could have put down on paper, had he seized the moment it lasted."

Mr. Reyner finished his course at Liverpool, surrounded by his affectionate relatives, in the month of April, 1837, in his eighty-third year.

## CHAPTER V.

### THE FOUNDERS OF THE SOCIETY.

[CONTINUED.]

The Rev. J. Hughes—Rev. David Bogue—Rev. W. Newman, D.D.—Rev. Matthew Wilks.

THE REV. JOSEPH HUGHES, the Society's secretary, to employ his own words, drew his first breath in No. 14, Hand-court, Holborn, London, on the 1st of January, 1769. His father was a native of Wales, his mother of Lancaster. Their circumstances were humble, but their characters were eminently good. His early attachment to the Bible led some friends to consider that he was "a Christian in embryo;" and the remark was not unfrequently heard, "He will be a minister." In his tenth year he was placed with Mr. Smalley, minister of a Presbyterian congregation at Darwen, near Blackburn, in Lancashire. Towards the close of 1780, he was removed to the Free School at Rivington, a township in the same county, founded by Pilkington, bishop of Durham.

At the conclusion of his educational course at Rivington, in 1781, he returned to London, and soon afterwards entered the Baptist Academy at Broadmead, Bristol. Dr. Caleb Evans was then its president. In 1787 he entered King's College, Aberdeen, where, in 1790, he took his degree of A.M. He afterwards spent one session at the Metropolitan University of the north.

For a short time Mr. Hughes occupied the chair of classical professor, in the Baptist College at Bristol. In 1792 he became assistant minister at Broadmead, with the Rev. John Ryland, who had just been invited to the pastorate, but only remained in this position for a short time; and in 1796 he accepted an invitation to become the minister of an old meeting-house at Battersea, a pleasant village on the banks of the Thames, about

four miles from London. He continued in that sphere of labour until his death.

It was soon after the commencement of his residence at Battersea that new scenes of usefulness opened to his pious and active mind. His removal from Bristol to the environs of London was evidently by the guidance of God, that he might be ready for the work which was preparing for him. Mr. Hughes was in Surrey Chapel in May, 1799, when Mr. Burder stated his wish to form a society for the publication and sale of religious tracts. He was present at the conference in the school-room, and at St. Paul's Coffee-house, when the Society was formed, and offered up the first prayer in its behalf. His biographer well remarks on this incident:—"The disclosures of the last day will alone reveal how fully the pertinent and comprehensive requests then preferred have been answered."\*

The account of the plan of the Society, issued in 1803, together with an address to the public on its behalf, were drawn up by Mr. Hughes. His pen furnished several of the early tracts, namely: 'To a Youth on Purity;' 'To the Unfortunate Female;' 'To a Prisoner;' 'The Importance of Sobriety;' 'The Better Gift;' and, 'To the Spectators of an Execution.'

The important part which Mr. Hughes took in the formation of the British and Foreign Bible Society is described in another chapter.† The magnitude of that noble institution compelled him to devote to its important objects a large portion of the attention which he had previously given to the Religious Tract Society; yet he continued to labour for it to the full extent of his ability.

At the Society's anniversary in 1823, he regretted that he did not render to the Institution the full assistance he could wish; but assured the Society that, while health and strength remained, he would willingly be found in its service; and if the powers of nature should fail, disabling him from *any* efforts on its behalf, yet, "while his trembling limbs could bear him to the annual assembly, he would hope to derive new strength from the animating scene."

The presence of Mr. Hughes at the Committee meetings was always a source of great satisfaction to his friends. In the early years of the Society, during breakfast, the time was often devoted to free conversation, on the general topics of

\* Life, by Dr. Leifchild, p. 180.

† See Chapter VI.

the day bearing on the Saviour's cause. There are a few still living who can call to mind his chaste and pointed wit, and the playfulness of a cheerful mind, particularly when he came into happy collision with friends whose liveliness resembled his own. In subsequent years, when the growing business of the Society required every moment of the Committee to be given to its dispatch, the excellent Secretary would occasionally wander into the pleasant paths of familiar converse; and when called to order, would say, "Mr. Chairman, I must contend for the ancient usages of this good Society;" but then immediately bowed to the business requirements of the chairman.

In the examination of the tracts and works submitted to the Committee, Mr. Hughes' services were found most valuable. His biographer remarks, with much justness and discrimination:—

"If he were somewhat over-scrupulous about the sentiments, and somewhat hypercritical about the style, and if his extreme caution and fear of making an enemy to the Institution might sometimes hold the Society back where a bolder hand might have pushed it forward to advantage; yet these very qualities may have contributed in no ordinary degree to insure its safety and growth in its infant state, and to mature its powers to their present strength and usefulness."\*

There were seasons when Mr. Hughes became the advocate of the Society, and defended its publications with great wisdom and candour. A review of its publications had appeared in the 'Guardian of Education,' in which some objection was taken to their decided tone on the subject of regeneration and the implied reflections alleged to be contained in reference to inconsistent ministers. It was known to have proceeded from the "fascinating pen" of Mrs. Hannah More, to whom the Secretary wrote a most appropriate and satisfactory letter. On the subject of regeneration, he reminded her "that the sentiments of the Committee were neither novel nor confined to vulgar theologians, which might be evinced by an appeal, not only to a Watts and a Doddridge, but to a Beveridge, a Hopkins, an Usher, and a Hall." Some of these writers, he remarked, expressed themselves respecting baptism in terms which the Committee might deem too strong; but when the direct explanation

\* Life, p. 182.

of the regenerated state was given, there was a substantial agreement between the Committee and all these writers. He added, though the Committee were averse to the tone, and the spirit too, of proud, pertinacious confidence, they believed that the highest authority of all, the Holy Scriptures, supported their views. In reference to the statements which had been made on the evils resulting from the conduct of inconsistent ministers, he wrote:—"If ministers degrade themselves by sloth, avarice, or profligacy, surely their investiture with office is no sanction to their vices! And if the regularly appointed teachers led abandoned lives, or suppressed a part of Christian doctrine, we ought not to refrain from rejoicing that teachers, *less* the objects of legislative patronage, and perhaps of far meaner literary accomplishments, whose lives and doctrine correspond with each other and with the New Testament, attracted the multitude and did them good."

This courteous but faithful defence of the Committee appears to have been kindly received by Mrs. More; for some years afterwards she applied for a grant of books for the benefit of the children in her local schools.

The Society's secretary was admirably adapted for the work to which he was called. He was prepared for his position, by the gracious Being who raised him up. One who knew him well for more than thirty years,\* gave a just description of his character, in a letter addressed to the Committee on his death:—"How often have I had occasion to admire his indefatigable zeal, the holy ardour of his mind, the soundness of his judgment, the eloquence of his lips, the discretion of his conduct. How often have I been edified by observing his fervent love to Christ and to his people, his truly catholic spirit, his unfeigned modesty in preferring others to himself, his meekness, patience, and active benevolence. How attractive to my mind was his gentle spirit, the amiableness of his temper and deportment, his warm attachment to the word of life and salvation, his anxiety to adorn the doctrine of God his Saviour in all things, his peculiar talent of conversation, his desire to improve present opportunities for the glory of God and the good of his fellow men, his affectionate regard for young people, and his skill in addressing them so as to arrest their attention and conciliate their affection. If I add to this the calmness and composure,

\* Rev. Dr. Steinkopff.

the serenity and cheerfulness of his well-regulated mind; his delight in private communion with God, and in public acts of devotion; his self-abasement and contrition of soul, his disinterested and steady friendship, his readiness to forgive injuries, his tenderness in judging of others, and the enlargement of his views, desires, and wishes for the good of mankind; I cannot but praise God for having blessed me with such a friend, and society in general with such an unwearied labourer in the cause and kingdom of our adorable Redeemer."

This truly devout and useful man, after a life of more than usual activity, gratefully remembered all the way which the Lord God had led him. He recalled with calm delight the results of his early labours; and as the season of his departure approached, he cheerfully bowed to the Divine will in the midst of great bodily suffering. At that solemn moment, he desired his son to write to his old and valued friend, John Foster, and acquaint him "that his life was quivering in the socket." He heard with peculiar satisfaction the reply of that eminent man; and when his son read the following words from his letter, "But oh! my dear friend, *whither* is it that you are going? *where* is it that you will be in a few short weeks or days hence?" he lifted up his hands as if to give effect to the reply, "To heaven I am going—there to dwell with God and with Christ, and the spirits of just men made perfect." Into these hallowed scenes he entered on the 3rd of October, 1833.

The venerable DAVID BOGUE, of Gosport, was present at the formation of the Society, and at the special request of the Committee prepared the tract, No. 1 on the Society's list. He was born at Dowlan, in the parish of Coldingham, near Eyemouth, in Berwickshire, February 18, (o.s.) 1750. His father, Mr. John Bogue, was a man of respectability and moderate fortune. The son was trained up in the ways of God, and in early life became eminent in the knowledge of the Scriptures. He was educated in the Grammar School of Dunse, the birth-place of the celebrated Duns Scotus. On leaving this school he went to the University of Edinburgh, where he matriculated in 1762, and for nine years afterwards continued to prosecute his studies in Greek, Latin and Hebrew, mathematics, philosophy, and divinity, until he took his M.A. degree in March, 1771. He was afterwards licensed as a preacher in the Church of Scotland.

In the summer of 1771, he proceeded from his native land to London. He became a tutor in a respectable school, and eventually joined the Independents, and settled over the church at Gosport.

Mr. Bogue possessed a truly catholic spirit, and acted on liberal principles at a period when a spirit of bigotry too generally prevailed. It was in the year 1789 that he became the tutor of an academy, formed at Gosport, for the education of young men for the Christian ministry.

In 1794, Mr. afterwards Dr. Bogue, published his Address on missions, which was the precursor of the London Missionary Society. In the following year that society was formed, when the Doctor preached from Haggai i. 2. His biographer remarks on this event:—"The union of Christians of all denominations added beauty to the hallowed grandeur of the spectacle on this great occasion; and it is stated, that when Dr. Bogue said, with that patriarchal dignity of language and appearance for which he was so much distinguished, 'We are called this evening to the funeral of bigotry, and I hope it will be buried so deep as never to rise again,' the vast assembly visibly manifested a thrill of electric sympathy with the preacher, and could scarcely refrain from one general burst of joy." "Such a scene," says Dr. Bennett, "perhaps was never beheld in our world; it afforded a glorious earnest of that nobler assembly, where we shall meet all the redeemed, and before the throne of the Lamb shall sing, 'Crown him, crown him, Lord of all!'"

The 'Essay on the Inspiration of the New Testament' was published by Dr. Bogue soon after the formation of the Missionary Society. This work was eminently useful, and has not only been widely circulated, but it has been translated into French, Italian, Spanish, and German. A copy was in the possession of Napoleon Bonaparte at the time of his death, and several passages were marked by his pencil. It was sent to the ex-emperor by the Honourable the Dowager Lady Grey.\* This copy of the essay, after Napoleon's death, was returned to Dr. Bogue, with some marginal notes in the fallen emperor's own handwriting. This work has long been published by the Society, and has been the means of leading many sceptics to embrace the truth as it is in Jesus.

At the first anniversary of the Society, Dr. Bogue preached

\* 'Fathers and Founders of the London Missionary Society,' p. 199.



on its behalf, on Sunday evening, May 18, 1800, at Dr. Hunter's chapel in London Wall, when a liberal collection was made. His text was most appropriate to the occasion: "O send out thy light and thy truth." The introduction was novel and impressive. "You often think of heaven. You entertain high ideas of the happiness of the spirits of the just made perfect; and your ideas never can exceed the reality. But did it ever occur to you that there is one privilege, and, consequently, one source of felicity, which saints on earth have over saints in heaven; and that is, 'they may be the instruments of converting sinners to God?' Peculiar privileges are highly valued; those which we enjoy over our superiors are usually cherished with singular affection. What men on earth possess above saints in heaven, should they not eagerly hold fast, and with no common zeal improve? Does not the singularity of the case point out a quarter to which, with increased ardour, we should direct our efforts? Some privileges we shall enjoy through all eternity; but here is one enclosed within the boundaries of a present life. It will be snatched from us by the hand of death, and never be restored. Does not this consideration loudly call on us to make the most diligent use of it while it is continued with us? For a few years we may retain the privilege; and then it is lost for ever. To have to look back on it with regret, and be compelled to say: 'I neglected to improve the golden opportunities, and now they are gone, never to return!' will be but an unprofitable employment in a future state. Let present diligence and augmented zeal preclude the necessity of such bitter thoughts. But how shall the end be attained? What means shall we employ for bringing sinners unto God? Look to the appointment of Heaven; for there is wisdom, and God's method is infinitely best. He has revealed it to us; it is mentioned in the text. The grand instrument is *Divine Truth*; and my aim in this discourse is, to recommend the diffusion of it to the utmost of your power."

After lengthened services to promote the diffusion of the gospel, this able minister reached the day when he was to complete his holy work. He went to Brighton to assist at a missionary meeting. He ascended the pulpit to minister for the last time in the earthly sanctuary. He offered up the last prayer, which he closed with the following words, so striking, as coming from his lips at such a moment: "Thy kingdom come, thy will be done on earth as it is in heaven: let all nations call the Saviour blessed, and

the whole earth be filled with thy glory, Amen and Amen. The prayers of David, the son of Jesse, are ended." On the 25th October, 1825, he was called to his rest, in his seventy-fifth year, his last words being, "I know in whom I have believed."

The Rev. WILLIAM NEWMAN, D.D., was one of the founders of the Institution. He was born at Fern Tree Hill, in the parish of Enfield, Middlesex, on the 10th May, 1773. When he had just completed his tenth year, his heart received religious impressions, to which he afterwards looked back with thankfulness and joy. In reference to the means which produced these impressions, he remarked: "I went with my mother and several more friends to the ordination of the Rev. George Townsend, at Cheshunt, in Hertfordshire. I do not recollect that what I heard there was particularly blessed to my soul. The friends I refer to, coming home, stayed a little at my mother's to refresh themselves. Their conversation, as became Christians, was on the best things. One of them, Mr. Ray, speaking to another—for I was only a listener—said: 'If a man's heart is not changed, he must be lost for ever.' That sentence I shall ever remember, and I hope with unfeigned gratitude to God, who graciously impressed it on my mind. I was deeply concerned, and began, for the first time, to ask God to give me a new heart; and, blessed be his name, he is the hearer and answerer of prayer."\*

During Dr. Newman's youthful days, he was a diligent student. He was placed with the Rev. John Ryland, formerly of Northampton, who afterwards removed to Enfield, and became the proprietor of a respectable seminary there. He was led to feel the great importance of the Christian ministry, and after much preparatory private study, he became the pastor of the church at Old Ford, and was ordained on the 15th May, 1794.

During eleven years Dr. Newman continued his attendance on the Committee, and zealously supported the objects of the Society, until other duties made his retirement from this labour of love indispensable. The pleasure which he experienced in the meetings of the Committee was strongly expressed and often referred to by him. In his diary, such reflections as these are frequently found:—"Pleasant meeting with the Committee of the Tract Society; large orders for the tracts; who can tell but

\* 'Memoir of the Rev. Dr. Newman, by George Pritchard,' p. 6.

the salvation of thousands may be involved in the success of the Institution?"\* So, in reference to the happy anniversaries of the Society, he records: "Annual meeting of the Tract Society; very animating; the infant has become a Samson, the little one has become a thousand. We had a thousand to breakfast at the City of London Tavern."†

This excellent man was a frequent contributor to the Society's tracts. Among these may be mentioned: 'Friendly Hints to Servants;' 'To a Youth at School;' 'To the Afflicted;' 'Moderation in Food;' 'A Letter to a Young Lady at a Boarding-school;' 'Sin no Trifle;' 'To a Child;' 'A Letter to the Mother of a Family;' 'A Letter on Marriage, addressed to Young Christians;' 'The History of the English Bible;' and 'On Drunkenness and Lewdness.'

These tracts have been useful, and several of them have, at the present time, a large circulation. On one occasion Dr. Newman attended a meeting of the Tract Association at Stepney, where he heard from a speaker a striking fact, of the value of 'Sin no Trifle' to a soldier in a foreign land. The devoted writer was much affected, and remarked: "I wrote that piece as an essay at school, and afterwards turned it into the tract form; and now I have heard, after the lapse of many years, that one of my earliest productions has been the means of good." No one gave the entire praise to God for all success more than Dr. Newman was disposed to do.

In reference to another of the Doctor's tracts, an interesting fact has been stated. A pious tradesman in London was accustomed to put a tract into every parcel of goods he sent out. He was kindly introduced by a friend to a new customer of rank. This friend, knowing the tradesman's practice, said to him: "No tract in the parcel, or you will give offence." The goods were packed, but they were delayed, the tradesman doubting as to his duty. He resolved to keep up his invariable custom, and leave results with God. He, however, thought it right to render honour to whom honour was due. He went to the Depository of the Tract Society, and inquired if any tracts were printed on superior paper. He found there was one only, and he took a copy. He was in haste, and never looked at the title, but, placing the silent messenger with the goods, they were despatched to the noble customer. The time for payment of

\* Life, p. 171.

† Ibid, p. 266.

the account arrived, when a summons was received to call for the money. To his surprise he found her ladyship present, with her steward. The money was paid, the goods were approved, and the order renewed. Just when the man of business was retiring, her ladyship said: "There was a small tract found in the parcel; why was that inclosed?" The pious tradesman calmly replied: "It has always been my eustom to put a small tract in each parcel of goods; I hope I have given no offence to your ladyship." "Oh, no! but surely you could have found a more suitable one for me, who am approaching my seventieth year." "May I ask the title of the tract?" said the anxious man of business. "To a Young Lady at a Boarding School." There was a mutual smile: the good man knew how the mistake had happened; but merely replied: "I beg your ladyship's pardon—it was certainly not a very proper tract; but, by your permission, a more suitable one shall accompany the next order."

In April, 1835, Dr. Newman had an attack of paralysis. He soon rallied, and then wrote in his diary: "My Saviour is saying, 'I have no need of thee;' but I have need of Him, and shall have need for ever. Pack up, as Newton used to say, ready to sail away." Apoplexy succeeded the first attack; and on the 22nd December his gentle spirit winged its way to everlasting joy, being then in his sixty-third year.

The cause that was loved in life was not forgotten by the Doctor in his testamentary arrangements. He bequeathed a liberal portion of his residuary estate to the Institution, after his widow's death, which realised the sum of 720*l*.

The Rev. MATTHEW WILKS was a founder of the Society, and for eight years an active member of the Committee. He was born at Gibraltar, in the year 1746, on St. Matthew's-day, which suggested his name. His father was an officer in the army. Matthew afterwards settled in England. Dr. Morrison, his biographer, referring to the year 1771, states: "His steps were providentially conducted to the town of West Bromwich, where the Rev. W. Percy was curate of the parish. This clergyman was once preaching in a private room, when young Matthew, hearing the sound of his voice, stationed himself under the window, out of mere curiosity. The word fell with almighty and resistless power on his spirit; he was pricked to

the heart, and began to cry earnestly: 'What shall I do to be saved?'"\*

Mr. Wilks laboured with great success for more than half a century at the Tabernacle and Tottenham Court chapels. He was zealously connected with most of the early efforts to extend the Saviour's cause. In reference to the Religious Tract Society, his biographer states:—"It had his early, warm, and generous support. In its original constitution as a voluntary society, composed of Christians of various denominations, he cordially sympathised and greatly rejoiced. After its formation he remained with it a few years, and during that time assisted in the establishment of the British and Foreign Bible Society. When he saw the evangelical clergy and other friends come forward, he remarked to some of his friends: "Thank God, the ship is launched; now let us retire; let them take the helm, and let us content ourselves with filling the sails." Mr. Wilks departed this life on the 29th day of January, 1829, in his eighty-third year.

There were several other friends who aided the Society at its formation, among whom may be mentioned the Rev. Dr. Waugh, the Rev. George Collison, and the Rev. W. F. Platt; and Messrs. Cowie, Mills, and Gonger. They only continued a short time with the Society, the claims of other institutions preventing them from rendering it permanent aid. These, and the other founders, have long since ceased from their earthly labours; but the Society they were the means of forming holds on in its course, sustained and blessed by Him who is "the same yesterday, to-day, and for ever."

\* 'Fathers and Founders of the London Missionary Society,' p. 415.

## CHAPTER VI.

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### AN UNEXPECTED EVENT.

#### THE BRITISH AND FOREIGN BIBLE SOCIETY.

Circumstances which led to the formation of the Bible Society—Rev. T. Charles of Bala, and the child—His visit to the Religious Tract Society—Suggestion of Mr. Hughes the germ of the new Society—Issue of a circular letter by the Committee—Preparation of rules—Encouraging letter from Mr. Keisling of Nurenberg—Difficulties encountered and surmounted—Successful organization of the Society.

IN former times the Lord made known his will to his people in visions, or spoke unto them in dreams; but in these latter days he guides them by his Holy Spirit, and, by his providential dispensations, leads them clearly to understand his mind. Soon after the establishment of the Tract Society, an event occurred which may be considered one of the great collateral benefits of its formation; and the part taken by the Committee in furthering the noble object will justify the introduction of the subject as a deeply interesting episode in the history of the Society's operations.

Several circumstances, apparently trivial in themselves, led to the formation of the British and Foreign Bible Society. In the year 1802, the Rev. Thomas Charles, of Bala, was walking in one of the streets in that town, when he met a child who attended his ministry. He inquired if she could repeat the text from which he had preached on the preceding Sunday. Instead of giving a prompt reply, as she had been accustomed to do, she remained silent. "Can you not tell me the text, my little girl?" repeated Mr. Charles. The child wept, but was still silent. At length she said: "The weather, sir, has been so bad that I could not get to read the Bible." This remark surprised the good man, and he exclaimed: "Could you not get to read the Bible! how was that?" The reason was soon ascertained:

there was no copy to which she could gain access, either at her own home, or among her friends; and she was accustomed to travel every week seven miles over the hills to a place where she could obtain a Welsh Bible, to read the chapter from which the minister took his text. But during that week the cold and stormy weather had prevented her usual journey. Surely the word of the Lord was precious in those days to this lamb of the Saviour's fold.

This incident made a deep impression on the benevolent mind of Mr. Charles, and increased the anxiety he had long felt to secure for the Welsh a good supply of the Scriptures in their own tongue.

The next step which advanced the Bible cause is stated by his biographer. After noticing the failure of various attempts to obtain the Scriptures in Welsh, from the Christian Knowledge Society and other sources, "Mr. Charles, in December, 1802, took his annual journey to London, intending to lay certain plans for securing his object before several charitable friends, particularly the Committee of the Religious Tract Society, of which he was then a member. The subject was much on his mind; and while awake in bed, as he told me himself, the idea of having a Bible Society established in London, on a similar basis to the Religious Tract Society, occurred to him. He was so cheered by the thought that he instantly arose, and went out to consult some friends on the subject." The first person he met was Mr. Tarn, who was then on the Committee of the Tract Society. They discussed the subject together for a considerable time. At the next meeting of the Society, held on Tuesday, the 7th December, 1802, Mr. Charles was introduced. On this occasion, the Rev. Matthew Wilks occupied the chair, and the following friends were present:—The Rev. Messrs. Steinkopff, Townsend, and Hughes; also Messrs. Pellatt, Alers,\* Mackenzie, Gouldsmith, Shrubsole, Preston, Freshfield, Reyner, Hamilton, Fowler, Shotter, and Tarn.

Mr. Tarn, after the regular business of the Committee was finished, mentioned the particulars of his conversation with Mr. Charles, when the latter fully unfolded his plans, and urged assistance in the attainment of an object which had long occupied his mind. How deeply important was the hour devoted to this conversation! Surely the Lord was in the midst of the little assembly, suggesting holy thoughts to his servants! At the

\* Now W. Alers Hankey, Esq.

moment when Mr. Charles was appealing for the Bible for Wales, it occurred to Mr. Hughes, "Surely a society might be formed for the purpose, and if for Wales, why not also for the empire and the world?" He mentioned to the friends that it appeared to him desirable to extend the plan suggested by Mr. Charles, so as to facilitate a general circulation of the Scriptures. In these views all present united, and instructed Mr. Hughes to make the following entry in the minute-book of the Tract Society:—

"Mr. Charles of Bala, having introduced the subject, which had been previously mentioned by Mr. Tarn, of dispersing Bibles in Wales, the Committee resolved that it would be highly desirable to stir up the public mind to the dispersion of Bibles generally, and that a paper in a magazine to this effect may be singularly useful. The object\* was deemed sufficiently connected with the object of the Society thus generally to appear on these minutes; and the secretary, who suggested it, was accordingly desired to enter it."

This minute is not very correctly expressed, though it gives a clear view of the result of the conference. In the early history of our leading societies, the resolutions were entered on the minutes during the sittings of the committees, which frequently led to small inaccuracies of expression.

Mr. Hughes was requested at this conference to prepare a circular-letter, inviting Christians of every name to unite in a society to send the word of God, without note or comment, all over the world.

The origin of the Bible Society, as furnished by its eloquent historian, the Rev. John Owen, agrees very much with the statements which have been given. He notices the Committee of the Religious Tract Society as "a circle of friends who had met to transact a different business;" and in a note acknowledges the services they rendered "at the commencement of the noble effort, to spread scriptural truth throughout the world."

It is due to the Society, however, fully to state the part its Committee took in this holy work. We have shown the dawn—let us now exhibit the progress of the cause.

On Tuesday, the 21st December, 1802, the Tract Committee again met, when Mr. Thomas Pellatt presided. There were present, the Rev. Messrs. R. Hill, Townsend, Hughes, Anlezark, Charles, and Wilks; and Messrs. Preston, Alers, Shrubsole,

\* That is, the circulation of the Bible throughout the world.



Freshfield, Reyner, Rogers, Gouldsmith, Taru, Saddington, Mills, and Williams. The following entry on the minutes is in the writing of Mr. Pellatt :—

“ Mr. Secretary read a paper on the importance of forming a society for the distribution of Bibles in various languages.

“ Resolved—‘That a special meeting be holden next Tuesday, at eight o’clock, as preparatory to a general meeting to promote that end.’ ”

At the appointed time the Committee met. Mr. Charles was in attendance. The following minute was the result :—

“ The object of the intended society was maturely considered, and determined unanimously to be: ‘To promote the circulation of the Holy Scriptures in foreign countries, and in those parts of the British dominions for which adequate provision is not yet made; it being understood that no English translation of the Scriptures will be gratuitously circulated by the Society in Great Britain.’ ”

The address by Mr. Hughes, explanatory of the object of the intended society, was adopted after careful revision; and Mr. Mills was requested to prepare the outline of a plan for its regulation. In January, 1803, it was arranged that Mr. Reyner should “correspond with some liberal individuals in different parts of the country on the subject of opening a subscription as the basis of the intended society.”

On the 1st of February, 1803, the rules of the society were finally settled. On the 8th of the same month, an important minute is recorded—“That the translation of the Scriptures, established by public authority, be the only one in the English language to be adopted by the society.” At this meeting also it was proposed to apply to His Majesty George III. for his patronage of the society; but the design was afterwards abandoned. The friends appear to have considered that a more suitable patron could not have been found, than the monarch who had expressed the pious wish, “that the day might soon come when every poor child in his kingdom should be taught to read the Bible.”

At this period the friends of the new cause were greatly encouraged by a letter received from Mr. Kiesling, of Nuremberg, in Germany,\* one of the earliest and most efficient correspondents of the Tract Society. He was a merchant, who annually travelled through several parts of Europe, in the prosecution of his business. In his letter he described in very affecting terms the great

\* His life is published by the Religious Tract Society.

difficulty under which the poor laboured in procuring Bibles, and the eager desire manifested by persons of all ages to be supplied with the word of life. He lamented the inadequacy of his own means to satisfy their pressing wants, and expressed his hope that the friends of religion in England would afford him that aid, without which they must remain unrelieved. This letter led the Committee, by the advice of Mr. Wilberforce, to adopt measures to ascertain the want of the Scriptures both at home and abroad. Dr. Steinkopff, who was about to visit the Continent, was requested to obtain all the information he could on the subject. He subsequently presented an interesting and affecting statement, showing the great destitution of the people, both in Germany and Switzerland, of the sacred volume.

At the fourth general meeting of the Tract Society, held at St. Paul's Coffee-house on the 12th of May, 1803, the contemplated Bible Society was the great absorbing subject of the morning. The secretary stated "that it was in the contemplation of some respectable friends to form an extensive plan for the diffusion of Bibles into the hands of such persons as are at present unable to procure them, and requested the members present to inquire, in their respective vicinities, as to the facility of procuring Bibles, and to communicate such information."

After this communication, several of the ministers addressed the meeting on the subject, and the following record is copied from the Society's minute-book :

"The Rev. John Townsend, in a very impressive address, urged the necessity of a diligent attention to the want of Bibles both in this Island and on the Continent.

"The Rev. Mr. Knight related an instance of a man who had travelled sixty miles over the snow in Nova Scotia to obtain a Bible, which he received with the deepest expression of gratitude.

"The Rev. Mr. Bogue suggested the propriety of printing a Bible in the modern Greek language, should a society be formed for the noble purpose of extending the distribution of the Scriptures.

"Several gentlemen stated the great want of Bibles in various parts of the country.

"The Rev. Mr. Tracey mentioned that in the countries which had been under the power of infidelity, during the French Revolution, the Holy Scriptures had been generally destroyed in the

conflagrations with other religious books, which had occasioned such a scarcity as cannot be possibly supplied by the Missionary Society."

Subsequently to this meeting, and during the remainder of the year 1803, various difficulties impeded the formation of the society, but a wise and prudent course on the part of its friends gradually removed them. In January, 1804, a special meeting was held "for the purpose of promoting the Bible Society," when it was resolved, "That the title of the society should be 'The British and Foreign Bible Society,' agreeably to the suggestion of the Secretary, and that he be requested to prepare a circular letter on the subject."

This circular was soon presented by Mr. Hughes to the Committee, and approved by them. It was extensively circulated, and led many persons to consider the great object which had so long engaged the anxious attention of the Tract Committee. Among other results, Mr. Reyner reported "that from a conversation he had had with Robert Howard, Esq., he had reason to conclude that several respectable members of the Society called Quakers would attend the public meeting, and exert themselves on behalf of the excellent object."

At length the happy period arrived when the prayers of many Christians were answered, and the preliminary and anxious labours of the Tract Committee were happily and successfully terminated. On the 7th March, 1804, the British and Foreign Bible Society was fully established. On this occasion several members of the Tract Committee "explained the nature and design of the projected society, demonstrated its necessity, and in a strain of good sense, temperate zeal, and perspicuous information, urged the importance of its immediate establishment." The historian of the Bible Society appears to have been deeply impressed by this meeting. He describes himself as having been "surrounded by a multitude of Christians, whose doctrinal and ritual differences had for ages kept them asunder, and who had been taught to regard each other with a sort of pious estrangement, or rather of consecrated hostility." He adds: "The scene was new; nothing analogous to it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought to have waged in concert against the common enemy." To the author it appeared to indicate the

dawn of a new era in Christendom, and to portend something like the return of those auspicious days, when "the multitude of them that believed were of one heart and of one soul;" and when, as a consequence of that union, to a certain degree at least, the word of God mightily grew and prevailed.\*

Among the elected committee were the following members of the Tract Society: Messrs. William Alers, Joseph Bunnell, Robert Cowie, Joseph Hardcastle, Thomas Hodson, Samuel Mills, Joseph Reyner, Robert Steven, and C. Sundius. The Rev. Joseph Hughes was one of the secretaries of the new institution.

The auspicious commencement of the society was immediately communicated by Mr. Tarn to Mr. Charles. He wrote:—"The meeting consisted of about three hundred persons from different denominations of Christians, and there was nothing but harmony throughout. A subscription was opened, and 700*l.* obtained on the spot." He added: "We cannot, my dear brother, but rejoice together when we consider that this work had its beginning in a conversation we had one morning which will never be forgotten. Hence I was induced, at the next meeting of the Tract Society, to mention the scarcity of Bibles in Wales, and then it was the flame was kindled which now breaks out, and which I hope will burn brighter and brighter till that day of universal knowledge comes, when we shall no more teach our brother, saying, 'Know the Lord;' but all shall know him, from the least to the greatest. To the Lord be all the glory."

It was no common privilege for the friends of the Tract Society to take a leading part in the work which has been thus described. The minutes which have been given are found in the Society's books, incorporated with its own benevolent transactions, and recorded by its official friends. It has ever possessed the kindest paternal feelings for the Bible Society, and now rejoices that so great have been its hallowed achievements, that 21,973,355 copies of the Scriptures, in whole or in part, have been distributed in 162 languages and dialects. "Its line has gone out through all the earth, and its words to the end of the world."

\* 'Owen's History of the Bible Society,' vol. i. p. 44.

## CHAPTER VII.

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### EARLY SUPPORTERS AND OTHER FRIENDS OF THE SOCIETY.

Mr. Joseph Tarn—Mr. William Shrubsole—Mr. Thomas Pellatt—Mr. Harcastle—Rev. John Townsend—Mr. William Alers Hankey—Mr. Robert Steven—Rev. John Campbell—Mr. John Broadley Wilson—Mr. Samuel Hoare—Mr. John Gurney Hoare.

THE immediate successors of the Christian men who had the original management of the Institution are worthy of a brief and faithful record, because they were intimately connected with the origin of plans which have led to its growing prosperity and permanent establishment.

In 1800, Mr. JOSEPH TARN was chosen upon the Committee. His esteemed minister, the Rev. Thomas Lewis, of Islington, thus sketches his history:—

“ Our friend, Mr. Tarn, was occasionally taken by his father, when about the age of fifteen, to hear the Rev. Rowland Hill preach in the fields; and under the discourses he then heard from that zealous, faithful, and useful minister of the gospel, it is believed that he received his first serious impressions. He was afterwards led to attend the ministry of the Rev. Richard Cecil, of St. John’s, Bedford-row, and at Long Acre, where those impressions became more deep and permanent, issuing in the conversion of his soul unto God. About this time also—for the newly-enlightened and renewed are generally found availing themselves of every opportunity of spiritual instruction and improvement—he occasionally attended the ministry of Mr. Romaine and Mr. Newton, both of whom he has often been heard to speak of in terms of great veneration and affection, as happily instrumental in leading him forward in his Christian course. And though he met with no small degree of opposition

when he first set out in earnest in the Divine life, he was mercifully preserved with his face Zionwards, and enabled to go forward, 'looking unto Jesus, the author and finisher of his faith,' pursuing the even tenor of his way, through evil and through good report."

Mr. Tarn had been previously active in the formation of the Evangelical Tract Society, which embraced somewhat similar objects; and which, chiefly through his means, was united to the Religious Tract Society. The Society is much indebted to Mr. Tarn for the admirable business principles upon which the Institution has been conducted, and to which, as a means, its present state of enlarged usefulness is owing. He watched with anxiety its varied operations for the diffusion of the gospel, and the extension of the Redeemer's kingdom at home and abroad.

It was while he was engaged in these proceedings that Mr. Tarn became one of the honoured instruments in the formation of the Bible Society, the particulars of which have been fully detailed in another chapter.\* Although the new society claimed and received his primary services as its assistant-secretary and accountant, he nevertheless continued for many years to attend the Committee meetings of the Tract Society, kept its minutes with great care, and devoted much time to its general interests.

The private religious course of Mr. Tarn was such as became the gospel of Jesus Christ. One well writes: "His general character was marked by humility, integrity, and uprightness. He always acted from principle, and then left results with God."

It pleased the Almighty Dispenser of events to summon his servant by repeated calls and a gradual decay: this gave opportunity to show that his faith and love were firmly built upon the Rock of ages. As he approached the shores of eternity, he was able to look forward with calmness, and say: "I am dying in the faith and hope of the gospel." On the 9th of January, 1837, he finished his useful course. The Society is indebted to him for two tracts now on the catalogue, No. 43, 'On the Importance of Speaking Truth,' and No. 46, 'Dialogue between two Seamen.'

About ten years before the death of Mr. Tarn, he had the pleasure to see his son occupy a seat in the Committee of the Society he had so long and devotedly served. During the last twenty years he has been officially connected with the Institu-

\* See Chapter VI.

tion, and has zealously and faithfully discharged the duties devolving upon him.

The name of WILLIAM SHRUBSOLE is intimately connected with the early progress of the Society. He joined the Committee in 1800, and for eighteen years continued one of its active friends. He was born at Sheerness on the 21st of November, 1759, and was the eldest son of the Rev. William Shrubsole, a minister in that town. His first employment was in the Sheerness Dockyard; but in 1785 he removed to London, and was admitted a clerk in the Bank of England, in which he was raised to one of the most important departments. In early life he became decided for God, and was accustomed to commune at Blackfriars' Church, when the Rev. William Goode was rector. He was a man of catholic character. When he joined the Religious Tract Society, there was some little difficulty in ascertaining whether he was a churchman or a dissenter. On this subject his daughter remarks: "When elected on the first committee of the Bible Society, he looked with some curiosity to see which party would appropriate *him*, and found his name enrolled among the members of the Church of England." During the last twenty years of his life he attended Hoxton Chapel, where he sat down at the table of the Lord.

Mr. Shrubsole contributed to the Society's publications both in prose and verse; but as his pieces were generally called forth by passing events, their interest was not of a permanent nature. He wrote an 'Elegy on the Death of Lord Nelson,' soon after the battle of Trafalgar; 'A Christmas Carol;' and several other pieces.

After a long and useful life, Mr. Shrubsole was suddenly called to enter into rest. On Sunday, the 22nd of August, 1829, he was unwell, and remained from public worship. The morning was spent in devotional reading. Soon after noon he was found stretched on the floor of his chamber, in a state of insensibility, from an attack of apoplexy; consciousness never returned, and early in the morning of the 23rd August, 1829, his spirit returned to God who gave it.\*

MR. THOMAS PELLATT joined the Society in 1801, and remained on the Committee, with few intervals, until his death. The

\* 'Fathers and Founders of the Missionary Society, by Dr. Morison,' p. 146.

early labours of Mr. Pellatt were of great value. At the time that efforts were made for the benefit of foreign prisoners, detained in this country, he took an active part in the preparation of suitable tracts, and frequently formed one of a deputation to visit the depôts in which the prisoners were confined. Although these labours occupied a considerable portion of time, he considered them among the most interesting engagements of his life.

On the Committee, the wisdom of his counsels was felt by those who were his coadjutors. At times, when there were differences of opinion among its members, he would suggest such a medium course as was generally satisfactory to all parties. His chaste and ready wit, his judicious conduct, and his Christian forbearance, tended to maintain the peaceful spirit which has prevailed in the Society. His opinions on all scriptural subjects were lucid, and appeared to be gathered from the Reformers and Puritans of by-gone days.

Mr. Pellatt presided at the anniversary of the Society which preceded his death, and was present at a Committee meeting only two days before the attack which terminated his life. On the very day preceding he wrote to one of the officers of the Institution respecting an important measure then under consideration, promising "if health should be spared" to give it his attention. The summons reached him when engaged in prayer, and he suddenly finished his earthly course on the 18th day of December, 1829.

JOSEPH HARDCASTLE, Esq., was elected on the Committee in 1800, and continued on it for fourteen years. He was born at Leeds, on the 7th December, 1752, and at the age of fourteen came to London, and was placed with Mr. Nathaniel Hardeastle, his uncle. In his own language, uttered near the close of his mortal career, he observed, "The Lord gave me very *early* impressions of religion, and enabled me to devote myself to him; and this God is my God for ever and ever. I said to Him when a young man, 'Thou shalt guide me with thy counsel, and afterwards receive me to glory.'"

Mr. Hardeastle was a member of the church in Bury-street, St. Mary-Axe. No man was more distinguished by the largeness of his heart, and his dislike of party spirit. He sought the company, and attended the ministry, of those excellent



clergymen, who, like Mr. Romaine, Mr. Newton, Dr. Conyers, Mr. Foster, Mr. Bentley, and others, so faithfully preached the great doctrines of grace.\*

Among the means adopted by Mr. Hardeastle to bring together, in fraternal intercourse, good men of all denominations, it was his custom to invite a large party of friends to dine and pass the day at Hatham-house, on the Saturday of the missionary week. "I have known," says Mr. Townsend, "this interesting group consist of the established clergy of England, Ireland, and Scotland, of all the various denominations of seceders, of Calvinistic and Wesleyan Methodists, of Independents, Baptists, Moravians, etc. Nor did the variety of country or denomination in the least diminish the harmony or pleasure of the meeting; for they had all come there in one character—that of friends to the poor heathen. The intellectual pleasure which the meeting afforded exceeded what I ever enjoyed in a social meeting elsewhere."

In 1802 Mr. H. was enabled to carry out a plan he had long cherished—the preparation of suitable books for France. A remark in a letter to Dr. Bogue, "Perhaps it would be advisable to compose new works, adapted to the actual state of the people, rather than to re-publish old ones," led the Doctor to write his excellent 'Essay on the Inspiration of the New Testament.'

In 1814 the extension of the Society's objects compelled the Committee to give up the accommodation which they had long gratuitously received in Mr. Hardeastle's house of business. On this occasion, the Rev. Joseph Hughes, at the request of the Committee, expressed to him their sincere acknowledgments. In his letter he observed:—

"Well may grateful sentiments resound from all the nations of the earth, when it shall be told them, that the plan of the British and Foreign Bible Society was proposed, and advanced far towards its mature state, *on your premises*, and that its first meeting was held in compliance with an invitation, which among other signatures contained your own."

Mr. Hardeastle's reply contains the following remarks:

"That the gentlemen who compose the Committee of the Tract and other important Societies, should have found it convenient to discontinue the use of the rooms they have occupied, is felt by me as a loss both of privilege and honour, to which I can only be reconciled by the hope that the interests

\* 'Fathers and Founders of the London Missionary Society,' p. 52.

of those Institutions, and the convenience of those who conduct them, may be thereby promoted. If I receive the congratulations which your kindness offers with that doubt and hesitation which I feel I ought to do; with how much greater propriety and justice may I return them to the Committee, whose labours have been so abundant and successful, and more especially, dear sir, to yourself, whose life is entirely engaged in the diffusion of divine light throughout the world, either from its great fountain—the Holy Scriptures, or from those pure though lesser luminaries, which partake of its rays, and contribute also to cheer and enliven this dark world?"

In the spring of 1815, while at family prayer, Mr. Hardcastle first sustained a slight stroke of paralysis, from which he soon recovered. He retired from his official connexion with the different societies he had long supported, that he might calmly finish his earthly course. It was in the afternoon of the 1st November, 1817, that he went forth, for the last time, to take his accustomed walk amidst his pleasant grounds. On that evening the sun went down encanopied with clouds of gilded splendour; and while he paused to survey the majestic scene, with his youngest daughter and infant grandson, it seemed as though his ardent thoughts glanced forward to the time when his sun too should set, to rise again in the cloudless skies of a brighter world. On the same evening, a few hours afterwards, while kneeling before the family altar, in the midst of that dear circle in which his affections had been centred, again the summons reached him, as if borne by a swift messenger from the mercy-seat before which he bowed, to tell him that the Master whom he loved no longer required his service upon earth. He was struck with paralysis, but not deprived of his recollection or speech. While his sons were raising him, with unruffled serenity he said: "I could not pass better than from the throne of grace to a throne of glory." He was spared till the 3rd of March, 1819, that faith and patience might have their perfect work, and then rested from all his labours, exchanging the garments of mortality for the glorious robes of Christ's everlasting righteousness.\*

In the year 1800, the Rev. JOHN TOWNSEND, of Bermondsey, joined the Committee. He was born in London, in March, 1757, and educated at Christ's Hospital. He became a devoted and useful minister; was the early friend of missions, and the founder of the Asylum for the Deaf and Dumb. He remained on the Committee of the Tract Society several years. His biographer

\* 'Fathers and Founders of the London Missionary Society,' p. 127.

gives the following information in reference to his labours for its benefit :—

“ Mr. Townsend had no immediate share in the formation of the Society, but he soon fell into the ranks of its supporters, and was introduced into the Committee. He assisted in reading and preparing tracts for publication; and several were written by himself, amongst which are the following: ‘ Scripture Extracts,’ ‘ Parental Duties,’ ‘ Filial Duties,’ ‘ To the Aged,’ ‘ On Late Attendance at Public Worship,’ and ‘ Important Questions.’ Various interesting anecdotes might be related connected with the above tracts, which have been translated into several of the European languages. Mr. Townsend has recorded his gratitude for the astonishing success of ‘ Scripture Extracts,’ which has been translated into Bengalee, Hindoostanee, Sanscrit, and other languages.”

A beautiful incident in reference to Mr. Townsend is mentioned in the life of the Rev. John Campbell. “ Finding him on Tuesday morning, shortly before his last illness, leaning on the balustrade of the staircase that led to the Committee-room of the Tract Society, and scarcely able to breathe, I remarked: ‘ Mr. Townsend, is this you? Why should you come in this state of body to our meetings? You have now attended them for a long time, and you should leave the work to younger men.’ ” The reply of Mr. Townsend was worthy of his character. Looking at his friend, with a countenance brightened and elevated by the thought that was struggling for utterance, his words were, “ O, Johnny, Johnny man, it is hard to give up working in the service of *such* a Master.”

Mr. Townsend finished a life of great usefulness in the valley of humility, on the 7th of February, 1826. In his dying hour there was no dependance upon past duties; all hopes of salvation rested upon the atonement of his Saviour, and the immutability of Divine love. He was overwhelmed with regret that he had done so little for God. When a minister reminded him that the promised crown was waiting for him, he exclaimed, “ It is well for me that it is a blood-bought crown, or I could never expect to wear it.”

When the death of this holy servant of Christ was reported to the Committee, they remarked, in a resolution passed on the occasion, “ that on his devotional spirit, on the soundness of his judgment, the simplicity of his manners, the suavity of his disposition, and his exemplary zeal in the numerous departments of labour into which his piety and philanthropy conducted him, it were both easy and gratifying to expatiate; but to speak more

appropriately, in him the Committee welcomed one of their earliest friends, an acceptable contributor to their publications, for many years a member of their body; and they feel persuaded, to the latest period of his life, an individual whose congratulations and prayers accompanied the progress of the Society in its operations throughout the world."

In 1801, a gentleman was added to the Committee, WILLIAM ALERS, now WILLIAM ALERS HANKEY, Esq., who for eight years took a zealous part in the early proceedings of the Society. In his house the venerable John Townsend and other friends compiled 'The Scripture Extracts.' It was a suitable tract for the times in which it appeared, when the Holy Scriptures had but a small circulation, particularly in foreign countries. This judicious statement of the doctrines of the gospel in the words of inspiration has done much good, by leading many to inquire for the whole of the sacred volume.

Mr. Hankey rendered essential service to the Society when it began to publish tracts in foreign languages for the benefit of prisoners who were confined in this country. These tracts were referred to him for careful revision, and he devoted much time to the object, after the hours of business were over.

This esteemed friend is still spared, and therefore little more can be said in reference to his official labours. He made one interesting and somewhat novel contribution to the Society's objects. He mastered Spanish, that he might be duly qualified to revise the tracts in that language for the press, so as to insure their freedom from error. Such an unexampled effort shows how entirely his heart was consecrated to the great objects of the Society, when the time and mental labour necessary to acquire a language was presented as a cheerful offering to the Institution.

In 1804 the Society was favoured with the services of ROBERT STEVEN, Esq., who for thirteen years rendered to it his efficient assistance. He was a man of business habits, and of strict integrity of character. He wrote the tract, 'The Lost Sheep.' When the Bible Society was formed, he rendered it his zealous support; but the London Hibernian Society was the object that secured his primary and persevering labours. He loved and pitied Ireland, and devoted a large portion of time to its interests.

He died in great peace in 1827, after a short illness, in his 73rd year. He left a bright example\* for the imitation of pious laymen, who, no less than ministers, may extensively promote the cause of God and truth, both at home and abroad, by a similar application of their time and their talents.

The Rev. JOHN CAMPBELL was identified with the Society from 1804 till his death. His early labours in the tract cause have been detailed in a former chapter.† He was born amidst the beautiful and romantic scenes in the Highlands, in March, 1766. His mind was directed to the Redeemer by domestic instructions.

During the early labours of Mr. Campbell, and at the time when he was in correspondence with the Rev. John Newton, Rev. T. Scott the commentator, and other excellent men, he was pursuing the business of an ironmonger in the Grass Market, in Edinburgh. The time, however, came when he was anxious to devote himself to the great work of the ministry. On this subject Mr. Newton was consulted, when he sent the following judicious advice:—"Whilst you have a secular calling, it is your duty to be active and accurate in it. Self likes to be employed in great matters—grace teaches us to do small things in a great spirit. When you are engaged in business in a right frame of mind, you are no less serving the Lord than when you are praying, exhorting, or hearing."

Mr. Campbell studied for a short time under the Rev. Greville Ewing; and after itinerating in Scotland, he settled at Kingsland, in 1803, which soon brought him into connexion with the Society. In various respects he was one of the most useful persons ever connected with the Committee. He had been for many years deeply impressed with the value of the tract cause, and brought the subject before his numerous and influential correspondents. He sometimes was the unseen link between the Society and devoted persons who subsequently became its zealous promoters. This was the case when two devoted young men, Messrs. Henderson and Paterson, were detained at Copenhagen, waiting the will of God as to their proceeding to India to make known the gospel to the heathen.‡ They corresponded with Mr. Campbell during their detention in that city; and, among other results,

\* 'Evangelical Magazine,' June, 1827.

† Chapter 1.

‡ See Chapter XXIV.

they were brought by him into connexion with the Tract and Bible Societies, which, in a remarkable manner, led to the formation of numerous institutions in Northern Europe for the spread of the Scriptures and religious publications.

Mr. Campbell was an extensive contributor to the religious literature of our country, particularly for the young. One of his early works was 'The World Displayed,' which was very popular, and passed through many editions. In reference to this little work, Mr. Campbell stated, in advanced life: "About twenty-five years ago I had eight gospel ministers, and more than that number of ministers' wives, upon my list, who told me that their first serious impressions about religion arose from reading that book; and many more have told me the same thing since that time."

He afterwards wrote 'Peter Patience,' 'Fanny Faithful,' 'David Pride,' 'The History of the Bible,' 'Visits to Souls in Prison,' 'Walks of Usefulness,' 'African Scenes,' etc. There are also several works on the Society's catalogue from Mr. Campbell's pen, among which are, 'Journal of Travels in South Africa,' 'Journey to Lattakoo,' 'Voyage to the Cape of Good Hope,' 'The African Drummer,' 'Africaner,' and the tract, 'To the Finder.' For a few years he edited 'The Youth's Magazine,' a periodical which has conveyed much valuable information to the juvenile population of our country, and has liberally contributed from its funds to the benevolent operations of the Tract Society.

The latter years of Mr. Campbell's life were employed in active engagements in the cause of truth. He was much interested in the spiritual good of the young. He not only wrote for them, but his biographer states: "He always had his pockets full of little books for distribution whenever he met with children. He was not, however, an indiscriminate or lavish distributor; he required some account of the contents, as well as the names, of what he had last given to his greedy groups, whether within doors or without. The children laid their account with this. There can be no doubt that his labours for the young were greatly blessed. Indeed, he was accustomed to relate many interesting facts, showing that this was the case."\*

It was a pleasing sight to witness the arrival of Mr. Campbell at the Committee-meeting in Paternoster-row, exactly at eight

\* 'Philip's Life of Campbell.'

o'clock in the morning, after a long walk from Shacklewell. His attendance was continued until a short period before his death. It was in the winter of 1839 and 1840 that he was missed from his favourite seat at the Committee-table. He assigned as the reason, that until the sun got up a little earlier in the morning, he was unable to leave home.

Mr. Campbell continued his services to the Institution for thirty-six years, interrupted only by his journeys to South Africa for the London Missionary Society. By the zealous and conscientious discharge of the duties which devolved upon him, his judicious counsels, his Christian spirit, and fervent prayers, he greatly promoted the objects of the Society.

In the closing scenes of life Mr. Campbell was peaceful, though deeply humbled that he had not done more for Christ. "All I want," said he to Mr. Aveling, "is to feel my arm round the cross." "I told him, I doubted not it was; and asked if his heart was not there?" He smiled, and said "Yes." "I told him then that I believed his *arm* was, too, although a little benumbed with grasping hard." He smiled again, and then spoke of the wonderful love of God in saving sinners by such a sacrifice as that of His Son. When his friends witnessed the last scene, they exclaimed: "Precious in the sight of the Lord is the death of His saints." He died April 4th, 1840, aged seventy-four years.

As the early friends of the Society were removed from their useful engagements in connexion with the Society, others were raised up by the good providence of God. On the retirement of Mr. Reyner, he was succeeded by JOHN BROADLEY WILSON, Esq., a gentleman of ardent piety, catholic spirit, and distinguished liberality. He was elected to the office of Treasurer at the anniversary in May, 1827, and kindly and liberally fulfilled its duties for a period of eight years. During his official connexion with the Society, he warmly promoted its operations, both by his counsels and his pecuniary aid. No one rejoiced more than he did in its rapid prosperity, and equally so in the constant manifestations of the Divine blessing on its proceedings. His great anxiety was to place on its catalogue the best works of the Reformers and the Puritan divines. He generously gave the Society the stereotype plates of many useful works, which remain as memorials of the soundness of his

judgment, and his love for the solid and scriptural divinity of former times.\*

The donations for stereotyping these works amounted to upwards of 1500*l.*; in addition to which he contributed most liberally to the general operations of the Society.

These generous contributions to the Society's publications will long perpetuate the treasurer's usefulness. It may truly be said, "that by them he, being dead, yet speaketh," and will continue to do so, in many parts of our land and its distant and extensive colonies.

The course of Mr. Wilson through the world was quiet and unobtrusive. In early life his means for doing good were limited; but then he had the commendation of the woman who brought the alabaster box of ointment to the Redeemer—"She hath done what she could." As his means increased, there was an enlargement of generous effort, not only for the temporal necessities of the afflicted, but in devising liberal things for the general extension of the Saviour's cause. It is difficult adequately to describe the value of Mr. Wilson's connexion with a public institution. He "was the city set on an hill, which cannot be hid." His light shone before men, not for the exaltation of the creature, but "that they might see his good works, and glorify his Father who was in heaven." In this imperfect state of being, the example of a leader is most important. Many look to him, rather than to the great object with which he stands connected; and if he "withholds more than is meet," it tends greatly to the poverty of the cause. Mr. Wilson felt the importance of the position he occupied, and, by a noble consecration of his property, he exhibited a worthy example to all the friends of the Institution.

The nature of his last illness, an attack of paralysis, prevented him from giving that full testimony to the supporting power of the gospel, which often cheers afflicted relatives in the prospect of separation. In his case no such testimony was necessary. His life was governed by the principles of the gospel, and was eminently distinguished by spirituality, simplicity, and devotedness.† He died on Monday, February 16th, 1835, in the seventy-first year of his age; and by his testamentary arrangements, bequeathed to the Institution the reversion of 1000*l.* in the three per cent. consols.

\* See list of these works in Report for 1835.

† Thirty-sixth Report of Society.



The vacant office was supplied, at the annual meeting in 1835, by the election of SAMUEL HOARE, Esq., of Hampstead. He felt a constant interest in the concerns of the Society. After laying the foundation-stone of its new warehouses, he stated that the first tract he received was presented to him at Messrs. Harcastle and Reyner's counting-house, when, in early life, he called there on business. How deeply interested would the first treasurer have been in this little incident could he have known that the youth who had received the silent messenger of truth would in future years occupy a position similar to his own in the counsels of the Institution he so highly valued.

Mr. Hoare suddenly departed this life on Saturday the 26th December, 1846, after sustaining the duties of the office nearly eleven years. On this painful event being reported, the Committee and officers of the Society, by a resolution, sincerely sympathised with the family and friends of their departed treasurer, on his removal from scenes of honourable usefulness in this world to the rest which remaineth for the people of God. They acknowledged the great benefits which the Society had enjoyed from the services of their departed friend; the catholicity of his sentiments expressed when presiding at its anniversaries; his liberal contributions to its funds; his cheerful and prompt attention to all matters connected with his office; and the influence of his name and example through his extensive connexions. In thus recording the removal of the Society's third treasurer, the Committee felt it their solemn duty to commend the Society to Him who alone could efficiently guide and prosper its future operations.

On the death of Mr. Hoare, his son, JOHN GURNEY HOARE, Esq., of Lombard-street, was appointed the treasurer of the Institution, whose life, it is devoutly hoped, may be long spared for extensive usefulness! The commencement of his official course has happened at an eventful period. Nations hitherto closed against the truth are gradually opening to its reception. It will require increased and persevering efforts on the part of the Institution to cultivate these new and extensive fields of labour.

## CHAPTER VIII.

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### THE UNION OF CHRISTIANS ON THE COMMITTEE.—REV. LEGH RICHMOND AND THE SOCIETY'S CLERICAL SECRETARIES.

The Tract Society, a beautiful manifestation of the unity of Christians—The punctual attendance and devotion of the members of the Committee—The Anniversaries occasions of joyous excitement—Differences of sentiment have not prevented harmony of operation—Accession of Rev. Legh Richmond to the Secretariat—Sketch of his previous career—The eminent services he rendered—Appointed chaplain to the Duke of Kent, to whom, and to the Duchess, he presented a set of the publications of the Society—Interview between Mr. Richmond and the Emperor Alexander, and its important influence upon the operations in Russia—Letters to the Emperor and the Princess Mettchersky—Their replies—Mr. Richmond at the Anniversaries—His affliction and death—Rev. R. W. Sibthorp, and Rev. Robert Monro.

IN ancient times there was one song which must have been in sweet harmony with the feelings of all the true followers of the Lord,—“Behold, how good and how pleasant it is for brethren to dwell together in unity!” This love of unity has characterised many of the true disciples of Christ, who have breathed the spirit of the adorable Redeemer when he prayed for his disciples, “That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.” In no society has Christian harmony been more delightfully manifested than in the Religious Tract Society. It is a fact worthy of record, and deserves to be handed down to future generations, that during the first fifty years of the Society's history there has been one constant, uninterrupted flow of brotherly love and forbearance among its members, which have made its weekly meetings, and also its more public assemblies,

“Like a little heaven below.”

The weekly meetings, which are always sanctified by prayer,

have been of a peculiarly interesting character. One of the early reports, when noticing this subject, states :

“United by grand principles, they have felt no impediment from the peculiarities of their respective denominations, which they merge in the common object; but have been delighted to find how truly in the weightiest matters of the law, they agree. At the close of their meetings they have generally parted with regret, conscious of zeal for the accomplishment of the great object of the Society, and the most cordial affection for each other.”\*

Such have been the attractions of these meetings, and so conscientiously have the Committee attended to the trust reposed in them, that although they have been held at the early hour of eight in the morning, and most of the members have resided several miles from the Board-room, yet the business of the Institution has never been impeded for want of the needful attendance. Even through the darkest months of winter, and during the prevalence of storm and tempest, nearly every member has been seen round the friendly Board. It may also be stated that it would have been a circumstance calling for special remark, had the chairman taken his seat five minutes beyond the appointed hour: when the cathedral clock of St. Paul’s is striking, he is generally summoned to occupy the chair.†

There are several gentlemen, now Trustees of the Society; who have, for a long series of years, supported it by their pecuniary aid, and by almost unexampled personal devotedness to its interests. One of them, actively employed in the arduous duties of the medical profession, has for nearly thirty years been in constant attendance on the weekly meetings of the Board. He has generally been found among those friends against whose names the largest number of attendances has been marked, amounting sometimes to fifty in the year. His services as a writer of some and a reader of other publications, and in obtaining liberal assistance to the funds, will long endear his name to those who have been cognisant of his frequent self-denying labours.

Another friend has for twenty-nine consecutive years taken his seat regularly at the Board. He has frequently been present

\* Thirteenth Annual Report.

† By the sixth rule of the Society, only three of the ministers and six of the laymen of the Committee, who have most regularly attended, are eligible for re-election. It has frequently happened that the friends who have retired by the operation of this rule have been present at forty meetings of the Committee in the year, besides attendances on Sub-committees.

at every weekly meeting in the year, in addition to an equally conscientious attendance on the Sub-committees with which he is connected. Although actively engaged in commercial pursuits, he has secured time for the efficient discharge of his disinterested engagements, and has had many of his happiest hours in association with brethren confederated together for the advancement of the Saviour's glory in the world. His sound views of Christian truth, and his firm maintenance of them, has rendered him a valuable friend of the Institution. For a long period he contributed 10% annually to meet the personal expenses of Thomas Dakin, a Greenwich pensioner, who devoted for many years his entire attention to the distribution of tracts among the most depraved portion of the population of London.\*

A gentleman, who has been on the Committee for twenty-two years, appeared specially raised up to exercise a careful watchfulness over the Society's finances. Engaged in one of the large national establishments of our country, his mind had been directed to public accounts, and, therefore, he was prepared to render truly acceptable service to the Institution. He has been enabled, by his judicious counsels, efficiently to promote its interests, not only in its financial department, but in all matters connected with its home and foreign operations.

It is also due to another friend, who was elected on the Committee in 1821, to record his seasonable and valuable services. For many years he was in constant attendance on the general, the finance, and copyright Committees. His practical knowledge of business enabled him to advance the Society's objects at a period when they required much care. Although now actively occupied with several kindred institutions, he feels an unabated interest in the affairs of the Tract Society.

The only other friend who will be specially noticed, has, for more than twenty years, given to the Society his able and unremitting support. Although much occupied in his own professional duties, he has laboriously engaged in the examination, and occasionally in the preparation, of various publications. He has been found among the most liberal contributors to various objects which have engaged the Society's attention. One important and successful effort† originated with him, namely, the circulation of 6000 copies of Wilberforce's 'Prac-

\* See Chapter XIV.

† See page 201.

tical View of Christianity' among members of the upper classes of society in the metropolis.

These notices might be greatly enlarged; but they have been confined to those who have for more than twenty years disinterestedly and perseveringly promoted the general interests of the Society. The vigilance of the Committee, and their affectionate and generous support of their business officers, has been one great source of the prosperity of the Institution.\*

At the weekly meetings of the Committee, Christians of various nations and sections of the orthodox Protestant church have frequently been present; and their mutual communications have melted many minds into a oneness that may be felt, but cannot be fully described. The beautiful picture sketched by Mr. Richmond, in the Society's seventeenth report, has often been fully realised :

“Although as individuals the Committee belonged to various denominations of Christians, and both thought and worshipped accordingly, yet in the common principles of vital religion, in love for the souls of their fellow men, in a disposition to let every lesser consideration merge in the grand effort to promote evangelical piety throughout the world, they constituted but *one* denomination. In the prosecution of their earnest wishes to promote the temporal and spiritual welfare of mankind, they have often met together ‘all with one accord in one place;’ they have ‘continued together in the apostles’ doctrine and fellowship,’ and their communion with one another has been sweet.”

The anniversaries of the Society have also been seasons of peculiar interest to its members, particularly when they were held early in the morning. They were anticipated with much delight by the supporters of the Institution; and the very writers of its reports appear to have experienced the most pleasurable emotions when preparing the needful information for the assembled hosts.

“The rapid and ceaseless evolutions of time,” wrote the compiler of the twenty-second report, “have again brought us to that season of the year which, on many accounts, has always been considered the most joyous and enlightening. The earth is covered with verdure, the beautiful freshness of which imparts to it an additional loveliness; the animal tribes are awakened from the torpor of the winter months; the visible heavens have assumed their vernal lustre; and the native face of nature is clothed with gladness and exultation. ‘The winter is past, the

\* See ‘Appendix, No. 4,’ for a list of the Committees and Officers from the commencement of the Society.

rain is over and gone, the flowers appear on the earth, the time of singing birds is come, and the voice of the turtle is heard in our land.' But to the Christian there is another reason why he hails with such emotions of gladness this delightful season. For many years he has been accustomed to meet the thousands of our British Israel, assembled to hear of the progress of 'pure and undefiled religion,' and to renew to each other and to God their mutual pledges of devotedness to the sacred cause of their divine Redeemer. The various religious and benevolent societies, as if by common consent, have selected this season of the year to meet together in holy convocation, as though awakened to increased exertions by the renewed efforts of surrounding nature."

These anniversary occasions were times of pleasurable excitement to the aged and the young: it was animating to see the friends of the Institution pouring into the breakfast-room soon after five in the morning, and to witness the happy countenances of those who having secured the hasty meal suddenly disappeared, bearing their seats up the lengthened staircases to the great hall of meeting. The seasons spent in that place were "as the days of heaven upon the earth;" they are still associated with the fondest recollections of many who survive; and happier moments they do not expect to realise until they join "the general assembly and church of the first-born," and unite in the perfect services of "the spirits of the just made perfect."

The harmony which has marked the public and private proceedings of the Society has not been the result of a plan, so well prepared that no differences in carrying it out could arise; if so, the simple but sublime object of the British and Foreign Bible Society would have secured it from all painful misunderstandings. That noble Institution has been tossed upon the tempest of public opinion, but after passing through the storm, she is now on her course, with her sails unfurled, and filled with celestial gales, bearing the treasures of heaven to all the nations of the world.

In the Religious Tract Society, although its objects were clearly stated in the early addresses of its founders, yet there were many subjects calculated to produce difference of sentiment among the most sincere and devoted Christians. In the Bible Society there was one clearly-defined object—the circulation of the

Scriptures without note or comment ; but in the Religious Tract Society, publications were issued in vast numbers, and on an almost endless variety of subjects ; each tract and book commenting on the great truths of revelation, and yet there has been unity—so much so, that it has been found practicable to publish a commentary upon the Holy Scriptures, the works of the two great expounders of God’s truth, Matthew Henry and Thomas Scott, forming its basis. Such a work as this, prepared by Christians differing on minor points, furnishes a faithful illustration of the words of Baxter: “In things essential, *unity*; in things non-essential, *liberty*; in all things, *charity*.”

The union which has prevailed in the counsels of the Society has been secured by brotherly love and mutual Christian forbearance among the Committee. To such an extent have these feelings been exercised, that visitors have frequently remarked that they could not distinguish between the churchmen and dissenters, when they were engaged in warm and animated discussions. Let all the supporters of the Institution unite, with those to whom its management is committed, in fervent prayer, “that the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith,” may continue to abound in all its future counsels.

The friends of the Society, in its early proceedings, firmly maintained the catholic principles on which it was based. On its early Committees were Christians of various sections of the Lord’s church. In 1802, the union with the friends of the establishment was effected ; and we find the Rev. John Eyre, of the Episcopal Chapel, Homerton, at the Board. In subsequent years, the Rev. W. L. Fancourt, the Rev. Thomas Webster, the Rev. William Gurney, the Rev. John Wilcox, the Rev. William Goode, the Rev. Henry Foster, the Rev. David Ruell, the Rev. William Mann, the Rev. H. G. Watkins, the Rev. Edward Bickersteth, the Rev. John Bull, the Rev. Isaac Saunders, and other devoted clergymen, engaged in the Society’s management. These friends, and many well-known lay-churchmen, not forgetting the venerable Zachery Macauley, all cheerfully united with their nonconformist friends in “the work of faith” entrusted to the Society.

It was in the year 1812, that an event happened which tended greatly to establish the confidence of the episcopal friends of the Society in the true catholicity of its principles and

practice. It is thus noticed in the report for 1813: "With peculiar satisfaction the Committee announce the accession of the Rev. LEGH RICHMOND, M.A., rector of Turvey, as an additional secretary. This information, they are confident, will be received with the most lively interest by all assembled at the anniversary, as exhibiting both a proof and a pledge of that complete co-operation, which, while it reflects so much credit on the several parties concerned, tends, with the blessing of Divine providence, at once to establish and enlarge our invaluable Institution."

Mr. Richmond was no stranger to the Society; he had long been one of its correspondents. So early as the 20th March, 1802, a letter was received from him, suggesting the propriety of publishing a selection from the Homilies of the Church of England. In 1810, he gave the Society permission to publish 'The African Widow;' in the following year 'The Dairyman's Daughter' and 'The Negro Servant;' and eventually 'The Young Cottager' appeared on the catalogue.

The important position which Mr. Richmond held in the Society, and the influence he exercised for its benefit, renders it desirable that a brief detail of his history should be furnished to its friends, that it may be permanently recorded in its annals. He was the son of Henry Richmond, Esq., M.D., who practised as a physician, first at Liverpool, and afterwards at Bath. Mr. Richmond was born at the former place on the 29th January, 1772. After the usual course of education, he was removed to Blandford in Dorsetshire, under the care and tuition of the Rev. Mr. Jones, vicar of Loders and curate of Blandford. He entered Trinity College, Cambridge, in August, 1789, was ordained deacon in June, 1797, and entered upon the curacies of Brading and Yaverland on the 24th July. He was ordained priest in February, 1798.

The way in which this interesting man was led to feel the value of spiritual religion is thus related by himself. Speaking of his son Wilberforce, he remarks:—"He was baptised by the name of Wilberforce in consequence of my personal friendship with that individual, whose name has long been, and ever will be, allied to all that is able, amiable, and truly Christian. That gentleman had already accepted the offer of sponsor to one of my daughters; but the subsequent birth of this boy afforded me the additional satisfaction of more familiarly associating his



name with that of my family. But it was not the tie of ordinary friendship, nor the veneration which in common with multitudes I felt for the name of Wilberforce, which induced me to give that name to my child; there had for many years past subsisted a tie between myself and that much-loved friend, of a higher and more sacred character than any other which earth can afford. I feel it to be a debt of gratitude, which I owe to God and to man, to take this affecting opportunity of stating, that to the unsought and unexpected introduction of Mr. Wilberforce's book on 'Practical Christianity,' I owe, through God's mercy, the first sacred impression which I ever received, as to the spiritual nature of the gospel system, the vital character of personal religion, the corruption of the human heart, and the way of salvation by Jesus Christ. As a young minister, recently ordained, and just entrusted with the charge of two parishes in the Isle of Wight, I had commenced my labours too much in the spirit of the world, and founded my public instructions on the erroneous notions that prevailed amongst my academical and literary associates. The scriptural principles stated in the 'Practical View' convinced me of my error; led me to the study of the Scriptures with an earnestness to which I had hitherto been a stranger; humbled my heart, and brought me to seek the love and blessing of that Saviour who alone can afford a peace which the world cannot give. Through the study of this book I was induced to examine the writings of the British and Foreign reformers. I saw the coincidence of their doctrines with those of the Scriptures, and those which the word of God taught me to be essential to the welfare of myself and my flock. I know too well what has passed within my heart, for now a long period of time, not to feel and to confess that to this incident I was indebted originally for those solid views of Christianity on which I rest my hope for time and eternity. May I not then call the honoured author of that book my spiritual father? and if my spiritual father, therefore my best earthly friend?"

Many were the blessed results of this conversion to God. Mr. Richmond became a faithful ambassador of Christ, and both from the pulpit and the press he pointed many sinners to the Lord Jesus Christ as the only and almighty Saviour.

The appearance of Mr. Richmond's interesting tracts, 'The Dairyman's Daughter' and 'The Young Cottager,' naturally

directed the attention of the Society towards the writer. "Publications like these," remarks Mr. Grimshaw, "could not fail to attract the notice of such an institution; and his well-known liberality, together with the high estimation in which his character was held, induced the Committee of that Society to make proposals to him of becoming one of their secretaries. At that time the Institution had no church representative, *i. e.*, in the Secretariat, though the Committee was composed of persons of all denominations. The Secretaries were the Rev. Joseph Hughes and the Rev. Dr. Steinkopff, well known from their connexion with the British and Foreign Bible Society. By the accession of Mr. Richmond, it was justly expected that the Society would derive increased wisdom in its counsels, and vigour and unity in its operations." The esteemed biographer adds: "He thought that under the sanction of a sufficient guarantee against the introduction of peculiarities, there was no just reason for his refusal of the office offered to him; and that by his acceptance of the secretaryship he might even promote the interests of his own church, by preventing the circulation of tracts hostile to her opinions; as well as advance the common cause of true religion. The required guarantee was given: Mr. Richmond accepted the proposal of the Tract Society; and from that period to the day of his death, he had no reason to complain that the engagement was violated in a single instance."\*

The guarantee alluded to consisted in a pledge, that the practice of the Society should at all times coincide with its avowed principles. This was sufficient to satisfy Mr. Richmond, and the services he rendered were most seasonable to the cause. His name was a tower of strength. His residence in the country prevented his frequent attendance on the Committee; but he was seldom absent from the anniversaries, where his presence always produced feelings of the most pure and lively joy.

The union of Mr. Richmond with the Society induced many persons to examine with care its principles and practices. He had an extensive correspondence with clergymen and lay friends on these subjects, and his early letters show that, in these respects, the newly-appointed secretary had done excellent service to the cause. He frequently pressed on the Committee his conviction, that with a clear statement of principles, and a committee formed of an equal portion of church-

\* 'Life, by Rev. T. S. Grimshawe, A.M.,' p. 340.

men and dissenters, all difficulties must eventually be removed from truly catholic and Christian brethren. Mr. Richmond's language was:—"A great many of the serious and friendly clergy intend the formation of auxiliary societies, when they are fully satisfied through me on these points. Let it be thoroughly understood that no complaint has been made by them, no suspicion of departure from past principles entertained; but, in reply to opponents, they want a public document, to which, as churchmen, they can boldly appeal in full and unqualified justification of their union with the Religious Tract Society."

The views of Mr. Richmond had in substance always guided the Committee. It is true they had not thought it necessary to have an exact proportion of churchmen and dissenters on the Committee. Their views on this subject are given in their annual address in 1816:—"As the Society is composed of members of the Church of England, and of dissenters of several denominations, the Committee have been assimilated to this leading and characteristic feature of the Institution ever since its establishment; and this measure has been attended with the utmost cordiality of operation, and been productive of the most pleasing effects. It may be added, that this principle of assimilation is preferable to any specific and determinate division of the Committee, because it precludes any direct idea of opposition of character and interest; it admits of partial variations in circumstances which may make it convenient to propose or to retain an individual, whether churchman or dissenter, whose talents and zeal may particularly benefit the Society; and it is thought to proceed upon a fair and just comparison between the members of the Society considered under these various denominations."

Kind and Christian as these views were, and desirable as it must have been to retain the devoted labourer, for his works' sake, without any reference to the section of the church to which he belonged, yet, after further and mature consideration, it was thought better that the Committee should be composed of "an equal number of members of the Established Church, and of Protestant Dissenters"—a course which has ever since been pursued.

There were frequent communications with Mr. Richmond on the affairs of the Society, and particularly in reference to its annual report. In 1815, he was requested to write that document. He consented, examined the minute-books, and made con-

siderable and judicious extracts. On the 24th of April he was compelled to write: "Truth needs no apology, though she is often grieved when she is compelled to make one. Just as I was beginning to prepare the report, my wife's illness, added to a severe one of my own, incapacitated me in mind and body from proceeding. I therefore beg you instantly to communicate with Mr. Hughes, and tell him that he has the pen of a ready writer, and a heart to pray for a friend in difficulty." Although prevented on this occasion from meeting the wishes of the Committee, the report for 1816 was from his pen, and contains his views of the unity of feeling which had for so many years pervaded the minds and the operations of its committees in the management of the Society's affairs.

Soon after Mr. Richmond's union with the Religious Tract Society, he was appointed chaplain to his late Royal Highness the Duke of Kent, the father of Her present Majesty. In June, 1816, Mr. Richmond requested the Duke's acceptance of the Society's publications from the Committee. He received the following reply:

*"Kensington Palace, June 7, 1816.*

"The Duke of Kent does himself the pleasure of acknowledging the Rev. Legh Richmond's favour of the 3rd instant, and begs to offer his best thanks, through Mr. Richmond, to the Committee of the Religious Tract Society for the set of their publications which accompanied it, and the receipt of which he was led to expect from a conversation he had some time since, at a public meeting, with his respected colleague, the Rev. Joseph Hughes.

"Mr. Richmond will oblige the duke when next he meets the Committee, by expressing the satisfaction he derives from being possessed of such valuable works, rendered doubly so by the manner in which they have been presented, and the channel through which they have reached him."

The gracious acceptance of these works led the Committee, in 1818, to present another set of them to Her Royal Highness the Duchess of Kent, which were kindly acknowledged to Dr. Steinkopff, the Society's foreign secretary.

*"Kensington Palace, Sept. 6, 1818.*

"Lieutenant-colonel Harvey has received the directions of the Duke of Kent, who has just set out for the continent, to acknowledge the Rev. C. F. A. Steinkopff's letter of the 4th instant; and to apprise him that his Royal Highness will place in the Duchess' hands, the moment she is competent to read the English language, the handsome present destined for her by the Religious Tract Society, for which her Royal Highness also has already commissioned Lieutenant-colonel Harvey to convey her grateful thanks. To

this the Lieutenant-colonel has to add their Royal Highness's joint acknowledgments of Dr. Steinkopff's kind allusion to their recent union."\*

The usefulness of Mr. Richmond's tracts created so great a demand for them, that it required many successive editions to satisfy the wants of the public. Their circulation was so general that they found their way to the palaces of kings, and entered the hut of the wandering Indian.

During the visit of Alexander, the Emperor of Russia, to this country, in June, 1814, Mr. Richmond had the gratification of meeting him at Portsmouth. To this pleasing incident, and the results which followed, Mr. Grimshaw thus adverts :

" Mr. Richmond had ascended a lofty tower in the dock-yard, and from its summit was viewing, through a telescope, the surrounding objects, when his Imperial Majesty and *suite* unexpectedly came to the spot. Mr. Richmond offered to withdraw; but the Emperor would not consent, saying, 'Perhaps, sir, you are acquainted with the points of view before us?' Mr. Richmond assured him he well knew every spot in the neighbourhood; and drawing out his telescope, directed the eye of the Emperor to the different objects worthy of notice. After a long and interesting conversation with his Majesty, before they separated, Mr. Richmond said,—'I avail myself of this opportunity to thank your Imperial Majesty, in my own name, and in that of all the friends of the Bible Society in England, for the distinguished patronage and support that your Majesty has shown to the same cause in Russia.' The Emperor obligingly replied,—'Sir, my thanks are rather due to your country, and to the friends of the cause: for had it not been for your example, we should have had no Bible Society in Russia.'

Some months after this interview, Mr. Richmond inclosed a copy of his tracts, with the following letter, to his Imperial Majesty :

" May it please your Imperial Majesty,

" An offer has been made to me, by the Rev. Mr. Paterson, of conveying a copy of the book which accompanies this letter to your Imperial Majesty, through the kindness and condescension of his Excellency the Prince Galitzin.

" In presuming to take this liberty, I am influenced, not by the opinion which I myself entertain as to the value of the contents of the volumes, but by the firm persuasion which I hold, that the Christian sentiments which form the foundation of those simple narratives are dear to your Majesty's heart.

" Your Majesty's public conduct and avowed principles have tended to convince me, that neither the splendour of imperial dignity, nor the glory of military conquests, are, in your Majesty's estimation, comparable to the privileges and blessings which Christianity alone can confer on those who live under the influence of the gospel of our Lord and Saviour Jesus Christ.

\* In 1812 the Committee dutifully presented copies of the Society's 'Commentary on the Holy Scriptures' to Her Majesty and the late lamented Queen Dowager, which were most graciously received.

“ In the belief and hope that it is your Majesty’s desire to promote the temporal and eternal interests of the people of Russia, by any instrument, however apparently small and unworthy, which God may see good to bless, I submit this little volume to your Majesty’s candid acceptance.

“ These short ‘Annals of the Poor’ have been made very useful, through the mercy and power of God, to many in this country. England is now attached to Russia, not only by past political and friendly relations, but much more than ever, by your Majesty’s dignified and condescending deportment, during your recent visit to this kingdom. May the King of kings, who is alike the Lord of Russia and of Britain, make use of even so feeble an instrument as this little volume, to convey some of the spiritual blessings which have attended its publication in Britain, to the utmost extent of your Majesty’s dominions.

“ When your Majesty shall be pleased to receive this book, may the author of it be permitted to remind your Majesty that he is the same individual whom your Majesty saw at the summit of the lofty tower, in the dock-yard at Portsmouth, on Friday, the 24th of June last; and who then had the unexpected honour of lending your Majesty the telescope with which your Majesty surveyed the surrounding prospect. The kind and condescending manner in which your Majesty was pleased to notice an English stranger on that occasion, is recollected with the sincerest satisfaction and gratitude, whilst I now present this volume to your Majesty’s notice.

“ Your Majesty will be pleased to allow me, as a minister of the gospel, to conclude by praying Almighty God, that his grace, peace, and mercy, may be abundantly poured down upon your Majesty, and upon the people of your extensive dominions, over whom he has given you the earthly sovereignty!

“ May the gospel of the blessed Jesus prosper amongst the subjects of all the Russias; and that it may be your Majesty’s chief crown of rejoicing, in the great day of his appearance, is the supplication of

“ Your Imperial Majesty’s

“ Most obedient and unworthy servant,

“ LEGH RICHMOND.”

The following reply was received from his Imperial Majesty, accompanied with a ring of considerable value:

“ *St. Petersburg, Jan. 14, 1817.*

“ Reverend Sir,—The copy of your book, entitled ‘Annals of the Poor,’ was, according to your desire, presented to his Imperial Majesty the Emperor Alexander, by me, together with your letter; and accepted by his Majesty with the greatest satisfaction. The object of this volume, the promotion of Christian charity and truly religious sentiments, renders it most interesting and valuable in the eyes of the Emperor, who desires nothing so much as to see the principles of the gospel of Jesus Christ our Saviour more and more universal in his dominions, and in the whole world.

“ On this occasion, his Imperial Majesty recollected also having made your acquaintance in Portsmouth, under the circumstances you describe in your letter.

“ In consequence of all this, his Majesty ordered me to deposit your book in the library of the Imperial Humane Society, and to send the ring which accompanies this letter, as a mark of his true esteem for you, and high approbation of your work.

“ It is very agreeable to me, in thus fulfilling the order of my sovereign, to assure you of the sincere esteem with which I have the honour to be

“ Your most obedient servant,

“ PRINCE ALEXANDER GALITZIN.”

Mr. Richmond also presented a copy of his ‘ Young Cot-tager ’ to Princess Sophia Metstehersky, who first translated the tract of the ‘ Dairyman’s Daughter ’ into the Russian language, and he received from her Highness the following answer :

“ Reverend Sir,—I have been hesitating for some days if I should stop to answer you till Mr. Pinkerton would be here, in hope that he would help me to express my gratitude for your kind letter and valuable present, in proper time; but I am afraid it will be too long, and you will perhaps suppose me indifferent and ungrateful, so I venture to send you my bad English without correction.

“ Remember, dear sir, that I am but a scholar; a very new one, and quite unfit to correspond with such a man as you; though my soul is capable of loving you as a brother and friend in Christ Jesus, and of admiring you as a chosen servant of his, a vessel unto honour, sanctified and meet for the Master’s use, and for the edification and comfort of his children. Yes, sir, I hope I am united to you in one body and soul, which is Christ Jesus the Saviour; and I say, with ‘ Little Jane,’ that I am happy to be even the smallest and lowest of all his members. How much I delighted in reading this narrative; how wonderful the grace of our Lord! how happy the country where children are brought up in the fear of God, and taught so young, to love and serve the Saviour! what an eminent Christian—so young a child! But this is neither to be taught nor learnt. He alone can give it, who is love itself, and who purchased us to himself by shedding his precious blood for us. Oh, sir! you do not know, perhaps, to what an unworthy being you wrote. I have passed all my life in the ignorance of Him who died for me, without love to Him who loved me first, and sought me out, when I hastened to my ruin in a life of enmity to my God. He sought me out, and mercifully sent his servant Pinkerton to open my eyes and my ears by the power of His word, so that I plainly see now what a sinful, wicked creature I am: what a gracious merciful God to offend! and how kind, and always ready and willing to receive us, our Saviour Jesus Christ is, and always will be! How good he was to me, sending such a meek, patient, loving soul, as the worthy Mr. Pinkerton proved to be during his living in my family. What a life of disgust it must have been to a man of his distinguished merit, to bear with the caprices and wickedness of a spoiled, ignorant, and proud woman: but ‘ charity seeketh not her own; is not easily provoked; beareth all things; hopeth all things; endureth all things: charity never faileth;’ I have had an evident proof of it in my dear friend and instructor. But I must stop, and ask to be forgiven for having written so much: my heart opens at

the voice of a friend, and then I speak out of the fulness of it. Excuse me, then, sir, for intruding so much upon your time. Pray for me, that I may come in faith and grace to the happy day, in which I shall be enabled to join with you in joyful hallelujahs and eternal praises of our heavenly Father and Divine Saviour. Oh, may his peace always be with you! Receive with indulgence, dear sir, my hearty thanks; and in the assurance of the sincere esteem and high regard with which I am

“Your much obliged and obedient,

“P. SOPHIA METSTCHERSKY.”

In the account of the Society's operations in Russia, it will be seen that one fact was not noticed in the humble letter of the Princess, namely, that ‘The Dairyman's Daughter,’ read by Mr. Pinkerton in her family, was one of the means that led to her happy decision of character.

The incidents here mentioned are simple in themselves, but they eventually led to important results. This interview with the Emperor, and the subsequent presentation of tracts to him and his illustrious cousin, prepared the way for enlarged efforts in the Russian dominions.

At the anniversaries of the Society, Mr. Richmond appeared to great advantage, and produced the most happy impressions upon the assembled friends. His presence was always hailed with loud acclamations. “By his fine imagination,” remarks the Rev. Edward Bickersteth, “his devotional spirit, his full and copious flow of expression, and his rich exhibition of the good tidings of redeeming grace, he interested, in a very uncommon degree, the large assemblies he was accustomed to address. Some of his most extemporaneous addresses had a beauty of conception and a glow of feeling quite irresistible.”

A few extracts will be given from his delightful address at the Society's anniversary in 1811, when its friends met at the London Tavern to breakfast, at six in the morning. On moving the adoption of the report, he remarked:

“I trust, Mr. Chairman, I shall not infringe upon the peculiar privilege of the pulpit when I say, my brethren. I think that great satisfaction has been kindled in your hearts by the report which has been read. The objects of this Society are simple—they are grand. The distribution of religious tracts may appear to the ignorant, the uninformed, or the prejudiced, a matter of slight and unimportant moment; but what we have seen and heard this day is a demonstration, a manifest demonstration, that a religious tract is an engine of gigantic importance. It has been supposed by those who never tried the experiment, that the smallness of a tract is itself an argument that it could do but little good: when the physician or the apothecary thinks it



right to give us a stronger medicine than ordinary, it is generally given in the form of a diminutive pill, and sometimes he gilds it to make it more palatable. Now our pills are not gilded, because they are altogether fine gold. We are told that when a company of grenadiers storm a town or a port, they carry with them a weapon known by the name of a hand-grenade, which kindles, burns, bursts, and destroys life. We are a company of grenadiers, but we carry in our hands grenades of a better character and composition. We, indeed, scatter them, hoping thereby to destroy the strongholds of Satan. We throw them into the ranks of the enemy, not to destroy life—oh! no, but to save it. Our volumes indeed are small: if we cannot compare them to the sun and the moon of the firmament, we may compare them to the stars, the planets, and the comets. Like them, our tracts have the Sun of righteousness for their centre, and always continue their circulation within his attraction. We know that our little agents turn many to righteousness, who will shine as the stars for ever and ever.”

Mr. Richmond then noticed the special duty resting upon Christians who had been benefited by the reading of religious works to give them circulation, and delicately referred to his own history on the point:—

“There are some friends whom it has pleased God to awaken, in a very short space of time, by the reading of a portion of a book, and they were brought in deep humiliation to adore the God they had long neglected. Such should all declare what God has wrought, and if they are not ashamed of the gospel of Christ, they will. At a meeting of the Bible Society, I felt myself constrained and drawn by a powerful influence I knew not how to resist, to declare before that society that such, through God’s mercy, had been my case. I therefore ought to recommend the reading and distribution of tracts as a means of grace, which has been blessed of God to many. Has it been deemed an important object, worthy of social and national concern, to go to heathen countries, and from thence to bring the bread-fruit tree and transplant it into our own country for the benefit of the body? Let us return this blessing with interest,—let the people have our bread fruit, that is, our tracts.”

The following simple but beautiful remarks on Christian union and brotherly love will be read with much interest:—

“It is a matter of general rejoicing that this is a day of societies, not merely for individual and independent exertion in promoting the glory of God, the salvation of sinners, and the increase of the Mediator’s kingdom, but also for societies formed upon the principle of mutual co-operation, which of all others, I think, call down the blessing of God, through the merits of Jesus. I rejoice that I am now present at a society of this kind. We have too long been like merchants residing in the same city, but each trading on his own bottom. We have become in this Society a united company of merchants, not merely trading to the East Indies, but to every part of the enlightened and unenlightened universe. Forgive me, if I suggest that our minds are not sufficiently impressed either with the beauty or the duty of

this union. We are gradually learning the lesson, but we are young scholars in this important branch of the school of Christ. If I may be permitted to use such an expression, with the greatest love and affection to my brethren of the Independent denomination, I would say, we have all been too long independent; we are now called Episcopalians, Independents, Baptists, Presbyterians, Friends; but we want a new name, and 'The Company of the United Ones' will not disgrace us. I believe, my brethren, that we see the dawn of the latter day approaching; there will be some change of principle or conduct among us, not as it respects the walk of a believer to glory, but as to their united walk on the road. I therefore desire to impress it upon all our minds, that we strive to walk together, and continually pray for an increase of brotherly love. We read of it in the Bible; we say something about it in our sermons; let us remember that solitary trees are liable to a thousand dangers from wind and storm and thunder and lightning, which trees growing together in a wood are not exposed to. We know the fable of the old man and his sons; the single sticks were easily broken, but when presented in a united form, the fagot was invincible."

There were seasons when the pressure of engagements and domestic trials prevented the Society from enjoying the presence of their clerical secretary at its anniversaries. These disappointments were frequently the means of eliciting from him letters that glowed with those Christian feelings which were the charm of his public addresses. On the 7th of May, 1825, he wrote as follows:—

"I can truly say that it will be a great disappointment to me not to join the anniversary meeting of the Tract Society on Friday next. I ever attend it with joy and gratitude: my recollections of the past are lively, and, so far as I dare to anticipate any earthly comfort, my anticipations of future meetings with you are lively also. My affections towards every object connected with the advancement of the Redeemer's kingdom of grace are strengthened by many deep exercises of heart, allied to the sickness and death of a dear son, who was lately translated to the kingdom of glory.\* I know the members of the Committee too well not to feel an assurance of their sympathy both with my grief and my joy. They will kindly and spiritually enter into the nature of those peculiar experiences of the soul, which present time and eternity, grace and nature, the past and the future, in one affecting combination. Parochial and domestic circumstances require my presence here, and I deny myself my wonted anniversary pleasures in London during these first weeks of May. In the course of the past year, several interesting cases of the marked usefulness of your tracts have been made known to me. The Lord of the great spiritual harvest is the Lord of the Religious Tract Society. He blesses your endeavours for the salvation of man. The efficacy of his Son's blood gives energy to the truths which your pages circulate. The diversified operations of his Spirit are daily unfolded in the simple but affecting annals of your numerous converts. May God multiply them a hundred-fold!"

\* His son, Wilberforce, died January 16th, 1825.

The fond but guarded anticipations of this letter were never realized. A succession of heavy trials bowed down this devoted labourer in his way. He never appeared to recover from the shock occasioned by the death of his son Wilberforce. Only two days before the call to his reward he received a letter mentioning the conversion of two persons, one of them a clergyman, by the perusal of his tract, 'The Dairyman's Daughter.' "When the letter was given to him," remarks his daughter, "he seemed too feeble to open it himself, and requested his son Henry to read it to him. The contents deeply affected him. He raised himself in the chair, lifted up his hand, and then let it fall down again; while he repeatedly shook his head. His manner spoke the greatest humility, as if he would say, 'How unworthy of such honour!' For a few moments it seemed to administer a cordial to his fainting spirit, and led our minds, in reference to our dear father, to contemplate the near fulfilment of that promise, 'They that turn many to righteousness shall shine as the stars for ever and ever.'" He died on Tuesday, the 8th of May, 1827.

The first intimation of this afflictive event was communicated to the Society on the 11th of May, when assembled at its twenty-eighth anniversary. All present were deeply affected, and with most chastened and subdued feelings passed the following resolution:—

"That the friends of the Society now present have heard with deep emotion, that since their assembling, intelligence has arrived announcing the decease of the Rev. Legh Richmond, M.A., who for many years has sustained, with distinguished fidelity and assiduity, the office of one of the secretaries to this Institution. That while they mourn his loss, they desire to record their gratitude to the Father of mercies and the God of all grace for his abundant usefulness; and they recommend to the Committee to consider of a proper person to fill the vacancy occasioned by his removal, trusting that He who has so eminently blessed the exertions of the Society will aid them in the choice of a successor to the late lamented Secretary."

Thus terminated the Society's connexion with its first clerical secretary, after more than fourteen years' useful and devoted labours. His works have endeared him to thousands, while his Christian spirit strongly united him to those who enjoyed the privilege of his personal friendship.

The successor in office to Mr. Richmond was the Rev.

RICHARD WALDO SIBTHORP, B.D., Fellow of Magdalen College, Oxford. His acceptance of the office gave sincere satisfaction to the Society's numerous friends, many of whom had been familiar with his clear and faithful exhibitions of divine truth.

During the summer of 1828, Mr. Sibthorp endeavoured to re-organize several of the continental societies, and by personal conference with Christian pastors to extend the influence of the Institution. He formed a new society at Leipzig. He also visited Berlin, Nuremberg, and other towns, met various committees, and revived the zeal that had long languished.

Mr. Sibthorp continued for several years a disinterested supporter of the Society, contributed liberally to its funds, and advocated its claims both from the pulpit and the platform. In 1837, he retired from the office, which he had held for nine years, when the Committee in their report acknowledged themselves under great obligations to him for the efficient services he had rendered, and trusted that the Divine blessing would rest on all his efforts to promote the glory of God and the welfare of immortal souls.

On the retirement of Mr. Sibthorp, the Rev. ROBERT MONRO, M.A., chaplain of Bridewell Hospital, acceded to the unanimous wishes of the Committee to become the clerical secretary. Mr. Monro, in his letter complying with the invitation, expressed his desire, "that the conductors of the Institution might ever act together in the fulness of the blessing of the gospel of Christ; respecting, but not obtruding, the points on which they differ; and setting forth in all their scriptural efficiency the great essentials of the everlasting gospel, on which they are so happily and so firmly agreed."

## CHAPTER IX.

### LABOURERS IN THE FOREIGN FIELD.

The Rev. Dr. Steinkopff appointed Foreign Secretary—Formation of associations on the Continent—Relinquishment of his official connexion with the Society—Rev. Dr. Paterson; his services in Denmark, Sweden, Poland, Finland, Norway, and Berlin—Rev. Dr. Henderson's labours in the north of Europe; and his appointment as one of the Secretaries of the Society—Rev. Dr. Pinkerton's foreign labours—Rev. Peter Treschow—Rev. Charles Scholl.

THE account of the Society's friends cannot be completed without a brief but grateful reference to four individuals, who were connected with the origin of the leading tract societies on the European continent, and who for many years watched over them with paternal care and Christian disinterestedness. The reference now made is to the Rev. Dr. Steinkopff, the Rev. Dr. Paterson, the Rev. Dr. Henderson, and the Rev. Dr. Pinkerton.

The Rev. Dr. STEINKOPFF took a lively interest in the proceedings of the Society soon after his settlement in London. On the 5th of January, 1802, his name appears for the first time on the minutes as a visitor, when the thanks of the Committee were presented to him for the kind services he had rendered in the translation of foreign letters. He was present with the Committee on the 7th of December, in the same year, when the interview took place with Mr. Charles of Bala, which eventually led to the formation of the British and Foreign Bible Society.

In 1803, serious indisposition rendered it necessary for the Doctor to return to his native land. On this occasion the Committee presented him with two copies of the works of the Society, "as a small testimony of their affection," and requested him to correspond with them as often as opportunities occurred.

The wishes of the Committee were kindly regarded by Dr. Steinkopff; and he pointed out, as they occurred, openings for

the Society's operations. He was permitted to return to England with restored health, when he renewed his personal intercourse with the Committee.

At the Society's anniversary, in 1808, Dr. Steinkopff was appointed its Foreign Secretary, and became officially associated with the Rev. Joseph Hughes in the proceedings of the Institution. In this character he was able to promote the Society's cause on the Continent, when engaged in other important objects. In 1812, the Committee, anxious to avail themselves of every opportunity for extending the benevolent views of the Society in foreign parts, placed the sum of 200*l.* at the disposal of the Foreign Secretary, to be used according to the best of his judgment, as circumstances might render advisable, during a lengthened tour in Europe.

This grant was appropriated to societies at Nuremberg, Stuttgart, Frankfort, Basle, and Zurich. In these places, associations were formed for the translation and printing of useful tracts. Nor were the grants confined to Protestant societies. In several provinces of Germany, Dr. Steinkopff met with Catholic clergymen of enlightened views and truly exemplary lives, who were anxious for tracts written in an evangelical style. It afforded him great pleasure to enable some of these excellent men largely to distribute such tracts as, in unison with their Protestant friends, they thought best calculated to instruct, enlighten, improve, and comfort their minds.

The letters of Dr. Steinkopff from the Continent were full of interesting facts, which are incorporated in the detail of the Society's foreign operations. The Committee, encouraged by the results of his tour, placed with him, in 1815, another grant of 290*l.* for the encouragement of friends disposed to form associations for the dispersion of evangelical publications. This sum enabled Dr. Steinkopff to assist eleven continental societies already formed, to make grants to friends at Zeist, Cleves, Cologne, Koenigsfeld, St. Gall, and Schaffhausen, on the formation of new societies, and to assist benevolent individuals at Hildershiem, Brunswick, and Munich. His fellow-labourer at the latter place was the Rev. John Gossner, whose work on 'Primitive Catholicism' has been extensively issued by the Society in many parts of the Continent.

The kind services of Dr. Steinkopff were the means of extensive good. He continued them until 1820, when he found it

necessary to relinquish his office as Foreign Secretary, the increasing importance of his avocations in connexion with the Bible Society having rendered him unable to continue his assistance regularly to the Institution. Since that time, however, he has been its constant friend. He has promoted its objects as far as practicable, and has been a frequent attendant at its anniversaries. The remark of the Committee on the retirement of their friend from his official connexion with them may be here repeated:—"The name of Dr. Steinkopff cannot require any eulogium: your cause is still, and will ever remain, dear to him; and, as far as he is able, he will continue his advice and counsels; and his prayers will never be wanting for a continuance of the Divine blessing upon your labours."

The Rev. Dr. PATERSON has been one of the principal instruments, in association with Dr. Henderson and Dr. Pinkerton, of originating the tract societies in the north of Europe. The particulars connected with his first movements in Iceland will be given under the head of 'Foreign Operations.' This was in the year 1806. He afterwards promoted the Society's objects in Denmark, until the war with that country compelled him to retire to Sweden. This movement, in the providence of God, enabled him to excite attention to the publication and circulation of tracts, and led eventually to the formation of the Stockholm Evangelical Society.

In 1815, the Society placed with Dr. Paterson a grant of 150*l.*, to promote the circulation of tracts in Poland and the vast regions of the north. One of the happy results of this grant was the advancement of the tract cause in Russia, and the circulation of several thousands of tracts in Dorpatia, which were eagerly sought after and read with attention. In 1817, the Society's devoted friend visited Finland, and was enabled with its grants to originate agencies which led to an extensive circulation of evangelical publications.

The correspondence and labour connected with the efforts now briefly narrated occupied a large portion of time; the satisfaction, however, of Dr. Paterson was great, when he found that in the leading capitals of northern Europe, religious truth had been diffused to a great extent.

A few years after the completion of the works of faith already noticed, Dr. Paterson was in Norway promoting the great primary

object of his life, the distribution of the word of God. Here, however, he did not forget the humbler design of the Tract Society. He brought before its Committee the necessitous condition of the country, and the willingness of a few pious people to form societies for the publication and circulation of religious works. The grants he was enabled to convey to several Christian friends led to the formation of associations at Christiania, Drontheim, Bergen, Stavanger, and Christiansand, which continue to this day.

In 1835, Dr. Paterson was at Berlin, and by his counsels and exertions, revived the society in that city. He furnished to the parent Institution full particulars of its local operations, and strongly appealed for help, undertaking personally to examine the tracts he recommended for publication. This appeal led the society to make liberal grants for Germany, Hungary, Poland, and Bohemia.

The letters of Dr. Paterson, in the appendices of the Society's reports, evidence the deep and untiring interest he felt in its foreign operations. Nor has his zeal in the cause abated since his return to his native land, after long and anxious labours; but on several occasions he has excited the benevolent feelings of friends in Scotland, in aid of the publication of Gælic tracts and books.

The Rev. Dr. HENDERSON was associated with his beloved friends Drs. Paterson and Pinkerton in most of their efforts in the north of Europe. When he was at Copenhagen in 1806, he published the first tract in the Danish language, which led to the results as stated in Chapter XXIV. He co-operated with Dr. Paterson in the formation of the societies in Stockholm and Finland. He zealously furthered the benevolent movements of Dr. Steinkopff during his tour in 1812, particularly in the Danish dominions, and such was the prudence and the success that marked his course, that he was able to write: "I do not remember a single instance of any individual in power, to whom I have applied for liberty to do good, having refused me. The Lord has wonderfully turned their hearts to that which was for the good of his cause."

In the years 1814 and 1815, Dr. Henderson visited Iceland on behalf of the British and Foreign Bible Society, and while he felt anxiously desirous to enrich the inhabitants with the treasure of the Scriptures, he improved the opportunity of pro-



moting the benevolent designs of the Tract Society. He caused suitable tracts to be printed, which he widely circulated, and at length succeeded in the establishment of the Icelandic Tract Society, and cheered it by the grants he obtained from the parent Committee.

After the Doctor retired from scenes of foreign labour, to undertake important duties at home, he continued to be the friend and adviser of the Institution. In 1834, on the death of the Rev. Joseph Hughes, the Society's first secretary, he consented to be nominated to the vacant office, which he still continues to hold. His primary duties have prevented his frequent attendance at the meetings of the Committee, but his judicious counsels and attendance at the anniversaries have evidenced his unabated attachment to a society which he has disinterestedly served for more than forty years.

The Rev. Dr. PINKERTON was first known to the Society in connexion with its operations in Russia. He enjoyed the friendship of the Princess Metstchersky, and through that channel he was enabled greatly to promote the issue of Christian books. In 1815, he announced the publication of fourteen important Russian tracts through grants which had been placed at his disposal. Some of the happy results of their circulation will be found in the detail of the Society's labours in that country.

When Dr. Pinkerton became an agent of the Bible Society, like his esteemed coadjutors Dr. Paterson and Dr. Henderson, he brought the Society's objects before many influential persons whom he met with in his various tours. He assisted in the establishment of the society for Elberfeld and Barmen in 1815. Shortly afterwards another society was formed at Hanover, through the influence he had acquired with a few leading men of piety. He also devoted much time to revive and extend the operations of the society at Berlin, which has been the means of doing much good.

When Dr. Pinkerton reviewed the results of his labours in connexion with the societies he had formed, he stated to the Committee, "that the encouraging success and pleasing fruits that had already sprung from their benevolent labours had tended to augment their strength and increase their numbers from year to year." He assured them that pious men on the Continent, in the very first ranks of society, not merely

patronised the institutions, but zealously co-operated in their labours.

The footsteps of Dr. Pinkerton having been directed, in 1824, to Greece and the Ottoman empire, a grant of 200*l.* was placed at his disposal, to aid the circulation of tracts in the Greek, Armenian, and Turkish languages. These objects were only partially attained, indisposition rendering it necessary for Dr. Pinkerton to return to his native land.

In subsequent years, Belgium and Norway were pressed on the Society's notice by their esteemed friend, which led to new efforts for the benefit of those countries; and since his residence at Frankfort, his counsels have always been promptly given to the Institution whenever they have been sought.

These brief records of the foreign labours of four of the early and disinterested friends of the Society have been given, that its supporters, by a concentrated view of them, may be able to appreciate their extent and value. The result will be found in the account subsequently furnished of the operations in Russia, and the leading countries in Europe. Their generous services justly entitle them to a distinguished place among the friends and patrons of the Religious Tract Society.

On the retirement of Dr. Steinkopff from the office of Foreign Secretary, the Rev. PETER TRESCHOW, whose correspondence, when residing at Zeist, added interest to the Society's reports, was appointed his successor. He attended the meetings of the Committee, and was much devoted to the labours he had undertaken. In the summer of 1821, he travelled through a large portion of the north of Europe, and assisted in the formation or revival of societies in Holstein, Denmark, Sweden, and Norway. He encouraged these new efforts by grants from the Society.

Mr. Treschow's connexion with the Society was of short duration. In 1825, his removal to the Continent rendered it necessary for him to retire from his official duties. He was succeeded by the Rev. CHARLES SCHOLL, whose presence at the Committee meetings enabled him to furnish valuable information in reference to continental efforts. He continued the Society's Foreign Secretary until his return to Switzerland in 1837.

## CHAPTER X.

### THE THREEFOLD CORD.

Mr Lloyd—Brought into contact with the Society by his devotion to Sabbath-school objects—Election on the Committee—Engagement in the Editorial department—The results of his valuable labours—Retirement through ill health.—George Stokes, Esq.—His first literary efforts—Attention to business objects—Translations—Short Stories and Children's books—Projects Magazines—Stereotype plates given to Society—Works on the Romish controversy—British reformers—English histories—The compilation of the Commentary and other Scriptural works—His latter end, and munificent bequests.—Mr. Jones—Requested to accompany a deputation to Scotland—Elected on Committee—Appointment to the office of Travelling Secretary—Effects of his efforts on the prosperity of the Society and its Auxiliaries—Succeeded Mr. Davis as General Superintendent—Tracts and children's books written by him.

WHEN the founders and early friends of a society feel the time approaching for the termination of their personal efforts, the anxious thought must frequently press on their minds, "Where are our successors to be found?" Sometimes they have rested from their labours before suitable agents have been raised up, and they have commended their much-loved cause to Him who alone could sustain it, believing that in due season needful help would be obtained.

The founders of the Society were exempted from anxiety on this point. They all lived until they were able to render up their trust into the hands of men who, like themselves, felt deeply interested in the objects of the Society.

The friends of the Institution had been much encouraged in their work, and had the satisfaction of seeing it advance far beyond their expectation. In the year 1816, however, they felt that increased efforts were needful to maintain the Society in a healthful state. In that year only six small tracts were published, and some of its friends, once devoted to the cause, were almost exclusively engaged in advancing the interests of the Bible and missionary institutions of the day. This interesting

crisis of the Society's history will introduce to the reader three individuals—Messrs. Lloyd, Stokes, and Jones, the "Threefold cord"—who had the privilege of co-operating with the Committee, for the long period of nearly thirty years, and of witnessing with them the gradual and successful advancement of the Institution.

It was about the year 1807 that Mr. Lloyd, then quite a youth, came to London to engage in commercial pursuits. He was zealously devoted to the Sunday-school cause, and his connexion with that object led him to feel the great importance of securing a suitable supply of religious books for the vast multitude who were taught to read. His engagements for the benefit of the young eminently qualified him for the work the Lord was preparing for him.

In May, 1811, he was appointed the secretary of "The Hawkers' Tract Distribution Society," through which he became acquainted with the operations of the parent Society, and felt much interested in them. This circumstance brought him to the knowledge of its revered conductors, who, in 1813, requested him to advocate its claims at the anniversary in May. On that occasion, from a deep conviction of the power the Society might exercise on the population of the country, if rightly managed, he pressed, with youthful ardour, its objects on the meeting.

For the reason already stated, he urged the Society to send forth a variety of scriptural and suitable works for the young. He secured the aid of his esteemed friend, the late Mr. Benjamin Neale, who was ardently devoted to Sunday schools, in promoting the object, which eventually succeeded to a remarkable extent. The results of these exertions will be seen in the chapter on 'The Society's Publications' for the young.

In this way Mr. Lloyd came into friendly alliance with the supporters of the Society, who, with great cordiality, requested him to join their number. He was elected on the Committee in May, 1816, and for nine years devoted a large portion of his time gratuitously to the Society. In 1825 he retired from commercial life, and, on the unanimous invitation of the Committee, devoted his entire attention to the varied and important concerns of the Institution.

The services he rendered were soon found to be of great





value. He forwarded its general objects with much zeal, and gave special attention to its literary department, particularly in writing and editing works for the young. In the 'Daily Food for Christians,' 'Gems of Sacred Poetry,' 'Sunday-school Hymns,' and other works which he selected, are to be found a variety of original pieces in prose and verse. Besides various articles in the periodicals, he wrote the following separate publications for the young:—'The History of Joseph Green, a Sunday Scholar,' 'Susan Green,' 'Betsey Green,' 'The Poacher's Daughter,' 'Old Hardy the Soldier,' 'John Robins the Sailor,' 'John the Ploughman,' 'Mary the Milkmaid,' and 'The History of Shadrach, Meshach, and Abednego.' These works were among the early efforts for schools, and excited much attention among juvenile readers. Their circulation has been exceedingly large; the number issued of 'Daily Food' alone having exceeded 238,000 copies.

Among the Society's tracts there are several by Mr. Lloyd, namely,—'Common Errors,' in the first series; and 'William Black,' 'William Brown,' and 'John Robins,' in the publications for hawkers.

The editorial labours of Mr. Lloyd were most laborious and efficient. During more than twenty years he conducted 'The Child's Companion,' a periodical which has conveyed instruction and amusement to many youthful minds. His ready and practical mind suggested a large number of the works which have long been issued by the Society, particularly 'The Christian Biography,' 'The Anecdotes,' and similar selections. His valuable efforts, particularly in the origin of its periodical literature, were in connexion with Mr. George Stokes. In all important plans for the Society's benefit, they were identified. They worked together with most remarkable union of heart and mind. Frequently, when their opinions were requested on any particular subject, the coincidence of their views was so very observable as greatly to increase their value. The numerous children's books, 'Selections from the Works of the English Reformers,' the 'Commentary on the Holy Scriptures,' from Henry and Scott, and many other valuable works prepared by Mr. Stokes, were carefully revised by Mr. Lloyd, and passed through the press under his watchful care.

There was a combination of excellences in Mr. Lloyd, that qualified him for the varied and important duties he was led

to undertake. His thorough knowledge of business enabled him to render efficient help in all the Society's commercial transactions; his literary taste and habits qualified him to superintend its editorial department; whilst his eminent piety, unobtrusive manners, and sound judgment, led the Committee to place great dependance on his counsels, and zealously to promote his well-digested plans for the attainment of the great designs of the Institution.

The incessant and anxious engagements of thirty years in literary toil greatly affected Mr. Lloyd's health. He was most reluctant to relinquish engagements which were so congenial with his benevolent views; but, urged by the advice of medical friends, he retired from his official station in November, 1846, amidst the deep regrets of the Committee and officers of the Society, and all who had been associated with him in its management. In his retirement, however, his interest in the cause remains unabated: he frequently revises works offered for publication; corresponds on various matters connected with the operations of the Institution; and, when in London, regularly attends the weekly meetings of the Committee.

#### THE LATE GEORGE STOKES, ESQ.

This truly valuable and disinterested friend joined the Committee in 1818, two years after Mr. Lloyd's union with the Society. He was led, by circumstances apparently trifling in themselves, to take a deep interest in its objects, and eventually to devote his well-regulated energies to their advancement. The agency employed by the Society was strikingly adapted to call forth his peculiar acquirements. In childhood, paralysis, occasioned by dentition, produced lameness for life. This painful event was overruled for good. He was unable to enjoy the usual recreations of young men, and therefore he had recourse to literary pursuits, for the occupation and improvement of his mind. The fruits of early attainments, sanctified by true religion, prepared him for a life of eminent usefulness.

When Mr. Stokes joined the Committee, he was in his twenty-ninth year, and extensively engaged in commercial pursuits. He proceeded to the active discharge of the duties he had undertaken, considering the office to which he had been chosen a solemn trust reposed in him for the benefit of the church and the world. He at once devoted his talents and energies



to the Society's interests. He did not place a divided heart upon its altar. Its high objects were never sacrificed to new projects; but, after the long period of nearly thirty years, he was as zealous on its behalf as when he commenced his useful course.

He presented to the Society his first literary efforts in 1819. The tracts entitled, 'Meditations of Queen Catharine Parr, the last consort of Henry the Eighth;' 'Confidence in God, illustrated in the Life of John Antes;' and 'Luther on Justification,' were prepared by him. These were followed, in 1820, by 'The Life and Death of Lady Jane Grey,' and 'The Dangers of the Ice on the Coast of Labrador.' In this year, he displayed much zeal in assisting to counteract the awful progress of infidelity, through the issue of suitable publications.

The attention of Mr. Stokes, at this period, to the business of the Institution, was most remarkable. He was often in daily attendance; he examined, with the greatest minuteness and care, all calculations connected with publications; and brought his business habits to bear beneficially on the interests of the Society.

In all matters connected with the Institution, Mr. Stokes took an enlarged view of its probable extension. When he entered the Society, he found the total annual receipts 6,132*l.*; and its circulation of publications, about three millions and a half. This satisfied some, but not Mr. Stokes. A few years afterwards, he expressed, with a confidence of tone peculiarly his own, that he could never be satisfied until the Society's annual receipts reached 20,000*l.* There were some who doubted the soundness of the expectation; others hoped against hope; but he turned out to be no visionary upon this point. Before he finished his earthly course, the Society's receipts were nearly 60,000*l.*, many of its works published in about one hundred languages and dialects, and its annual circulation from London, more than eighteen millions of copies of nearly four thousand religious works.

In 1821 and 1822, several useful tracts were written by Mr. Stokes, namely, 'The Mission in Greenland,' 'The Power of the Gospel,' and 'The Sinner's Help.' In the latter year, he compiled, in connexion with Mr. Lloyd, 'The Cottage Hymn-book;' a little work in which he always took a deep interest. It was an acceptable selection to the public; and the Report

for 1828 states, that in five years, more than 167,000 copies had been sold. It has been introduced into numerous places of worship, and is the closet companion of many humble Christians.

The growing usefulness of Mr. Stokes continually manifested itself. He wrote the twenty-fourth and twenty-fifth Annual Reports of the Society, which contain many valuable and practical remarks. In addition to original compositions, he placed several useful translations on the Society's catalogue; these included 'The Watchmaker and his Family,' 'The Swiss Peasant,' 'The Woodman of Switzerland,' 'The Two Old Men,' 'The Eldest Son,' and 'Add to your Faith, Knowledge;' all written by Dr. Malan, of Geneva.

The year 1824 witnessed Mr. Stokes's first attempts in the production of children's books. Some of these were suggested by, or founded on, juvenile works of a past age, and adapted for the purposes of the Society. 'Little Susan and her Lamb,' 'The Vine,' and 'Life of Jesus Christ,' were from his pen. His principal attention, however, was given to the preparation of 'Short Stories for Children,' under ten years of age, a series of fifty-one little publications, which were at that time most seasonable. Our friend's ingenuity was here to be seen. To prevent a heavy expense to the Society, in obtaining new cuts to the matter he might produce, he took its old engravings, and fitted his little tales to them. In a few months, about 928,000 of the 'Short Stories' were issued, and in some places they superseded the pernicious trash often sold to the young. Before our friend finished his earthly course, about 5,084,958 copies of these books for the young had been issued from the Society's depository.

The year 1824 was a truly memorable one in Mr. Stokes's connexion with the Society. In association with Mr. Lloyd, he prepared the plans for the publication of the 'Tract Magazine' and 'Child's Companion,' which they jointly edited for nearly twenty-two years. The 'Tract Magazine' was more particularly under Mr. Stokes's care. These works were early in the field of penny literature, and have been the means of usefulness to an extent that will never be known in this world.

The extensive editorial labours of Mr. Stokes would have satisfied most men that their energies were sufficiently taxed, so as to prevent any new attempt to advance the interests of the

Institution. The Report for the year 1825, however, shows that new thoughts had occupied his mind. He then made known to the Committee a plan for benefiting the Society, by benevolent individuals paying the expenses of stereotyping useful works, so that they might be sold at a low price. But he did not recommend to others a course he was unwilling to pursue himself. He led the way in this new enterprise, by paying for the stereotype plates of 'Bunyan's Holy War,' 'Brooks's Precious Remedies against Satan's Devices,' and 'Adam's Private Thoughts.' The works stereotyped at the expense of Mr. Stokes cost him about 600*l*. The result of the appeal, enforced by his own example, produced for the Society 2,718*l*.

The books thus presented to the Society commenced a new and important era in its history. The mind of our friend was in advance of some of his coadjutors, on the importance of being prepared for the rapid progress of education. He felt that the tract had led to an inquiry for the larger work, and that the Society must keep an onward course, if it wished to be useful, and to be liberally sustained by the public.

A subject of great interest cannot be justly omitted in this sketch of our friend's connexion with the Society. His mind being very deeply impressed with the necessity of a constant exhibition of the errors of the church of Rome, he prepared a series of monthly tracts, under the title of 'The Lollards,' and 'The Days of Queen Mary.' In these works his desire was to exhibit the truth, in opposition to the errors of the church of Rome, without any reference whatever to political subjects.

The labours which have been described, did not terminate his efforts for the year 1826. He proposed the publication of 'The History of the Church of Christ,' by the excellent Milner, with a few omissions. He carefully edited this important work, adding many valuable notes to the first five volumes, and wrote the sixth or additional volume, after much preparatory research. In addition to his gratuitous literary labour, Mr. Stokes paid 480*l*., the expense of the stereotype plates. A very large number of this work has been sold.

In 1827, a series of works on 'Christian Biography' was prepared for publication. Here again the anxiety of our friend to press forward this new subject will be seen. He revised many of the lives which were published, and prepared himself those of 'Bishop Hall,' 'Rev. George Herbert,' the 'Rev. David

Brown,' and the 'Rev. Samuel Kilpin,' which have been read by many with deep interest.

In 1828, Mr. Stokes began his editorial labours in connexion with the 'Selections from the Works of the English Reformers.' His research and labour connected with this work were exceedingly great. In 1833, he added 'The Lives of the British Reformers, from Wickliff to Fox;' a work calculated to animate the Christian to follow those "who, through faith and patience, are now inheriting the promises."

In the midst of the numerous engagements which have been already noticed, Mr. Stokes was reading and editing many works by the Puritan Divines, for publication by the Society. There are many volumes in the catalogue that he carefully examined.

In 1828, 'The Domestic Visitor' was published, under the editorial care of Mrs. Copley, in which Mr. Stokes assisted. The work was discontinued, and was succeeded by 'The Visitor.' To this latter periodical Mr. Stokes continued to furnish a portion of the contents, particularly a series of valuable papers on the New Poor-Law, written during the time he was efficiently connected with the Board of Guardians of the Colchester Union.

At the very time he was thus engaged with the writings of the Puritans and Reformers, he was contemplating, if life should be spared, the issue of a Commentary on the Holy Scriptures. This subject was matter of much thought for several years. It does not appear that, in the first instance, he intended to be the compiler, but only one of the examiners of the work. He was anxious carefully to prepare a plan, for a competent divine to carry out. When every effort failed to obtain the needful assistance, Mr. Stokes was urged to undertake the work. After much reflection, he complied with the unanimous wishes of the Committee.

This great work engaged the unremitting attention of Mr. Stokes for more than five years. It was carefully revised by Mr. Lloyd and several members of the Committee. The editor, for this long period, often devoted eight hours a day to the object; and, during its progress, consulted the works of ancient and modern biblical critics, of this and other countries. In carrying this work through the press, he took no authority which he met with for granted, but went to the original sources when he could obtain them. His own library was one of the largest collections usually belonging to a private gentleman, and

contained many of the best biblical works, both English and foreign. He, however, was a frequent visitor at the public libraries within his reach; and by diligent research, and an extensive correspondence, he procured much valuable information. He has been heard to say, that in the course of his necessarily extensive reading of the early authors, he often found out the pastures in which many of our popular writers had loved to feed; so that he felt the force of Solomon's remark, "There is no new thing under the sun," Eccl. i. 9.

When the Committee reported the completion of the Commentary, they remarked:—"They cannot fail to record their great obligations to the esteemed friend, who has laboured so devotedly and successfully in carrying on and completing this important work: they believe that the numerous readers of these volumes will cheerfully join with them in this sincere though inadequate expression of their gratitude."

The 'Short Comments' and 'The Miniature Commentary,' in three volumes, royal 32mo, were afterwards prepared by Mr. Stokes; and he was one of the editors of the 'Paragraph Bible.' He was deeply solicitous concerning the circulation of this version; and in the year previous to his death, he arranged with several other friends the publication of a 'Pocket Paragraph Bible,' which has since been issued.

It is surprising how Mr. Stokes could accomplish the amount of labour connected with these important scriptural works, without their exclusively engaging his attention. He appears to have had several works in progress at the same time, and passed from one to another for the sake of mental change and relief. Hence, in 1831, the first year after he commenced the Commentary, he wrote the 'Manners and Customs of the Jews,' to explain many parts of Scripture that are obscure to English readers. This was followed, in 1832, by 'The Journeys of the Children of Israel;' and prior to 1840, there appeared, 'The Rites and Worship of the Jews,' 'The Judges of Israel,' 'The Kings of Judah and Israel,' 'The Patriarchs,' and 'The Captivity of the Jews, and their Return from Babylon.' To complete this historical series of scriptural works, he wrote, in 1841, 'The Connexion of the Old and New Testament.' This work contains a history of the Jewish people during the interval between the periods of the Old and New Testament, of which there is no record in the inspired writings. The authorities are from various

accredited sources, many of which are far beyond the reach of the general reader.

Mr. Stokes was engaged in preparing a work on the Laws and Polity of the Jews, when he was laid aside: he had conferred with Mr. Lloyd, at Cheltenham, on the subject, about four months before his decease. He committed the manuscript, so far as he had written it, together with his suggestions, into the hands of one of his daughters; who has completed it. With the 'Manners and Customs,' and 'Rites and Worship of the Jews,' it completes this series of biblical works.

In 1838, he began a series of volumes on English History, for the young. In this year, 'The Britons and Saxons' appeared; the following year produced 'The Middle Ages of England;' then 'The Reigns of the House of Tudor;' and, lastly, 'The Reigns of the House of Stuart.' He prepared a continuation of the history to the year 1802, which was issued as a series of papers in the 'Visitor,' and has since been published in a volume.

These books engaged Mr. Stokes's time, in connexion with his editorial labours, until 1846; when he prepared for the press 'The Life of our blessed Lord and Saviour Jesus Christ,' written by Miss E. A. Stokes; edited a volume of 'Ancient Devotional Poetry;' and examined a few mss. of Monthly Volumes, which nearly closed his long and successful course. He also took an active part in the publication of the work of the Italian Reformer, Palerio, 'On the Benefit of Christ's Death.' He felt so deeply interested in this book, that he transcribed it with his own hand from a rare copy, and from which the Society's volume has been printed, verified by the old edition.

During the time that his various publications were in hand, Mr. Stokes was in constant correspondence with the Society's officers: a weekly box was regularly received from him with the fruits of his labours. He carefully watched its business concerns, superintended several auxiliaries, exercised a powerful influence over many correspondents in favour of the Society, and wrote long and interesting pamphlets in reply to those who opposed some of its measures.

The general correspondence of Mr. Stokes was very extensive. Even during the month of March preceding his death, when the number of letters was considerably less than in the days of his full activity, eighty were written or dictated by him. There

were few weeks during the winter of 1846, though he was then in declining health, that he did not dictate upwards of twenty, besides writing ten or twelve himself.

In November, 1846, he was informed that his much-valued friend, Mr. Lloyd, with whom he had happily laboured for nearly thirty years, had, through continued indisposition, resigned his position in the Society. His reply to the letter which conveyed this painful intelligence, contained also his own virtual retirement from all active duties.

The receipt of Mr. Stokes's letter produced a sorrowful impression on the minds of the Committee and officers. It was affecting to see such a sun going down; and there was a general fear that it would soon set. The Committee passed suitable resolutions, which briefly detailed his varied labours, and, with a view to perpetuate the memory of his eminent services, requested him to sit for his portrait, to be placed in the Committee-room. To this request he consented; but added, "The likeness *must remain laid aside until after my departure; then, but not till then, will be the time to consider what shall be done with it.*"

Our friend continued to receive regular communications from the officers of the Society until the close of life. He did what he could until he was obliged to dictate, on the 14th of May, 1847: "Whether I shall ever be able to be of any use again is doubtful; it rests entirely with the Lord our God. At any rate, for the present, I am ordered to be *wholly* quiet." Then, in a fortnight, in his own hand, he wrote: "Pray that I may be kept in peace, and resting on the Rock of ages. This, however, under weakness and nervous feeling, is easier to say than do; and must be given, and therefore asked for."

All the arrangements of our friend at this time appeared to be a practical comment on the text, "Set thine house in order; for thou shalt die, and not live." Shortly before his decease, he was enabled to look at the books he loved so well in his library, and to say, "I am now even weaned from you." He then clung to a small pocket Testament, as his *one* book. It is pencilled in many places, and in some with a double mark, especially the passages adapted to establish his faith and hope.

Not long before his death, he conversed with several intimate friends on the exceeding great and precious promises of the gospel. The subject of inquiry was, "What may be considered one of the most precious of all the promises?" The opinion of

several pointed to St. John's Gospel, chapter vi. verse 37, "All that the Father giveth me shall come to me; and him that cometh to me *I will in nowise cast out.*" These words greatly comforted our friend. He never let them go. He found in them all that he needed as he passed through the valley of the shadow of death.

He one day observed, "I have been busy all my life labouring for others; I have depended on the promise, 'He that watereth shall be watered also himself;' and I have found it to be true. But now God seems to be giving me time for meditation and communion with himself."

In reference to the closing scene of this eminent Christian, his daughter wrote, on the 1st of June:—"All things temporal to him are now exchanged for those things that are eternal. We are not sorrowing as those that have no consolation. To as it is given to know that he rests from his labours, and his works do follow him; and now day and night he is praising Him who enabled him for so many, many years to devote himself to his service. Sunday only was he confined to his bed, and he did not require any one to sit up with him that night. The medical man, who had been in constant attendance upon him, visited him on Monday morning, and had only left a quarter of an hour. All was peace. He was not even aware that he was going. My elder sister had scarce time to cross the room to his bed-side, before he was gone. It was just after ten, on Monday morning, that his eternity of joy began. Peace of mind was continued to the last. I am not aware that in any period of his illness it was otherwise. His little Testament and hymn-books have been his constant companions during the last few weeks. Now he needs them no more. He knows even as he is known. He sings the song of the ransomed believer." He died on the 31st of May, 1847, in the 58th year of his age.

When the painful intelligence of Mr. Stokes's death was reported to the Committee, suitable resolutions were passed, and forwarded to the bereaved family. The first referred to the works of the departed friend. The following were added, which will show his liberal contributions to the Institution, in addition to his donations for stereotype plates, and a pecuniary legacy of 100*l.*:

"That the Committee have heard with the greatest satisfac-



tion, that their beloved friend, by his testamentary arrangements, has bequeathed to the Society's trustees the whole of his copyrights now on its catalogue; having previously given to the library of the Institution upwards of one thousand volumes on various important subjects. That in thus recording a brief statement of the eminent services of their friend for nearly thirty years, the Committee, while they feel grateful to him as the instrument, would render devout thanksgivings to God, who imparted to him those varied and useful gifts, which enabled him so efficiently to promote the numerous objects of the Institution.

“That the Committee have a melancholy satisfaction in tendering to the bereaved family their most sincere sympathy, on the decease of so valued and beloved a parent; at the same time, they rejoice with them that, during his illness and in the season of death, he experienced ‘the perfect peace’ promised to those whose minds are stayed upon God. And they pray that they may be comforted by the voice from heaven saying unto them, ‘Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labours; and their works do follow them.’”

The language of these resolutions will be fully justified by the following record of the astonishing circulation of Mr. Stokes's various works, up to the time of his removal:

Short Stories . . . . .	5,084,958
32mo Books . . . . .	2,779,732
18mo ditto, boarded . . . . .	336,076
12mo ditto, ditto . . . . .	62,812
Commentary in Volumes . . . . .	245,185
Short Comments on Scripture . . . . .	6,646
Miniature Commentary . . . . .	14,929
Tracts . . . . .	5,325,850
Total . . . . .	<u>13,856,188</u>

These numbers, though great, do not include the circulation of the periodicals edited by Mr. Stokes, or the ‘Cottage Hymn-book,’ and other publications, which he either wholly or in part compiled. The list shows the great and persevering labours of this departed friend, and calls for devout thanksgivings to God in raising up such an instrument. He appeared in the Society just when the work he had to do was ready for him. Its founders had successfully laboured, but it was necessary for others to enter into their labours, and to use fresh efforts to secure their extension. In Mr. Lloyd he found a

zealous coadjutor, and a man of kindred spirit. Their minds became the pivot on which the most important movements revolved, and their names are identified with the most interesting events of the Society during the last thirty years.

MR. JONES, the third individual in this threefold cord, was unexpectedly and providentially led to join the Institution.\* He, like Mr. Lloyd, had devoted his youthful energies to the cause of Sunday-schools; he had laboured, for many years, with Mr. Benjamin Neale, Colonel Handfield, and others, in the Surrey Chapel Sunday-school, and was thus prepared for other benevolent efforts. He had also pleaded publicly on behalf of those institutions with great fluency and ability, so as to secure the approbation and esteem of his fellow-labourers.

In the year 1820, the Committee were invited to send a deputation to the north of England to awaken greater attention to the movements of the Society. Mr. Jones was requested to accompany Mr. Davis, the superintendent, and the Rev. Joseph Mather, then of Sheffield, on this tour. They proceeded to several towns in the north of England, and then visited — Edinburgh, Glasgow, Haddington, and other places. They were everywhere kindly received, and much regard to the objects of the Society was uniformly manifested. They succeeded in establishing auxiliaries or depositories for the sale of publications in many important districts. This tour introduced Mr. Jones to the Society, and, on his return to London, the thanks of the Committee were voted to him for his exertions, and he received a set of the Society's publications "as a small testimony of their grateful feelings for the services he had rendered." He was also appointed a member of the Committee, and of the Sub-committee for auxiliaries.

After he had been thus connected with the Society for three years, a special meeting of the Committee was convened, to consider the desirableness of a new agency for the extension of the Society. After lengthened conversation, Mr. Lloyd, in the form of a minute to be entered on the records of the Society, thus sketched the duties and qualifications of the new officer:— "It is expedient that this Institution should have the assistance of a suitable person to visit its various auxiliaries, and to promote the formation of new ones; to advocate the cause, and

\* The remarks in this chapter are not by the compiler of the volume.

to advance its general interests throughout the country: it is suggested that the person so to be employed should be a gentleman of a truly catholic spirit, well acquainted with the Religious Tract Society, and attached to its interests, and possessing capabilities of addressing public meetings. It is further thought desirable, that he should have a general knowledge of business, and be well acquainted with Sunday-schools."

After due consideration, it was determined to secure the needful agent. A letter was addressed to Mr. Jones, signed by the officers, and all the Committee, requesting him to accept the appointment. The invitation was most unexpected to him. He had much anxiety as to the course of duty; but eventually retired from the legal profession, with which he had been connected from his youth, and devoted his time and versatile talents to the new and onerous duties which he thus cheerfully undertook.

In the Report for 1824, after noticing the wishes of the auxiliary societies to receive occasional visits from friends well acquainted with the proceedings of the Parent Institution, it is stated:—"For some years past your Committee have received many pressing applications of this nature, with which they have always found great difficulty in complying, as the clergymen and ministers, as well as most of the other friends connected with your Society, were deeply engaged for other Institutions, and thus were unable to render that assistance which otherwise they would have rejoiced to afford. Upon calculation, the Committee found that the expense of an agent for the purpose would be, proportionally, far less than the cost of the friendly yet desultory assistance hitherto afforded, while the direct advantages would be exceedingly great.

"The details of business to which such an agent would be called to direct his attention, as well as the neutral ground occupied by your Society, required the selection of a layman; while it was indispensable that he should be devoted to the cause of your Society, and only engage in the work from disinterested and Christian motives.

"The wishes of your Committee unanimously centred in one of their number, who had laboured in your cause for three years, and had shown that in every respect he was eminently qualified for such an office. This unanimous wish was intimated to him; he felt it his duty to give full consideration to so important a subject; eventually he deemed the call too strong and

too important to be negatived, and he has become your agent for auxiliaries.

“Upon this subject your Committee will only further remark, that they are confident that every member and friend of your Society who is acquainted with the individual in question, will participate in their gratification at announcing the success of their application; and they deem it but justice to add, that the actual and prospective advantages he has relinquished to labour in the cause of your Society, prove that his decision has been disinterested, and could only have been adopted from a sense of duty and a desire of usefulness.”

The friend whose connexion with the Society has been noticed, resided at Battersea at the period when the late Rev. Joseph Hughes, the Society's first Secretary, was engaged in his early labours in that retired village; he was then a little child, quite unknown to that good man, and a stranger to the Christian church. His connexions removed him far from all association with religious institutions, and yet in due time he was led to the very chapel in which the first announcement was made by Mr. Burder which originated the Society, and there, it is hoped, the truth came home with power to his heart.

Mr. Jones has been diligently occupied for many years in visiting the old auxiliaries, and in forming many new ones. The success which attended these efforts was of a varied character. The information imparted at public meetings excited attention to the great work contemplated by the Society, and many persons were stirred up to activity in local efforts to circulate its publications. In his private intercourse with provincial friends, he was eminently successful in removing many crude and erroneous notions which had prejudiced their minds against the claims of the Institution. Among all sections of the church he was enabled so happily to pursue the course of catholicity enjoined by the first principles of the Society, and to which he felt prompted by his own impulses, that in some places it was frequently matter of curiosity to find out to which denomination of Christians he belonged. After the Boston Anniversary, more than twenty years since, a few friends met at the house of a benevolent individual. Among them was the late Rev. William Bolland, then the vicar of Swinshead. “Is Mr. Jones a Churchman or a Dissenter?” inquired one. “I really don't know,” replied Mr. Bolland. “Indeed; has he not been stopping at the vicarage?” “Yes.” “And yet you know not his religious

denomination?" "It is so," answered the vicar. Various differing opinions were given, grounded on the speech which had just been delivered; when at length the matter was put to the vote. The division was equal; one half of the friends thought the Society's agent was a churchman, and the other half believed he was a nonconformist. "Now," said one, "Mr. Bolland, you must give the casting vote." "No," he replied; "I think you have shown that he is just fitted to be the agent of a truly catholic society." The point, therefore, remained unsettled.

The results connected with the visitation of the auxiliaries, and the various plans adopted for the general benefit of the Society, were quite satisfactory to the Committee, and justified their appointment of a travelling agent. These efforts were made simultaneously with others connected with the editorial and other departments of the Society. They all worked together for good. They were all necessary to produce the results, which will be seen in the following comparative statement:—

		£	s.	d.
The Contributions from the auxiliaries in	1824 . .	1083	7	9
The like, exclusive of about £1800 con- tributed to the Jubilee Fund, in	. . . . . 1849 . .	1573	12	1
The total benevolent income in	. . . . . 1824 . .	2849	2	3
The like in	. . . . . 1849 . .	4939	2	8
The grants in	. . . . . 1824 . .	1578	17	5
The like in	. . . . . 1849 . .	7630	1	7
The sales in	. . . . . 1824 . .	7802	13	10
The like in	. . . . . 1849 . .	44,603	16	6
The total annual receipts in	. . . . . 1824 . .	11,068	5	3
The like in	. . . . . 1849 . .	50,981	15	8
Ditto, with Jubilee Fund	. . . . .	57,458	13	4
The total circulation of publications in	1824 . .	10,012,760		
The like in	. . . . . 1849 . .	18,223,955		

The results for 1849 have been less than in some former years; the auxiliaries in general being more active in local efforts, and the sum received for sales considerably reduced by the reductions made in the prices of the works. The highest returns in one year since 1824 have been:—

	£	s.	d.
Contributions from auxiliaries	2123	4	3
Total benevolent income*	7026	12	6
Total grants	9001	12	0
Total sales	57,173	16	1
Total receipts	66,850	2	6
Total circulation	19,425,002		

\* Except 1849, which amounts to £11,416 0s. 4d. with Jubilee Fund.

For nearly twenty-five years, Mr. Jones has spent a large portion of his time in visits to the auxiliaries. In this way he has frequently been introduced into circles in which he succeeded in obtaining liberal contributions. Some of these are detailed under the head of "THE SOCIETY'S FUNDS." He originated auxiliaries in places where the Society was unknown, and extended its objects where a beginning had been made. He greatly increased the sales of the publications by his private and public efforts. After visiting the auxiliaries for twenty-five years, his presence is greeted as warmly as ever, the friends in the country only regretting that his increased engagements in London render his visits in some places so comparatively infrequent.

A considerable part of the foreign and domestic correspondence has devolved on Mr. Jones. He has prepared the annual reports from the year 1825 to the present time; and the testimonies are numerous that these documents, which are full of important facts, are much valued both at home and abroad. He has also written the following tracts and children's books:—Tracts: No. 375, 'The Brand plucked out of the Fire;' No. 380, 'Jerry Creed;' No. 396, 'How do we know there is a God?' altered from Todd; No. 524, 'The Wedding Garment;' No. 561, 'Are you prepared for Heaven?' adapted from Gurney. And juvenile books—'I'm afraid I have a Soul;' 'The Flower Gathered;' 'Not yet.'

The special efforts of the Society to raise contributions for India, China, Germany, the building and jubilee funds, were mainly conducted by Mr. Jones. He prepared all the needful addresses:—these appeals proved successful, and greatly promoted the important objects for which they were made.

Since the retirement of Mr. Davis from the Society in 1842, Mr. Jones has had the general superintendence of the Society.

This notice of an old and active officer cannot be concluded without the expression of a fervent hope that he may long be spared to be blessed, and made a blessing in connexion with the more widely-extended operations of the future. Neither can a grateful notice be omitted on the uninterrupted harmony which for more than twenty-five years marked the intercourse of the three friends specially referred to in this chapter. Love to the cause, union of spirit, and diversity of gifts, which happily characterized them, made them eminently successful in promoting the great work in which they were unitedly engaged.

## CHAPTER XI.

### THE SOCIETY'S LOCALITY AND DEPOSITORIES.

Historical associations connected with the precincts of the Society's depository—Origin of the name "Paternoster-row"—Imprisonment of William Living and his wife—Smithfield—Wickliff cited to appear at St. Paul's—The Lollard's tower—Paul's cross—The Chapter-house—The Shunammites' house—Famous book-mart in St. Paul's churchyard—Modern changes—Places of the Committee's early meetings—Successive depositories—Mr. Davis—The new buildings.

THERE are few spots in London more fruitful in historical recollections of the past ages of the church than the neighbourhood in which the Society has been located from its commencement. There scenes of bitter persecution, for conscience' sake, have been witnessed by our Protestant forefathers; and enlightened minds, who longed for the spread of knowledge, have rejoiced in the issue of some of the earliest publications for the young, though they sorrowed to find them mingled with sentiments not in accordance with "the true sayings of God." They believed that these productions would prepare the way for others of a better character; and in their hopes they were not disappointed.

The design of this chapter is to describe the events which have transpired within a small circle around the Society's Depository. Within its precincts martyrs once bore a noble testimony for the truth; Wickliff met his haughty and imperious persecutors, who challenged him to recant his principles; and Tyndale's Testaments and Luther's writings were committed to the flames. These views of former times will lead the friends of the Society to mark the wonderful changes which have taken place in the district, and to admire the merciful workings of Divine providence, which has established in a locality so replete with soul-stirring associations, a truly Protestant and evangelical Institution.

“The houses in Paternoster-row,” writes Strype, “from the first north gate of St. Paul’s Churchyard unto the next gate, were first built without the wall of the churchyard by Henry Walters, mayor, in the year 1282. The rents of these houses go to the maintenance of London Bridge.”

“This street is called Paternoster-row, because of stationers or text-writers that dwelleth there, who wrote and sold all sorts of books then in use. There dwelleth there also turners of beads, and they were called paternoster-makers, as I read in a record of one Robert Nikkee, paternoster-maker and citizen, in the reign of Henry the Fourth, and so of others.”\*

The first books which preceded the horn-books were prepared in this Row. They were called ‘Abeis,’ that is, A-Bs, and contained the Alphabet, the Paternoster, the Ave-Maria, etc.

William Living, in Queen Mary’s days, was apprehended in this district, and charged with being a schismatic, because he was in possession of a work on astronomy, the ‘De Sphæra’ of Manilius. The clever spy, on observing the figures, round, triangular, and gradulateral, carried Living and his wife away, exclaiming, in the street, “I have found him at length; and it is no marvel the queen be sick, seeing there be such conjurers in privy corners; but now, I trust, he shall conjure no more.” The husband was ordered to Bishop Bonner’s coal-hole, and the wife to the Lollards’ Tower. In conveying the former to his prison, the jailor carried him first to his own house, in Paternoster-row; and there says Living, “he robbed me of my purse, my girdle, my Psalter, and a New Testament of Geneva.” After suffering in the stocks, he was conveyed to the Lollards’ Tower; “having the favour,” says the prisoner, “to put my leg in that hole which Master John Philpot’s leg was in, and so lay all that night, nobody coming to me with either meat or drink.” His partner in life had been separately handled; and one of her replies is very expressive: “You be not ashamed,” said the jailor, “to tell wherefore you came hither?” “No,” replied the good woman, “I am not; for it is for Christ’s Testament.”†

Only a few minutes’ walk from the site of the scene now described is Smithfield, the hallowed spot where part of the glorious army of martyrs suffered.

In the old cathedral of St. Paul a remarkable occurrence took

\* Strype’s edition of Stowe’s ‘Survey of London,’ book 3, chap. viii. 1754.

† Monthly Volume, “Our English Bible,” p. 134.



place in 1376, when the Archbishop of Canterbury, and the bishop of London, by command of pope Gregory the Eleventh, cited Wickliff, the father of the English reformation, to subscribe to the condemnation of some of his own tenets, which had been promulgated in the eight articles termed the Lollards' Creed. The pope ordered the above prelates to apprehend and examine Wickliff; but they thought it most expedient to summon him to St. Paul's, as he was openly protected by the famous John of Gaunt, Duke of Lancaster. Wickliff appeared, attended by that nobleman, and the Lord Percy, Marshal of England. The proceedings were interrupted by a dispute as to whether Wickliff should sit or stand during his examination; and before that point could be decided, the assembly broke up.

At the west-end of old St. Paul's Church was the Lollards' Tower, where William Living and his wife were confined. It was used as the Bishop's prison for heretics. Here William Hume was slain, after being condemned as a heretic for having had a Wickliff's Bible in his house.

On the north-side of the cathedral, and near the present Depository of the Religious Tract Society, stood the celebrated Paul's Cross. "Here Wolsey began, in 1521, with fulminating, by command of the pope, against one master Eleutherius" (Luther). The denouncement was made by Fisher; but Wolsey sat by, in his usual state, censed and canopied, with the pope's ambassador on the one side of him, and the emperor's on the other. During the sermon, a collection of Luther's books was burnt in the churchyard; which ended, my lord cardinal went home to dinner with all the other prelates.\* Here also Tyndale's testaments were burnt.

Not far from this famous spot, and only a few feet from part of the Society's Depository, stands the Chapter-house, "where Crammer, in the winter of 1534, standing up before the assembled clergy, recommended that His Majesty would vouchsafe to decree that the Scriptures should be translated into the vulgar tongue by some honest and learned men, to be nominated by the king, and to be delivered unto the king, according to their learning." The archbishop's effort failed; but the English refugee, Coverdale, on the continent, who had for years been "set to the most sweet smell of holy letters," proceeded to avail himself of

\* The Town, vol. i. p. 56.

the favourable crisis to hasten through the press a complete translation of the Bible in English.

Next to the Chapter-house, and in the site so long occupied by Messrs. Bowles and Carver, the celebrated print-sellers, but now by Messrs. Hall and Allen, stood the Shunammite's house, where the preachers who officiated at Paul's Cross were lodged. In the reign of James the First, the lord mayor and aldermen ordered that every one who should preach there, "considering the journeys some of them might take from the universities, or elsewhere, should, at his pleasure, be freely entertained for five days' space with sweet and convenient lodging, fire, candle, and all other necessaries."\*

In St. Paul's Churchyard there once existed the most celebrated mart in London for books. The booksellers had shops at all the entrances to the old cathedral. Even the church itself contained not only the shops of booksellers, but of other trades. A scarce tract, on the burning of St. Paul's steeple in 1561, was "imprynted at London, at the west ende of Paule's Church, at the sygne of the Hedghogge, by William Seres."

A description has been given of the Society's locality as it was, but how marvellously has it been changed in the course of years. Now the writings of Wickliff, Luther, and Tyndale are sent forth from the same spot on which they were formerly consumed; and within five minutes' walk from the place where the Lollards' Tower stood, and the Scriptures were destroyed, is the Depository of the British and Foreign Bible Society! Had William Hume seen that bright star in the long distance, "he would have rejoiced with exceeding great joy." Surely these things "are the Lord's doing; they are marvellous in our eyes."

The business transactions of the Society have always been carried on in this interesting district; although the Committee for many years met elsewhere. Their first and second meetings were held in Haberdashers' Hall. On the third meeting, "it was agreed, at the kind request of Mr. Reyner, to hold the next meeting at his house in Duck's-foot Lane." In a short time afterwards the Committee removed to the counting-house of Joseph Hardeastle, Esq., at Old Swan-stairs in Upper Thames-street, who was then the Treasurer of the London Missionary Society. In reference to these offices, the Rev. John Townsend

\* 'Maitland's History of London,' vol. ii. p. 949.

wrote: "I scarcely ever pass over London-bridge without glancing my eye towards those highly-favoured rooms, appertaining to our departed friend's counting-house at Old Swan-stairs, and feeling a glow of pleasure at the recollection, that there the London Missionary Society, the Religious Tract Society, and the Hibernian Society, formed their plans of Christian benevolence, on which Divine Providence has so signally smiled. This pleasure is greatly heightened, when I also recollect that in those favoured rooms was brought forth that gigantic agent of moral and spiritual good, the British and Foreign Bible Society. These rooms, in my judgment, are second to none but those in which the disciples met after their Master's ascension, and from whence they went forth to enlighten and to bless a dark and guilty world."

The first Depository was Mr. Thomas Williams, No. 10, Stationer's-court. His duties were of a somewhat mixed character, and the man of business and the literary assistant were united in the same person. "He was to undertake the care of receiving correspondence, correcting the press, arranging and delivering the tracts, exhibiting the accounts, and attending the Committee when desired." And for these duties he received, partly by commission and partly by salary, the sum of 60*l.* a year.

In 1806, Mr. J. Burdett was appointed Depository; it then became necessary to remove the Society's business to No. 60, Paternoster-row. The Committee could only afford at that time to rent one side of a shop, the other being appropriated to the sale of china and earthenware. In the cellar of the house the stock was kept. During fourteen years the Society continued in this lowly station.

On the retirement of Mr. Burdett as Depository in 1811, Mr. Francis Collins, who had been two years a member of the Committee, succeeded him. During eleven years he advanced the interests of the Society, and by his piety and zeal secured it many friends. Soon after Mr. Collins's appointment, an opportunity offered for the extension of the business operations, which is thus noticed in the report for 1812: "An offer having been made by Mr. Nisbet, of No. 15, Castle-street, Oxford-street, to sell the publications of the Society on the same terms as the Depository, without any compensation upon those sold to subscribers, but that of having his name inserted in the tracts, the Committee thought it right to accept it, as likely to afford a

considerable accommodation to the inhabitants of the western parts of the metropolis." From Mr. Nisbet's depository, for the long period of thirty-seven years, the Society's works have been largely purchased, particularly by the higher classes, and much good, doubtless, has been the result.

In 1820, the Committee removed to No. 14, Newgate-street, a place which appeared to afford many facilities for carrying on the enlarging business of the Society. In this, however, they were disappointed, and were induced to engage No. 56, in Paternoster-row. There the Society advanced, under the Divine blessing. In rapid succession, the houses Nos. 57, 58 and 59 were taken, then No. 65, St. Paul's Churchyard, and finally four small houses in Chapter-house-court, occupied in ancient times by the monks of St. Paul's.

In 1822, it was necessary to make extensive changes in the management. Mr. Collins became agent for hawkers' distribution, and afterwards collector of the subscriptions. He died on the 28th of June, 1824, after a lengthened illness, and departed in the peace of the gospel he had long loved.

In 1819, Mr. John Davis became connected with the Society. The services he rendered were most important. He thoroughly arranged all the accounts and business departments, and consolidated them on a sound basis. His own strict and punctual habits tended greatly to the good of the Society, and exerted a decidedly beneficial influence on those over whom he was placed.

In September, 1842, Mr. Davis retired from the Society, in consequence of long and continued indisposition, when the Committee "expressed their high sense of the faithful and conscientious manner in which he had discharged his responsible duties for the long period of twenty-four years, and their deep regret at the cause which had prevented the continuance of his services." He had not long withdrawn from the anxious cares of daily business, when he was called, on the 27th of May, 1843, to his eternal rest.

On the retirement of Mr. Davis, the charge of the cash and counting-house department was committed to Mr. William Tarn, under the title of Assistant-Secretary and Cashier.

The dilapidated state of the Society's premises, notwithstanding large sums had been expended upon them, led the Com-

mittee, under the advice of competent surveyors, to rebuild them. The first stone was laid by Samuel Hoare, Esq., the Treasurer, on the 11th of July, 1843, and they were opened on the 10th of September, 1844. The expenses incurred by these new buildings, including the purchase of four small houses in Chapter-house-court, amounted to 15,400*l.*, in aid of which 1,732*l.* were received from the sale of old materials and the generous contributions of numerous friends. In meeting the heavy charges connected with these buildings, the Committee did not appropriate to their erection any part whatever of the free subscriptions, donations, and contributions given to the Society for its gratuitous objects.

The new buildings have been most advantageous to the business transactions of the Institution. In reference to them, and the Society's general operations, this chapter may appropriately close with the sentiment of the address delivered at the opening service, "Let us unite our joy and thankfulness for its past success, with entire dependance on the Divine blessing in all its future operations. The words of the Psalmist should be united together in one song, 'The Lord hath done great things for us: whereof we are glad.' And, 'Except the Lord build the house, they labour in vain that build it; except the Lord keep the city, the watchmen waketh but in vain.'"

## CHAPTER XII.

### THE SOCIETY'S PUBLICATIONS.

Value of tracts as a medium for the circulation of truth—The rate of tract issues during the first seven years—The free discussions on tracts in the Committee—Number and character of the First Series Tracts—Narrative Series—Second Series, or Hawkers' Tracts—The style of writing most suitable for tracts—Books for the young—Broad sheets—18mo books—Handbills—Sermons—Bound publications—Justification of the Society in the issue of books—Periodicals: 'Child's Companion,' 'Tract Magazine,' 'The Visitor,' and 'The Christian Spectator'—Commentaries on the Scriptures—Pocket Paragraph Bible—Publications on Popery, Infidelity, and Licentiousness—'Monthly Messenger'—'British Reformers'—'Old Divinity'—General literature: 'The Monthly Volume:' Books for Schools and Families; Lectures to Young Men; and Prize Essays on the Sabbath.

THE founders of the Society were deeply impressed with the great value of small condensed treatises, for the conveyance of truth to all classes of society. Their feelings may be embodied in the powerful and felicitous language of a modern poet:—  
“In nothing is the power and indestructibility of words more signally exemplified than in small compositions, such as stories, essays, parables, songs, proverbs, and all the minor and more exquisite forms of composition. It is a fact, not obvious perhaps, but capable of perfect proof, that knowledge in all eras which have been distinguished as enlightened, has been propagated more by tracts than by volumes.”\*

Immediately after the public meeting in May, 1799, the attention of the Committee was directed to the preparation of suitable tracts, and on the 4th of June, the following resolution was passed:—“That Messrs. Platt, Waugh, Collinson, Hughes, and Greatheed, be a committee for selecting a tract or tracts for publication.” These friends met, when Mr. Bogue was requested to print his tract relative to the circulation of religious pieces. This request was complied with, and the tract

\* 'Montgomery's Lectures on Poetry,' p. 268.

has always stood No. 1 on the catalogue. The Sub-committee also recommended the General Committee to print, "as commencing tracts," 'Vivian's Dialogues,' and Dr. Watts on 'The End of Time.' At subsequent meetings, suggestions were given for tracts on particular subjects which the Committee thought might be useful.

In the course of the first year, thirty-four tracts were printed, twenty-seven were issued in the second year, and then the worthy founders appear to have exhausted their strength by the efforts they had made. A season of repose was necessary: hence, during the third year, only *one* new tract appeared; in the fourth, eight tracts; but in the fifth year not a single new publication was issued. These slow and cautious proceedings were prudent at the commencement of an untried scheme. In the seventh report, the publication of forty-six new tracts is mentioned with the remark, "that it had been a season of very considerable exertion;" and so it was, compared with some previous years. In these early days, nearly the whole labour of the Institution devolved on the disinterested Committee who undertook its management.

A careful examination of the proceedings of the Committee shows the exercise of great watchfulness over the works which were issued. Each tract was carefully examined by the officers and members of the Committee at their meetings, before the decision upon it was ascertained. At such meetings, freedom, united with kindness, marked the discussions: each member gave his deliberate opinion, whether he thought it desirable or not to adopt the tract. Care was taken not to allow the name of the writer to transpire, if the tract were declined; but if adopted, then no objection existed to its being known. It sometimes happened that the writer of a tract was on the Committee while the fact of his authorship was unknown to his worthy coadjutors. It required great humility to listen to the strictures of even brethren on a favourite production. On one occasion, a member of the Committee sent to the Secretary a small work he was anxious to place on the catalogue. The time of trial came. There was a free and impartial utterance of sentiments. All, save the writer, thought the tract should not be adopted. There was one minister then on the Committee whose heart was all tenderness, but sometimes he used "great plainness of speech." In

ignorance that the writer was present, he somewhat humourously uttered, "This tract, Mr. Chairman, is a very poor thing." "Poor thing!" exclaimed the unknown writer, "why do you call it a poor thing?" The secret was out—the father of the rejected child had unintentionally made himself known; but the faithful minister did not withdraw his remark. He saw the painful vanity of the writer, and inquired, "Are you, my dear sir, the writer of the tract?" "I am," was the reply. "Then I can only say, it is a very poor thing *indeed*." The act of faithfulness was necessary at that time, but there was not sufficient humility to bear it, and the friend retired. Let a supporter of the Society be present at these discussions, and though he will find the Committee jealous for the truth, yet he will discover that one rule is not forgotten, "Speaking the truth in love."

From year to year valuable tracts have been added to the Society's catalogue. There are now six hundred and forty-one on the list of the FIRST SERIES TRACTS. Several of the old ones have been discontinued, being superseded by others of later publication.

In this series will be found many tracts written expressly against Popish, Infidel, and Socinian errors, while others explain and enforce the fundamental truths of the Christian faith. Some are calculated to interest minds inclined to deep research, while others are written in the plainest language, and most simple forms of expression. Others are admonitory against particular sins and evil practices; among these may especially be mentioned, 'The Swearer's Prayer,' which, under the Divine blessing, has been the means of awakening hundreds of careless sinners. Some are adapted for peculiar states of mind, such as, 'To the Afflicted,' 'On the Causes and Cure of Spiritual Darkness,' 'Consolation under Convictions,' 'Satan's Snares,' etc. Several are for seamen and soldiers; others for persons in particular situations, as prisoners, attendants on pleasure fairs and races, patients in hospitals, the sick, etc. Some improve various rural and other occupations, and many have especial reference to subjects connected with the Holy Scriptures. Thirty-two tracts most suitable for the aged are in large type.

The NARRATIVE SERIES tracts are similar to many of the tracts in the First Series, but they are put under a separate



head, especially with a view to the loan system. The Committee have reason to believe that all in this series are well-authenticated statements of facts. The Unnumbered Series are, after a time, transferred to the First Series, or discontinued.

All the tracts are printed in a cheap form. The increase and diffusion of tracts have always been a primary object with the Committee, and this brief notice of them cannot be better concluded than in the language of the Twelfth Report:—"To the eye the tract consists but of a few printed pages, without any pretensions to typographical beauty. To the understanding it is something infinitely more important than the most splendid of merely human compositions. It contains 'the words of eternal life;' it is the gospel in miniature; it concentrates the very essence of revelation, and presents in a form the most simple, precise, and striking, the radical truths and precepts of Christianity. It is an admonition of human depravity, a proclamation of Divine mercy, a summons to faith, repentance, and prayer; a remonstrance against sin, an exhortation to duty. Such is the nature of the publications which the Committee would wish to disseminate over the earth; in the morning sowing the seed, and in the evening withholding not their hand, as they 'know not which shall prosper, either this or that, or whether both shall be alike good.' Such are the arrows which are shot indeed 'at a venture,' but which they would scatter through the air in such thick and universal profusion, that they should not fail to fix them 'in the hearts of *all* the King's enemies.'"

#### SECOND SERIES TRACTS.

These tracts are better known as 'Hawkers' Tracts;' the name being derived from the venders. Soon after the formation of the Society, the attention of the Committee was called to the small publications usually sold by itinerant retailers. They were found, for the most part, immoral and disgusting in their contents; the best among them were absurd and puerile. They were the feculent *dregs* of the "popular literature" of former days, in the worst form, but kept without improvement by a few printers, who considered that any departure from what they viewed as the favourites of the public would diminish their gains. Rather than endanger their profit, profane and vicious publications were kept in a standing form in several parts of the kingdom; editions were thrown off from time to

time, and the hawkers were thus regularly supplied, and the minds of each succeeding generation of the lower class regularly imbued with the same pernicious reading.

The Committee were obliged, in the first instance, to prepare tracts with striking titles, and in some degree inferior in their contents, to prevent too great a discrepancy from those they were designed to supplant. The titles of some of them fully evince this:—‘The Fortune-Teller’s Conjuring Cap,’ ‘The Wonderful Cure of General Naaman,’ ‘The Stingy Farmer’s Dream,’ ‘Tom Toper’s Tale over his Jug of Ale,’ ‘Rhyiming Dick and the Strolling Player,’ all indicate that it was necessary to catch at very uninformed minds; there were, however, many of a better description. About the year 1830, the Committee determined carefully to revise and improve this series of the Society’s works. This was done,—several of the old tracts were discontinued, many others were introduced, much superior in doctrinal statements and general value, and the whole were printed on better paper and with improved engravings. The object intended to be attained by ‘The Hawkers’ Series’ having been explained, it will be seen that these tracts must not be subjected exactly to the same test as those of the First Series. They are intended for a different object, and though they cannot wholly exclude the trash of what is called ‘the Ballad Press,’ yet they supply a department of circulation which, if they were withdrawn, would again be filled by much that is profane and licentious.

In addition to the direct advantages resulting from this series, those indirectly gained are perhaps not less important. There are still many vile publications sold, and this will be the case while the human heart continues depraved; but any person who recollects what were the only publications of an inferior description met with fifty years ago, will observe with pleasure the great improvement which, on the whole, is to be found among the general venders at the present time. Still the subject is important, and it is very desirable that every friend of the Society who can influence any of the depositories from whence the itinerant venders are supplied, should use efforts to stock them with such of the publications of the Tract Society as may be found locally suitable.

The most important result of the Second Series yet remains to be mentioned. The tracts thus vended, *instead* of profane and licentious trash, have, in many instances, proved the means

of conversion. Several cases of this description have been fully authenticated, and are to be found in the letters appended to the Annual Reports of the Society.\* In more than one instance, the tracts below the average standard as to their contents have been blessed by the Most High to effect mighty things. Even among those whose titles have been enumerated as now laid aside, there were not wanting proofs that they had been instrumental in awakening careless sinners. How striking a comment is this upon the words, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts!"

To facilitate the selection of the tracts, 'An Alphabetical Index' of their titles has been published, also 'A brief Description of the Tracts,' and 'An Arrangement of them under various Subjects,' as a guide to distributors. These publications may be obtained, gratis, at the Society's Depository.

Having given a detail of the tract publications of the Society, it appears desirable to notice a subject frequently pressed on its attention, namely, the great importance of plain, simple diction, in the various works which are prepared for the readers among the labouring classes. Few have any idea of the difficulties with which the Society has to contend in this matter. No written work can be produced suitable for publication unless the writer is a person of some literary ability, though perhaps not of literary pretensions. But the general tendency of all education and instruction for the last century has been to teach a style of writing, and a mode of expression, far removed from the Saxon-English, in which the ideas of our untaught population are formed and revolved. Thus, in communicating what is thought by an instructed mind, words and style are for the most part used which the common people cannot easily follow.

It is not possible to go fully into details, but the Committee never have neglected or lost sight of this matter. They have constantly endeavoured to enforce upon all who offer to write for them, that plainness of speech is indispensable; and when passing the manuscripts through the press, wherever it is practicable, what are called "hard words" are changed for "easy" ones. This was particularly attended to in the revision of the First and Second Series Tracts, during the years 1818-1820. In the Second Series Tracts alone many thousand words were

\* See Chapter on Hawkers.

then changed, and increased attention has been given to the subject since that time. Every effort has been used to obtain suitable tracts from those gifted with plainness of speech, and the Committee can refer to their publications as containing a large collection of such writings. A list of the *tracts* particularly deserving of this character is given in the 'Arrangement of Tracts.'

Some persons have gone too far on this subject; they find it impossible to interest the minds of the ignorant and profane on religious points, and are often met by answers which imply that such persons are unable to understand the tracts. This may occasionally be the case, although frequently it is only an excuse for neglecting them. Such persons repulse in the same manner the Saxon-English of the Bible, or make absurd mistakes in many passages. To these characters no book or tract can be made interesting or intelligible, and it is useless to expect them to read any religious book with attention. What good is to be done to them will rather be by conversation; and *then*, if their attention can be roused, the Bible, the 'Cottage Sermons,' and a few plain tracts, may be useful, and have their notice—but not otherwise. If the present supply of publications of this description were increased tenfold, the result would be what it now is with the mass of the ignorant multitude.

But when the mind is awakened to a sense of divine truth, it soon receives the language of Scripture; and the great mass of the publications of the Tract Society will be found acceptable and useful, quite as much so, or indeed more so, than if every line had been written in words of one syllable. A full and unprejudiced examination will show that there *is* a large provision for such persons, enough for their use, and it is continually increased. Other books, more advanced in language and in ideas, are wanted for the numerous masses who will not rest satisfied without more reading—who have a thirst for instruction, and who are often greedy for printed books; such persons will only turn with disgust from puerile expressions, and statements devoid of ideas, or only conveying such as are already familiar to the torpid mind. It is for this great mass of actual readers that the bulk of the publications of the Tract Society is needed, and among them "their written or printed words" are most useful. Had the Committee thrown aside the greater part of the valuable books and tracts on their list, because the

writers had not descended to the lowest depths of ignorance, they would justly have deserved blame, as deserting the millions who are eager and ready for instruction.

It is not intended by these remarks to make light of the value of pure Saxon-English and simple phraseology. It is to be regretted that most of our writers are unable, or untrained, to express themselves with sufficient "plainness of diction." Who has written on religious subjects in the easy style, or with the simple diction of Cobbett? and how valuable would a writer possessing such gifts prove to the church of Christ? It will be well if these remarks induce authors to seek to attain this advantage; but the unwearied experience of fifty years has shown how difficult it is to obtain such help even to a limited extent.

#### BOOKS FOR THE YOUNG.

The important duty of providing suitable books for the juvenile population of our country early impressed the minds of the Committee, and they particularly referred to the subject in an address issued in 1803. At that time there were few books suited for the reading of children, likely to convey religious truths to their minds in an intelligible and interesting manner. Some readers may recollect the very scanty supply within their reach when young, and how, on each returning Lord's-day, they had only the same store to look to. No children's magazines or new reward books met their view; such works were not even inquired for. The result was, that where the mind was not thoroughly imbued with real love for the study of the truth, sufficient to carry it through difficulties and discouragements, and making it willing to read the books prepared for older persons, there was a decided turning away from reading; nothing existed to lead on the youthful mind, or to exhibit religious truth in a form likely to attract and occupy those who were careless or indifferent, causing them to be interested in statements calculated to benefit their souls.

This state of things was not to last. Under all the imperfections of the early Sunday-schools, they tended to awaken the mind to desire something beyond trash; and though the soul of man is defiled and ruined since the fall, yet it cannot be *satisfied* with anything that does not promote its eternal welfare. The most eager and insatiate reader of novels is not satisfied; there is that in the soul of man which cannot but desire more

than mere worldly amusement; it will be exhausted by weariness, and the most fascinating volume at length ceases to please. As Quarles expresses it:

“ Yet having all that he can fancy, still  
 There wanteth more to fill  
 His empty appetite. His mind is vext,  
 And he is inwardly perplext,  
 He knows not why: whereas, the truth is this,  
 He would find something there where nothing is.”

The earliest mention of any direct effort for children recorded in the proceedings of the Religious Tract Society, bears date October 31st, 1809, when specimens of children's books, in stiff covers, with cuts, were laid before the Committee by a printer; but these only contained reprints of some of the Hawkers' Series, in crown 18mo, in a smaller form. The idea probably had arisen from the following notice, which appeared, for the first time, in the catalogue appended to the report of that year, prefixed to a list of some of the Hawkers' Tracts:—"The following are adapted for reward books to the children of Sunday-schools, and may be had in quires or half-quires, suitably assorted for the purpose." Of this list, beginning with 'Poor Joseph,' and 'An Account of a Woman saved from Self-murder,' and ending with 'The Wandering Jew,' we will only say, that it contains the best list then presented to the public for the purpose, yet very few that would now be deemed suitable.

In the report for 1810, the Committee stated, with reference to the Hawkers' Tracts:—"Booksellers, wholly unconnected with this Society, have adopted the expedient of making up the tracts of the new series into little books, with neat covers and coloured prints, for the use of children." This fact is important, as it bears testimony to the observation already made, that the immortal mind cannot rest satisfied with mere worldly trash. The Committee add, they "have printed a selection of these tracts on superior paper, with neat cuts, as reward books for children at Sunday-schools." In this list is to be found the well-known and useful narrative, 'William Kelly,' then just published.

However unpromising these past efforts were, a considerable step in advance was made on June 12th, 1809. The minutes of the Committee record, that a letter was read from Mr. Benjamin Neale, dated the 5th of June, recommending the publication of

small books for children ; and on the 26th of June, 'John Wise, particularly designed for Young Children,' was adopted, but printed in the common tract form, though with the then uncommon addition of "three cuts."

Right and adequate views of the claims of youthful readers were not yet duly entertained, and the wholesome principle of reproduction had not been adopted. In February, 1811, 'John Wise' was proposed alone, "as the commencement of a series of children's books, till the state of the Society funds will better admit of an enlargement of its concerns." This view was adhered to with unfortunate perseverance, and even 'John Wise' still remained in the tract form for some years longer. Although one small book, 'The Happy Death of James Steven,' was published in stiff blue covers, price threepence, as early as 1810, it was not till 1814 that an announcement was sent forth, stating, "The following are the commencement of a series of CHILDREN'S BOOKS;" thus distinguishing the important object by large capitals, and a specific designation. This list included only three! 'James Steven,' by the Rev. John Campbell; 'Bowyer Smith,' by the Rev. Basil Woodd; and 'Early Piety,' by the Rev. George Burder. A resolution, however, was passed in February, 1815, that a greater variety of children's books was required.

In the interim there had been repeated efforts to induce the Committee to advance more rapidly in providing for the wants of children. In January, 1812, a communication from one who was the fellow-labourer with Benjamin Neale already mentioned, Mr. W. F. Lloyd, urged the use of superior paper and cuts for the Hawkers' Tracts; they were then disgraceful to the Society, being produced by the printers of those works with all the characteristic accompaniments of brown paper, caricature cuts, and most miserable typography! The contents, as already stated, were far from suitable; but as nothing better could be had, improvement, at least to the eye, was very properly urged.

The report for 1815 contains no addition to the three children's books above mentioned. In 1816, seven others were added: 'Watts's Divine Songs;' 'Doddridge's Principles of the Christian Religion;' 'Lady Courteen;' 'A Present to the Children of Sunday or other Schools;' 'Address to a Child;' 'John of the Score;' 'Poor Joseph.'

In 1817, the name of one already alluded to, who has taken

the most active part in the children's book operations, was added to the Committee;\* and it was resolved, in November of that year, that it was desirable to augment the Children's Book Series. During the next twelvemonth, 'The Dairyman's Daughter,' 'Negro Servant,' 'Poacher's Daughter,' 'Elizabeth Loveless,' and two or three others were added. In 1818, the name of another individual, who has also taken an active part in these operations for the young, was placed on the Committee,† and the list of children's books increased to thirty in the report for 1819, though some previously in that class were omitted. In 1821, the list had only thirty-six; and they were still very inferior in paper and printing, and general appearance, to the children's books of the present day, though they were superior to those at that time issued from other sources. On July 3rd, it was resolved, that the children's books be increased: the demand from the public was become too urgent to be neglected, and there were then members on the Committee who specially felt the importance of the subject, and were able and willing to devote their best energies to carry it forward.

In May, 1823, the report mentioned the addition of twenty-two new children's books to that series; these were suitable for the objects in view, and nearly all of them still remain on the list. The report announced an increased sale, commensurate with the improvements adopted.

In 1824, eleven new children's books were added to the Child's Book Series; and a still more important addition was made by the monthly publication of the 'Child's Companion,' a magazine for children. In the year 1824, the Committee had the pleasure of receiving a strong testimony in favour of their new books, in a request from Mrs. Hannah More for a grant for her schools.

The importance of thus providing for youthful minds being duly appreciated, the work continued to go forward. The report for 1825 stated that fifteen new children's books and eight short stories had been issued; and in 1826, eleven children's books and four short stories. In the latter report was first mentioned the 18mo series with covers, containing sixteen publications, mostly suited for the young, though rather more advanced than the smaller children's books.

\* Mr. W. F. Lloyd.

† Mr. Stokes.



In May, 1831, the catalogue offered 292 publications, especially printed for the young. This result of ten years' labour gave to those who had been principally charged with this branch of operation much cause for thankfulness; and the more so, as many communications to the Committee gave full proof that these little works had been blessed to "the lambs of Christ's flock."

Such has been the extraordinary success of the efforts which have been recorded, that in 1849 the Society circulated upwards of four millions of children's books, which has been the average number for several years. The Society's juvenile works are no longer confined to small paper-covered books in 32mo, but have extended to larger publications. Its catalogue contains nearly three hundred scriptural and entertaining books, which are adapted to convey important truth to youthful minds, and to lead them, through Divine grace, to walk in the lovely paths of pleasantness and peace.

#### BROADSHEETS.

The broadsheet tracts are printed only on one side of a sheet of paper, ornamented with pictures. They are intended to be affixed to the walls of cottages, factories, shops, and any other buildings. "Broadsides," as they were called, long ago formed a considerable article of popular literature. Their contents have been very various—many curious specimens are preserved in the British Museum and other public libraries; but about forty years ago the venders of this article had followed the popular taste, instead of attempting to lead it, till the whole of this class of publications exhibited an assortment exceedingly vile in their matter, and paltry in their execution. The attention of the Tract Society was called to these works a few years after its formation. Some carols were prepared to supply the place of the trash then, and still too frequently, vended under that title. But in January, 1814, the Committee resolved to prepare a more extended assortment of publications, in the form of broadsheets. In the catalogue appended to the report for 1814, we find a list of seventeen "broadsheets printed upon good paper, with cuts, for the purpose of affixing to the walls of cottages, etc.:" these were principally selected from the Hawkers' Tracts; and in the report for the following year we read: "The Committee have also enlarged their selection of

tracts upon broadsheets, for the purpose of their being affixed on the walls of cottages, manufactories, and places of public resort."

For many years the broadsheets had an extensive circulation; but latterly the demand for them has much decreased, arising partly from the large issue of hand-bills. Although much trash and many objectionable pieces are still in circulation, many of the worst articles have disappeared; and among the modern broadsides printed by private individuals will be found some that are instructive and serious in their contents.

#### 18MO BOOKS, STIFF COVERS.

This series was commenced in 1825, and originated in a desire to provide reading for young persons beyond the age of childhood, who might not be pleased, or satisfied, with having a small 32mo book put into their hands. It was also thought desirable that the contents of such works should be suited for more advanced ages; while the larger size rendered them more acceptable to youths or grown persons, and would distinctly mark the difference from the books for younger children.

This series being placed between the two larger masses of publications, the tracts and children's books, has not engaged so much attention as the publications included in it really deserve. The 'Memoir of S. W. Kilpin,' 'Little Jane,' 'Rolls Plumbé,' 'Goodrich's Child's Book of the Creation,' 'Hints on Dress,' and 'Mary Anne,' are eminently suitable for the young; and 'Corbyn's Call,' 'Bishop Hall's Breathings of a Devout Soul,' 'Alleine's Voice of God,' 'Cecil's Friendly Visit to the House of Mourning,' 'Dwight on the Sabbath,' 'Sir Matthew Hale on Christ Crucified,' 'Sander's Watchword of the Reformers,' 'Hervey's Time of Danger,' 'Sibbs' Christian Portion,' and 'Stubbes on Conscience,' for those more advanced in life. It is unnecessary to add, that this series contains many publications of importance, which it is desirable should be more fully appreciated, and more widely circulated than yet has been done.

#### HAND-BILLS.

The hand-bills are small papers, considerably less in size than broadsheets, consequently more convenient for extensive distribution. Like the broadsheets, they are suitable for affixing to walls, but are more especially designed for circulation among

crowds, such as resort to races, wakes, and fairs, or are congregated by any other cause of attraction. They are mostly short and forcible addresses or admonitions, or a few words of persuasive or dissuasive counsel.

This series was suggested in 1810 by the late Robert Spear, Esq., of Manchester; but at that time it was not thought desirable to issue such small papers. In 1822, however, the series was commenced; the Committee were induced to adopt this form of publication, from finding that there were several well-authenticated instances of conversion from the perusal of a leaf of a tract, or of a Bible; and also that brief admonitions, printed on cards, had been often made useful.

The circulation of hand-bills is very considerable; they are well suited for general use in a variety of ways, and have been employed with advantage by the vendors of small wares to wrap up articles when sold. Persons have placed bundles of them outside their houses, with the inscription "TAKE ONE," and have found that passengers availed themselves of the opportunity. In the appendices to the reports, several well-attested instances of conversion from these little publications are recorded. We know, indeed, from Scripture history, that a pebble from the hand of a lad may be directed so as to bring a giant to the earth.

The price of these hand-bills puts them within the reach of the humblest Christian who wishes to join in the work of tract distribution. Many who are poor as to this world, but rich in faith, and heirs of the kingdom, avail themselves of this series, affixing them on walls, or distributing them in their walks.

#### SERMONS.

In the year 1824, the Committee were induced, among other efforts, to try the experiment of publishing monthly a sermon selected from the stores of old and approved divinity, which were not easily accessible to readers in general. The first selected with this view was Maclaurin's, the powerful, heart-searching, and eloquent discourse on 'Glorying in the Cross of Christ.' It was followed by many others; and this series extends to forty-eight numbers, including between sixty and seventy of the best discourses extant in the English language. The whole are collected in four volumes, under the title of **SELECT SERMONS.**

In the following year, 1825, the Committee found it desirable to supply another series of sermons, short, very plain, and simple, suited for the most ignorant, and yet valuable for general instruction, and which could be issued at a price so low as to secure a very wide circulation. At that time there was a *living author*, who, by general admission, was peculiarly qualified to supply such a series of publications, namely, the Rev. George Burder, author of the 'Village Sermons.' He entered fully into the views of the Committee, and during two successive years, beginning January, 1826, supplied a monthly sermon of this description, which being issued as a series of COTTAGE SERMONS, have obtained a very wide circulation. At the commencement of the last century, a number of the most distinguished divines allowed some of their best discourses to be printed for general circulation. They were known by the designation of *penny sermons*; but it may safely be said that, for the objects in view these *farthing sermons*, under the Divine blessing, are much better calculated for usefulness.

The same venerable minister of Christ subsequently supplied twelve SEA SERMONS, admirably adapted for seamen; and twelve SERMONS TO THE AGED. He wrote the latter in the closing years of a long and useful life, when bowed down to the borders of the grave by a painful and long-continued affliction. They have spoken words in season to many aged persons, words of comfort to aged pilgrims, and words of warning appropriate to aged neglecters of the truth.

These plain sermons were found valuable for loan tracts; and additional ones being desired, the sermons of the late Rev. Joseph Milner, of Hull, were considered best to answer the description, and twelve were selected from his volume of sermons, by permission of the bookseller, who had the control of the work. These form Cottage Sermons, Nos. 25 to 36. Subsequently twelve of CENNICK'S SERMONS have been printed, and thirty-six pastoral addresses by the Rev. J. A. James.

Since the death of the Rev. George Burder, the *whole* eight volumes of his VILLAGE SERMONS have been added to the Society's publications, and the series was kindly revised by his sons. These 101 sermons are now to be had separately, as so many distinct publications, or complete in eight volumes.

The sermons which have been noticed take a great range of gospel truth; and it may truly be said that they include many

discourses in the English language most valuable for plainness and simplicity, and for eloquent and powerful doctrinal statements.

## BOUND PUBLICATIONS.

It sometimes happens, in these searching times, that societies are considered liable to censure, because they have not fulfilled all the professions connected with their original formation. This charge, happily, has never been urged against the conductors of the Religious Tract Society. On the other hand, however, it has been stated that it has gone beyond the primary object of the founders. Perhaps the best course will be to plead guilty to this charge. It *has* gone beyond; for the rule passed by the founders states, "That the subscription solicited be employed as a means of enabling the Society to distribute and *sell* the tracts at a cheap rate." For many years the tracts have been greatly lowered in price, and yet *the subscriptions, donations, and auxiliary contributions of every kind, are now wholly devoted to its gratuitous objects*, without any charge whatever for agency. The Society *has* gone beyond its original design; for the founders do not appear to have contemplated the publication of their works for circulation in foreign lands, and yet they have been issued in one hundred and ten languages and dialects of the world.

If it has been considered right to admit the charge which has been noticed, it is equally right that the Society should be heard in justification of the course pursued by its different committees. They have felt it their duty to advance with the times: the works that were useful in 1799 will not suit the working and other classes of the present day. In the lapse of years education has produced so great a change in our population, that many of the same individuals who were once content with tracts, are no longer satisfied with them, but are seeking for large volumes. Not to have advanced with the times would have impeded the Society, and would have been a breach of the confidence placed in the Committee by the Christian public.

In justifying the course the Society has pursued in the publication of books, it is not necessary to rest it upon any other ground than the demand created by the spread of knowledge; otherwise an argument might be raised on the correct definition of the term by which its publications were at first exclu-

sively known. Many of our old writers were accustomed to call their treatises "Tracts," without much distinction as to size. Folios may occasionally be seen, the authors of which speak with complacency of "thys my litel tract." An amusing instance may be mentioned. To the 'Catechisme,' written by Becon, chaplain to Cranmer, are prefixed the following lines :

" Though I be smal in quantitie,  
 Yet despise me not, good reader,  
 For perchance thou shalt fynde in me,  
 That wanteth in many greater."

This catechism of the reformer, so "smal in quantitie," contains 542 pages of small folio !

The importance of publishing books as well as tracts was frequently urged on the Society, and received its anxious consideration. From time to time the object was advanced, particularly by the liberal donation of the stereotype plates of valuable works. 'Brooks's Precious Remedies,' 'Bunyan's Holy War,' and 'Adams's Private Thoughts,' were presented to the Society, in 1825, by Mr. George Stokes; followed soon afterwards by 'The History of the Church of Christ.' 'Doddridge's Rise and Progress,' and 'Bogatzky's Golden Treasury,' by another friend. Lord Bexley paid the needful sum for stereotyping Keith's 'Evidence of Prophecy' in several languages. The Rev. F. Bevan, rector of Carlton-rode, in Norfolk, stereotyped the matchless Commentary of Archbishop Leighton, on the 'First Epistle of St. Peter,' by which its circulation has been greatly increased; and the Rev. J. H. Gurney, M.A., formerly of Lutterworth, but now of London, edited and paid for the plates of 'Baxter's Family Book.' In 1828, 'The Select Writings of the British Reformers' were issued at the expense of J. B. Wilson, Esq.

From this time the Society's catalogue exhibited many bound publications, by a great variety of authors, for which there was soon a large demand. Communications were received from many friends, pressing an extension of the object, urging, as a special ground for it, that the prices generally charged for religious books were often higher than those at which many trivial and even injurious publications were sold.

So deeply sensible were the active members of the Committee of the great value of what is now called "the volume enterprise," that in one of the Society's periodicals they remarked,

“that if the *first* book issued by the Society could be restored to its library, it would be preserved with feelings somewhat analogous to those which dictated the careful preservation of ‘The Little Grandsire’ of the Russian navy, the boat built by the hands of Peter the Great. That was important as the memorial of one of the most successful efforts of a great mind to civilize a vast and barbarous nation; but surely greater respect is due to the first public exhibition of an effort which God has so signally blessed, for spreading the gospel throughout the earth, and for the salvation of numbers that cannot be ascertained till the great day of account.”

The book publications, though issued at a low rate, have been self-supporting, and, therefore, have never called for the appropriation of any portion of the voluntary contributions to meet the expenses of their publication. Indeed, so successful has this branch of its operations been, that it has entirely met the expenses of the agency necessarily employed by the Society, and the Committee, so assisted, have been able to apply the whole of their benevolent funds to the gratuitous diffusion of religious publications.

Neither has the book department interfered with the primary object of the Institution, but has greatly promoted the issuing of tracts. This will be seen by a few statements. In 1827, soon after the Society commenced the issue of its larger works, the publications sent from the depository amounted to 8,272,408, and the total gratuitous issues were 2223*l*. In 1849, the total issues were 18,223,955, of which 9,710,666 were tracts and 4,040,793 children’s books, making together 13,751,459. This number does not include juvenile works, of one shilling and upwards. Its gratuitous issues amounted to 7630*l*. — being 2690*l*. beyond the whole of the benevolent receipts during the year.

The reports of the Society have frequently noticed the moral and religious results of the books it has been permitted to send forth. On this subject it is stated, in the thirty-fifth Report, “that the benefits of these efforts are not confined to the times in which we live. Books are not absolutely dead things, but do contain a progeny of life in them, to be as active as that soul was whose progeny they are. A good book is the precious life-blood of a master spirit, embalmed and treasured up on purpose to a life beyond life.” A book is “an immortality rather than

a life."\* How cheering then is the thought that the Society has been preparing works for the use of future generations; that it is restoring to the church and the world the holiest and best productions of men who, though they have finished their earthly course, still *live* in the works which survive them!

PERIODICALS.

CHILD'S COMPANION AND TRACT MAGAZINE.

When it is stated that these works have had an aggregate annual circulation of nearly 700,000 copies, and that they have maintained their position for a quarter of a century, although exposed to severe and constant competition, the friends of the Society will be interested by some particulars connected with their origin and progress.

As early as September, 1799, a suggestion was made to the Society to send forth part of its works periodically. At that time, however, it was found most advisable to avoid any course which would require a regular and precise method of publication. The circumstance first enforcing attention to the issuing of publications periodically, was the necessity for circulating intelligence of the Society's proceedings, with extracts from the correspondence, among its auxiliaries and friends. In the year 1820, the Committee commenced the 'Quarterly Extracts.' These were found very acceptable and useful, though, as the circulation was wholly gratuitous, the expense was considerable. In 1823, the subject of periodical literature was again brought under consideration, when the Committee resolved to commence on the 1st of January, 1824, the publication of two periodicals—the 'TRACT MAGAZINE' and the 'CHILD'S COMPANION.'

These periodicals continue to have an extensive circulation. At the close of twenty-three years, when a new series of the 'Tract Magazine' was commenced, Mr. Stokes, on retiring, through indisposition, from his lengthened and anxious duties, "thankfully acknowledged the good providence of God which had enabled the editors to carry on these periodicals without any interruption from their commencement." He added: "About six millions of the separate numbers [of the 'Tract Magazine'] have been issued, and evidence has not been wanting that these pages have been made useful, in various instances, to the souls of the readers." His own views are thus modestly expressed: "Even

\* Milton.



these feeble exertions may be useful; and if but one soul is turned from darkness unto light by the instrumentality of these little works, surely they will not have been published in vain."

The 'CHILD'S COMPANION' has been invaluable as a reward book for schools, and also very acceptable in private families. Some, who are now grown to mature age, can recollect the eagerness with which the monthly number was looked for, that would convey further information about 'Joseph or Betsey Green,' and the 'Journeys of the Children of Israel,' and how much they admired the neat exterior and beautiful engravings of these little works, which they then thought would never be surpassed. Similar feelings appear to influence the present youthful population of our country, if they can be ascertained by the wide circulation of this useful periodical.

#### THE VISITOR.

The 'Visitor' has been published in more than one form. It first appeared, in 1828, as the 'Domestic Visitor;' its leading object was then explained to be, "the promotion of the spiritual instruction of families, particularly domestic servants; but the contents are also adapted to general readers, and not unsuitable for any rank in life." In this form it was issued only quarterly. The 'Domestic Visitor' obtained a respectable but limited circulation, and its specific object prevented the introduction of that variety which alone could efficiently attract a domestic circle. In 1833, the Committee determined "to publish a magazine which should fully exhibit in its pages the great doctrines of the Bible, and yet contain matter instructive to the general reader."

This new work was issued in weekly numbers, at a halfpenny each. It was embellished with well-executed engravings, and contained much information of a highly instructive and even scientific character, combined with matter of general interest. This publication was called the 'Weekly Visitor.' The next annual report states, that "the works of God and the word of God are explained and illustrated in each number;" and that the information it contained rendered it well suited for a library book.

In 1836, the weekly issue of this periodical was discontinued, and from that time it has appeared with the other periodicals, as the 'Visitor; or, Monthly Instructor.' By this change the

longer pieces are generally given in a less broken form, and the work, as a whole, is rendered more complete.

The 'Visitor' is not sufficiently known as a periodical especially suited for families of the upper and middle classes. It has been supported by a number of talented contributors. The volumes are well worthy of being added to every family and circulating library, as containing a mass of permanently useful reading, in a popular form, combined with that degree of religious instruction which, under the Divine blessing, may make the reader wise unto salvation.

#### THE CHRISTIAN SPECTATOR.

The 'CHRISTIAN SPECTATOR' was commenced in December, 1838, in consequence of the facility for circulating periodicals by post, afforded by the reduction of the newspaper stamp to a penny. The 'Tract Magazine' formerly contained extracts from the correspondence of the Society; but on account of the increasing magnitude of the operations of the Institution, fuller details were necessary; and it was requisite that they should be given in a form which would convey them direct to the tables of the most active and influential of its supporters. It was, therefore, resolved to commence a periodical sheet, and to send it free to those friends of the Society who were known to take a warm interest in its proceedings. This was done, and its results have proved very beneficial. The value of the 'Christian Spectator' is fully stated in the following extract from one of the reports:—  
 "It has conveyed to the friends full information of the Society's proceedings, and has frequently enabled the Committee to correct inaccurate statements respecting some branches of their operations. It also furnishes particulars of all the new works which from time to time are published. This periodical has been found an acceptable medium for conveying to the public clear views of the great truths of the Reformation, and of exhibiting the errors of those who oppose the sentiments of the Bradfords, the Latimers, and the Tindals of former days."

Through these useful works, the Society has "yielded its fruit every month," for the instruction and refreshment of many minds.

#### COMMENTARIES ON THE HOLY SCRIPTURES.

During several years the desirableness of publishing a Com-

mentary on the Holy Scriptures was pressed on the attention of the Committee by several esteemed friends, but more particularly by the late Mr. Stokes. At first there appeared to be insurmountable difficulties in the way of such a work, but after calm consideration they were satisfactorily removed. The Committee made known their intentions to send forth a commentary in their report for 1828:

“ In the enumeration of the various works which have occupied attention, the Committee think it right to mention, that in consequence of the strong recommendation received on the subject from several esteemed friends, they have had repeatedly under consideration the publication of a short and inexpensive Commentary on the Holy Scriptures. They have been further encouraged to contemplate such a work by the kind offer of a friend to defray the expense of the stereotype plates. It is obvious that the preparation of such a work, in accordance with the principles of the Institution, will require much care; and, if carried into effect, every effort will be made to secure its being a publication which, under the Divine blessing, may be acceptable and useful to every class. The Commentary will be compiled from the invaluable writings of Henry and Scott, whose works are so generally acceptable to the church of Christ, with additions from other writers when they appear desirable. The work will also contain notes to assist the reader in meeting the common but often exploded assertions of infidelity; without, however, unnecessarily raising objections in the reader's mind.”

During the progress of the Commentary, the Society supplied the editor with many of the biblical works he needed, and the productions of modern travellers and authors. All these were in addition to his own well-stored library. This fact is mentioned to show the extent of his researches. On the completion of this important work, the editor's feelings were thus stated by himself:—“ The following extract from Scott exhibits the principles upon which the compiler has endeavoured to proceed during more than five years, which have been almost wholly devoted to the preparation of this work. He says: ‘ Expositors in general have abundant cause to be cautious and humble; there is reason for them to tremble at the awful responsibility they incur. But the merciful Saviour will no more condemn unintentional mistakes in the honest writer, who desires to help men to understand his word, and proceeds in simple, humble dependence upon his teaching, than he will the honest preacher; and I trust this effort to explain the Holy Scriptures, though feeble and defective, has been conducted from proper motives, and in dependence upon the Lord. I can appeal to

my heart-searching Judge, that I have, as far as I know, written what I suppose he would have me write; without adding to, altering, or keeping back the sense of any passage to serve any personal end or party interest, from fear of incurring reproach or opposition, or desire of conciliating the favour of any man or set of men whatever.'

"The work must not be sent forth without expressing thankfulness to Almighty God, under whose providential guidance it was undertaken, carried on, and brought to a conclusion. To him alone be the glory; and may his Spirit bless it to the souls of men. The preparation of the work has afforded comfort and occupation; and with a deep sense of the advantages derived from the employment, the reader is earnestly and affectionately urged to study the word of God. 'Search the scriptures' was the counsel of the only Saviour of men."

About half of the Society's Commentary is from Henry, the remainder from Scott and the numerous authors referred to in the work. The paragraphs from Henry and Scott are frequently blended together; those from the former being condensed, and those from the latter often re-written, to render the phraseology less elaborate and more clear. The notes in small type, more than 3000 in number, refer to passages where additional observations appeared requisite. They are, for the most part, explanatory or doctrinal. A few are critical, when verbal interpretation appeared useful for the application of the subject.

The 'Short Comments' on the Scriptures followed the issue of the Commentary on the Holy Bible. The contents, though chiefly taken from the larger Commentary, were nearly re-written, so as to render the language as plain as possible. The Comments are explanatory, devotional, and practical, and intended for persons who wish to add a few observations on the portion of Scripture which they read in family worship, and who have no opportunity of making selections from larger Commentaries. This work was commenced in 1838, and finished in 1839. On its completion, 'The Miniature Commentary,' in three volumes, royal 32mo, was issued. This is a reprint of the 'Short Comments' in a small pocket form, and is intended for the young, the traveller, the Sunday-school teacher, and all persons who are called to explain to the ignorant the way of salvation.

At the time the 'Short Comments' were preparing, another

object engaged the attention of the Committee, namely, the publication of a 'Paragraph Bible;' availing themselves, in part, of the work of the Rev. Dr. Coit. The text of this useful edition of the English Bible is a correct reprint of the authorised version in general use. It is divided into paragraphs according to the changes and divisions in the subject treated of, and the pauses in the narrative; but the numbers of the chapters and verses are retained in the margin for the sake of easy reference. The metrical parts, such as the Psalms and parts of the prophetic books, are printed in parallelisms, according to the natural order of the original. These parallelisms give the reader a more accurate impression of the spirit and beauty of the inspired writings, and often assist materially in the correct understanding of the meaning.

#### THE POCKET PARAGRAPH BIBLE.

This work, like the one previously noticed, long engaged the anxious attention of the Committee, and they expressed their hope that it would be found a valuable addition to the biblical literature of the country. This work is a correct reprint of the authorized version of the scriptures. It contains a new selection of references to parallel and illustrative passages, which have been expressly compiled for this work with great labour and care. Short notes are interspersed, with the view, so far as the space will allow, of giving improved renderings, of elucidating difficult texts, and in other ways of affording explanations. The prefaces to the respective books embrace a short analysis, showing the design of their writers, the nature of their contents, and whatever is previously necessary to their due understanding. It is further enriched with valuable tables and maps. The advantages it possesses over the common editions of the Bible, its neat typography, and its unprecedented cheapness, unite to commend this work to the attention of all students of the word of God.

#### THE NEW TESTAMENT COMMENTARY.

The cheap issue of the Holy Scriptures, which has greatly increased their circulation, suggested to the Committee the desirableness of a small and inexpensive exposition of the sacred text. They were anxious that subscribers should be able to purchase a Commentary in three volumes, at a charge of only

one shilling each. The New Testament portion of the work has appeared. While the editor has availed himself of the larger exposition published by the Society, this cheap publication must not be regarded as a mere abstract of that justly-esteemed work, but independent of it, and one on which much time and labour have been expended. The special advantages of the work are, that it furnishes to the teachers of the young, to pious parents, and to all persons engaged in imparting religious knowledge, a large amount of valuable matter of an explanatory and expository kind at a very cheap rate. It is also adapted for devotional reading at family worship, for the closet, for the servant's bookshelf, and for the travelling trunk.\*

PUBLICATIONS ON SPECIAL SUBJECTS.

POPERY.

The Religious Tract Society being based upon the principles of the Reformation, it necessarily came at once into opposition with the church of Rome on the all-important doctrine of justification, and on others for which our fathers made a good profession, and to maintain which they counted not their lives dear to them. In one of its earliest years, a tract directly exposing the errors of popery was sent forth by the Society, but being written in language painfully strong, and even unguarded, it was not continued. In 1807, however, some tracts especially intended "for distribution among Roman Catholics," appeared on the list; and the report of the same year contained an account of the conversion of an Irish Roman Catholic by the instrumentality of a tract. When gratuitous distribution became a recognised part of the proceedings of the Society, attention to this class of our fellow subjects, who, even in this land of liberty, submit to be deprived of the scriptures by the mandates of their priests, was soon given; and among the grants in 1811 are some "for the Roman Catholics in different parts of England and Ireland." In 1809, a more decided effort was made by publishing that well-known and able exposure of popish error, 'The History of Andrew Dunn,' which embodied, and brought into one view, the doctrines and practices of a large portion of the population of our sister island. The report of 1810 speaks of it as a tract peculiarly adapted for distribution

\* The 'Pocket Commentary on the Old Testament,' in two volumes, is now in the press. Price to subscribers 1s. each volume.

among Roman Catholics; adding, that the rapid sale of the first edition had fully justified the expectations of the Committee respecting it. Numerous instances of its usefulness have been noticed in subsequent reports, and it has presented a powerful weapon against the errors of popery.

Other publications of a similar character were added to the list, and the Committee, in the year 1814, referred prominently to this subject, recording their deliberate judgment that it was the plan and practice of the Society to follow the leading reformers, English and foreign, enumerating them by name, both in doctrines and exertions. In 1825, it was found desirable to state this by a resolution at the public meeting, when the following was adopted, on the motion of the Rev. Edward Bickersteth, the present rector of Watton, seconded by the Rev. Dr. Urwick, then of Sligo, but now of Dublin :

“ That at the present period, this meeting considers it most important fully to recognise the principles upon which this Society has hitherto proceeded; namely, ‘ the evangelical principles of the Reformation in which Luther, Calvin, and Cranmer were agreed,’ and trust, that without reference to points of a secular or merely controversial nature, the Committee will ever consider ‘ the Luthers, the Melancthons, the Tindals, the Crammers, the Latimers, and the Bradfords of former days, as their patterns in sound doctrine and active exertion.’ ”

As if to give decided prominence to this avowal, two Romanists, who had come prepared to disturb the meeting, stood forward; and when the ordinary business had been transacted, they were requested to state what they had to say. One of the civic magistrates took the chair, a full and fair hearing was given; after which the masterly, through unpremeditated, replies of the Rev. Richard Pope and Dr. Urwick entirely refuted the miserable sophistries of the advocates of error, and a large assembly departed, confirmed in their regard for the scriptural doctrines of the Reformation, and thankful that such an efficient instrument for meeting error as the Religious Tract Society had been raised up. The Committee did not hesitate to respond to the voice of the members, and from that time went forward in direct opposition to popery with additional vigour and effect.

#### INFIDELITY.

For more than half a century previous to the formation of the Tract Society, a body of men, self-called philosophers, had been actively engaged in spreading infidel principles and

doctrines, especially by the instrumentality of the press. They had realized the emphatic description of holy writ :

“ They have sown the wind, and they shall reap the whirlwind.”

Scattering abroad the words of vanity and lies, with an activity and a systematic operation before unprecedented in the history of the world, their breath raised a dark and noisome cloud, which for a moment seemed to obscure the glorious rays of the Sun of righteousness ; and a storm had followed, which affected every part of the globe, and threatened to devastate the fairest regions of the earth. The giant INFIDELITY seemed to rise in more than natural strength, the horrors of war desolated the world, and all the bonds of social life were loosened ; the foundations of society were upheaved, and the whole structure seemed to totter to its base.

Dr. Bogue, in his sermon on “ The Diffusion of Divine Truth,” preached at the first anniversary of the Religious Tract Society, in May, 1800, did not fail to notice that marked feature of the age—the prevalence of infidelity, and the manner in which it might, under the Divine blessing, be successfully opposed by the efforts of the then infant Institution, whose cause he pleaded. The preacher fully showed the remedy, as well as the evil ; he spoke of the necessity for the diffusion of divine truth, and the important instrumentality of the PRINTING PRESS for this work ; and that as divine truth had triumphed over pagan idols and the superstition of Rome, so there was no cause to fear that it would not ultimately triumph over other opponents.

The Committee, among their first year's publications, gave a practical instance of the disease and the remedy, in ‘ The Repentance and Happy Death of the Earl of Rochester,’—a tract which has been blessed of God to the conversion of many souls. ‘ The Life of Colonel Gardiner ’ presented another and similar instance of the triumph of divine grace, while ‘ Doddridge's Principles of Christianity ’ embodied the leading divine truths, in a form most likely to benefit the rising generation, and ‘ The Bible of Divine Authority ’ powerfully met the cavils of the infidel. These labours of the first year, at such a period, were appropriately concluded by the tract ‘ The Instruction of the Rising Generation in the Principles of the Christian Religion recommended.’ Thus the Committee endeavoured, by their attempts in the cause of truth, to show that the weight of the



course for neglected opportunities of doing good laid not upon them, and earnestly did they seek to labour in the work of God, to send out his light and his truth.

In the subsequent proceedings of the Society, tracts and books were added to the catalogue in support of scriptural truth, particularly during the seasons which have frequently occurred, when infidelity has made its special and persevering attempts to spread its poisonous and soul-destructive principles. The works of Bogue, Alexander, Gregory, Gurney, Paley, Vinet, and the tracts of Stowell, Tayler, and others, have been powerful means of vindicating the truth, and leading the deluded from the strongholds of scepticism. These special efforts are briefly noticed in the chapter on the Society's Home Gratuitous operations.

#### WORKS ON LICENTIOUSNESS.

These works were specially prepared on the recommendation of several friends, and under a deep conviction of the deplorable evils connected with the prevailing licentiousness of our times, affecting the most valuable interests of individuals and the community, both for time and eternity. Several of the tracts in this series are from the pens of Hannah More, Charlotte Elizabeth, and other approved writers. They are written with great care and delicacy, and are addressed to the seducer, to females who have fallen, and to the thoughtless and inexperienced youth of both sexes who are exposed to temptation. Several are narratives adapted to encourage penitents to forsake their evil ways. The Committee are anxious to secure for this new series an extensive though prudent circulation. Hitherto their expectations have not been realized. Christian ministers, the proprietors of factories, the officers and agents of asylums for fallen females, and other benevolent friends, may do much good by promoting the distribution of this new series. It is hoped that their judicious issue will show the seducer the nature and heinousness of his crime, prevent the thoughtless and inexperienced youth from falling into the snare of "the strange woman," and lead many of the fallen to return to a merciful and almighty Redeemer.

#### THE MONTHLY MESSENGER.

This new series of tracts was commenced in 1844, and is intended to be given away to a class of our population that are

indisposed either to receive or to return loan tracts periodically. In preparing them, the Committee have kept in mind the intelligent among the working-classes who require tracts of a superior order.

In Scotland a plan has been successfully carried on for many years of giving a tract monthly: the same plan has been frequently recommended for England, particularly in districts where a sufficient agency cannot be obtained to keep up a regular circulation on the loan system. These tracts are well written and illustrated, and have been acceptable to the educated classes. So great has been the demand for them that during the year, ending in March, 1849, upwards of one million six hundred and fifty-nine thousand were issued from the depository.

#### BRITISH REFORMERS.

The importance of publishing a selection from the writings of the British reformers long engaged the attention of several Christian friends connected with the Society, on account of their clear and evangelical statements of Protestant truth. One of them, in addressing the Committee with a plan for their publication, remarked:—"You have published much of the divinity of the *seventeenth* century: you ought also to give publicity to a selection from the most valuable writings of the *sixteenth*. It has been well observed, 'The one wrote in *their closets*, and their writings are full of thought, accurate, disquisitive, and scholastic; the others wrote with *the stake* before their eyes, and their writings are full of holy feelings—popular, experimental, and spiritual.'"

After frequent conferences on the subject, the Committee felt it their duty to sanction this new effort. In 1828 the republication commenced under careful editorial revision. They now form twelve volumes of most important matter, and comprise the writings of Bradford, Latimer, Philpot, Ridley, Knox, Hamilton, Crammer, Wickliff, Tindal, Frith, Barnes, Fox, Hooper, Queen Catharine Parr, Lady Jane Grey, Becon, Coverdale, Jewell, and others, including some tracts translated from the continental reformers, and actively circulated in this country during the sixteenth century.

The value of these selections will be understood when it is stated that tracts which were originally sold for a few pence, are now eagerly bought at the price of many shillings, or even

pounds. They were thus wholly excluded from all whose means were limited. The labours and research of the editor were exceedingly great. They were completed in 1833, by a volume entitled, "The Lives of the British Reformers, from Wickliff to Fox," a work calculated to animate the Christian to follow those "who through faith and patience are now inheriting the promises."

One interesting fact the editor was accustomed to mention in connexion with those editorial labours: he was exceedingly anxious to compare Wickliff's 'Lantern of Light,' written about 1400, with an early copy of the book, from a conviction that various errors had crept into the later editions. He inquired in every direction for the work, searched many libraries and catalogues, but all in vain. He had occasion to visit the British Museum for some literary purpose, and had the proof sheets of Wickliff's work in his pocket. On retiring from the Museum, he passed down a court leading into Lincoln's-inn Fields, and observed in an old tea-chest a number of books all marked sixpence each. He was led by curiosity to examine the lot, and there, to his joyful surprise, he found the old black-letter book he had long been seeking for in vain. This book he valued at several pounds. On examining it, he discovered that his suspicions were well-founded as to the inaccuracies of the more recent editions.

These Selections from the Reformers have had a considerable circulation, though not to the extent they merit, when the following just description of them is considered:—"These are a selection from the writings of our forefathers who witnessed to 'the truth as it is in Jesus,' to which the weary soul may resort for refreshment, and the wounded heart for consolation: to which the believer may have recourse to dissolve his doubts, to dissipate his fears, to assuage his sorrows, to excite his graces, to confirm his faith, and to elevate his hope."

#### DOCTRINAL PURITANS AND DIVINES OF THE SEVENTEENTH CENTURY.

During the last twenty-six years the Committee have sent forth many of the valuable writings of those devoted servants of Christ, who lived and wrote in the seventeenth century, and of others of a later date, who, being like-minded, have borne a similar testimony to the truth. These are THE DOCTRINAL

PURITANS of our land. The name of *Puritans* at first was bestowed in contempt, but it happily expresses peculiar claim to regard, namely, that the authors set forth religious truth in its purity; and the term *Doctrinal* may be used to distinguish those writings which have reference only to doctrines, not to points of discipline on which good men have always differed, and still continue to hold varied sentiments, while they agree on all subjects necessary to salvation. In this sense Preston and Owen, Bunyan and Bishop Hall, Rutherford and Hervey, Alleine and Adam, Howe and Bishop Reynolds and Bishop Hopkins, may be enumerated together.

Few persons are aware of the extent to which these publications have been prepared by the Society, and that for a few shillings many of the most valuable writings of those divines who succeeded the reformers may be obtained. Amidst the continued efforts now made to engage public attention to the productions of the press, the Society finds it an imperative duty prominently to state what has been done, and to show that readers of every station may at once avail themselves of the fruit of these exertions, to a greater or less extent, as they please. The benefits which, under God's blessing, resulted from the circulation of these works in past times, call for active efforts to send them forth at the present day. And it may be hoped that in thus *bringing home* sound religious instruction to readers of every class, much may be done to counteract modern exertions to revive antiquated puerilities, and recent attempts to insinuate false doctrines under specious disguises.

These books will be found faithful republications; many of them, as Leighton, Bunyan, and Chillingworth, are now given in a more correct form than in the numerous reprints of late years; others are abridged or condensed, so as to render them much more valuable for circulation, and desirable for perusal; such books being distinguished accordingly, while as a whole they will be found edited with much care and fidelity.

#### GENERAL LITERATURE.

Under this head may be classed the Society's 'Monthly Volumes,' the 'Lectures to Young Men,' the 'Educational Series,' and other works which unite general and scientific instruction with scriptural knowledge. These works differ from the Society's early productions, because, though on subjects of great interest

and importance, they are not exclusively religious. They have been called for by the increase of knowledge and the extraordinary activity of the press. In these times the Society and its proceedings cannot be confined to one undeviating course. "Change," as Cowper quaintly remarks, "is the diet on which all subsist;" and it is the course of sound wisdom to supply a wholesome aliment to the minds that are always looking for "some new thing."

#### THE 'MONTHLY VOLUME.'

The spirited efforts of the press in sending out weekly and monthly volumes called the attention of the Society to the importance of a new series at a cheap rate, combining general information with religious sentiments, and adapted to the new development and growing intelligence of the times. This new effort was commenced in 1845; and up to March, 1849, forty-three volumes had been issued. These volumes are from the pens of authors of ability in their respective departments of literature and science, and fully merit the statements contained in the report of an affiliated society:—"These works are on secular subjects, treated in an evangelical manner. If such writers as Hume and Gibbon have made history the medium of insidiously communicating the poison of infidelity, it is well that the children of light should learn to be wise in their generation, and render not history only, but all the sciences, both of mind and matter, the handmaids of true religion. This series is for the most part original in its matter, scriptural in its principles, popular in its style, while it is economical in its price. This must be a source of pleasure to every Christian. Men *will* read on secular subjects; while up to the present time, what Müller said of a work by the celebrated Herder, may be applied to almost all the works in literature and the secular sciences: 'I find everything there but Christ; and what is the history of the world without Christ?'"

The 'Monthly Volume' is worthy of being introduced into the educated families of our land. It will also be found a valuable acquisition to day and Sunday-schools, and to the libraries of mechanics and others, and will also supply interesting and valuable reading to a large number of the people, who can only spare time enough for the perusal of a small volume, and whose means will not allow a more costly purchase.

The circulation of some of the volumes has already exceeded twenty-five thousand copies. The encouragement given to this endeavour to diffuse literature and science in connexion with scripture principles, fully justifies the Society in the course it has pursued, and shows that the religious public are prepared to appreciate it.

#### BOOKS FOR SCHOOLS AND FAMILIES.

The importance of improving the books used in the schools of our country was frequently considered by the Committee. In many of the existing works the intellect is often cultivated while the heart is neglected; and the truths that should be most promptly and effectually urged on the mind are frequently the last to be stated, or are presented in a manner that is unattractive, if not repugnant to the juvenile reader.

If a profound deference to the authority of inspired truth, and a judicious introduction of it into works for the young be considered of great importance, it will be discovered, on a careful examination, that such works are but rarely imbued with these elements: and yet what is there to enlighten the understanding, to purify the heart, and to guide the feet in the way of peace, but that "word" which God hath "magnified above all his name?"

In carrying out this important object, the preparation of the books has been entrusted to approved authors. Several volumes of the series have already appeared. 'The History of Greece,' besides describing the scenery, the persons, and the transactions of Grecian history, embodies much information scattered through works which are not strictly historical. With a view to this, the labours of German as well as English writers have been diligently examined. 'The History of Rome' is arranged in consecutive order, and presents the facts in a clear and striking manner. It is a condensed summary of the learned researches of the most eminent writers in this department of historical knowledge. The style is attractive, and well suited to interest the reader. 'Paley's Evidences of Christianity' was specially designed to meet the attacks of the infidel, fifty years ago; since the author's death, the enemies of revealed religion have shifted their ground, and varied their assaults: hence originated the necessity of adapting this work to the exigencies of the present times. This labour was entrusted to the Rev. T. R. Birks, M.A.,

late Fellow of Trinity College, Cambridge, who has supplied an introduction, treating ably on the connexion between natural and revealed religion, and on the various branches of Christian evidence. Numerous appropriate notes are also given on those passages in the original text which required correction or further explanation; and ten supplements are added on those points of proof which Dr. Paley had either touched on very briefly or altogether omitted.

These volumes give evidence of much care, judgment, and investigation; and it is hoped that they will be found favourable specimens of the whole series. The real excellence of these works, and the lowness of their price, should secure for them a large circulation in the schools and families of our country. The 'English History' and other valuable works are in course of preparation.

#### LECTURES TO YOUNG MEN.

It has for some time been considered desirable to issue a series of publications, particularly designed to meet the intellectual and moral wants of young men—a large class, whose sentiments and conduct exert, and are likely to exert, a decided influence on the church and the world. A course of lectures being announced to be delivered to the Young Men's Christian Association of London, (the doctrinal views of whose members, and the catholicity of whose principles, harmonising with those of the Religious Tract Society,) it was thought by the respective committees that the lectures should be issued at a small cost, and so secure an extensive circulation. The eminent standing of their respective authors, and the important object contemplated by the course, also pointed out the desirableness of their adoption. The subjects treated are of great importance, and well suited to interest, instruct, and impress the minds of young men.

This publication has been well received by the public; and it is hoped that it will long continue to be the favourite companion of those who will hereafter exercise an important influence upon the future movements and destinies of our country.

#### PRIZE ESSAYS ON THE SABBATH.

In 1847, John Henderson, Esq., of Glasgow, offered prizes for the three best essays, written by working men, on the

Temporal Advantages of the Sabbath. The proposal excited considerable interest. The Committee of this Society, anxious to co-operate in the excellent object, resolved to give five additional prizes, of five pounds each, which were awarded respectively to a porter, a journeyman shoemaker, a compositor, a framework-knitter, and a tailor. The Rev. E. Bickersteth pre-faced these essays with an introductory notice, in which he well observes : " These delightful and unexpected manifestations of knowledge, talent, and piety, and of deep attachment to the Christian sabbath, founded on solid and conclusive argument, are equally surprising, gratifying, and encouraging. There is now, it is clear, in the hearts of the working-classes a just sense of its inestimable advantages, and a holy determination to maintain inviolate that sacred right and privilege which God has given to every man from the beginning."

The principles which have been enforced in this chapter, showing the importance of uniting scriptural truth with general literature, apply to many other works on the Society's list, particularly to those on general history, and the works on Quadrupeds, Birds, Reptiles, and other similar subjects.

Long as the details connected with the Society's publications have been, many works have necessarily been unnoticed. These include the valuable series of ' Christian Biography,' and ' The Anecdotes,' on a variety of important subjects. The text-books, particularly ' The Daily Food for Christians,' have had an extensive and beneficial circulation. The same remark applies to the ' Christian Almanack,' in its various forms, laden, as it always has been, with " the words whereby men may be saved." The ' Cottage Hymn-book,' and other selections, have aided the devotions of many both in private and public; the ' Cards' have conveyed hints on the most important topics to persons who would decline the common tract; and even the blind have been led " to feel after Him, and find Him," who is " the Way, the Truth, and the Life."

It would be a pleasant and grateful duty to enumerate the names of those who have compiled the four thousand three hundred and sixty-three books and tracts which are now on the Society's catalogue; but that is impracticable. They are found among all orders of the faithful members of the universal church.



Archbishops, bishops, and other ministers of the Episcopal Church; Lutheran, Moravian, Presbyterian, Congregational, and Wesleyan pastors; laymen, including the unassuming Friend; and females, "the helpers of the churches," are among its writers. In these varied productions will be found instruction for persons occupying every station in society. They contain all the essential saving truths of revealed religion, in connexion with an almost endless variety of subjects, religious, historical, and scientific. The writers differ on minor points; but they form in Christ "one alliance, one army, one nation;" and they proclaim, as with one voice, to the unbelievers of all nations and people, "It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

Although the works of the Society contain "the way of salvation" clearly stated, yet its friends admit that they are the productions of fallible men, and therefore cannot be altogether free from error. At the same time, may not the Committee inquire with a departed prelate, "Could any one section of the church produce 4363 works, all written by its own members, that would be so free from objections as the works of the Society?" If this be a fair inquiry, the Committee trust that forbearance will be exercised in the examination of their publications; and if they are compared with the Scriptures, as the divine standard of truth, and not with the peculiar standards of any party, they doubt not the Society will secure the continued and generous co-operation of the whole household of faith in the great work in which it is engaged.

## CHAPTER XIII.

### THE FUNDS OF THE SOCIETY.

Providential supplies—Loans—Annual subscriptions—Collections—Auxiliary societies—Life subscriptions—Donations for stereotype plates—Collecting cards—Interesting Facts connected with the Funds of the Society.

THE providential supplies which have been received by the Society from time to time, should not be overlooked in a history of its proceedings. Like most voluntary associations, it commenced its labours without capital, and therefore its early friends were much tried to meet the needful outgoings. It was occasionally necessary to obtain loans from members of the Committee, which being generally advanced without interest, were the means of keeping the Institution from sinking, until the liberal contributions and efforts of its generous supporters placed it on a firm commercial basis.

### ANNUAL SUBSCRIPTIONS.

These were the first source of income to the Society. Immediately it was formed, and its clearly-defined principles made known, the confidence of many friends in all sections of the church was secured. Among the first subscribers were the venerable John Newton, the Rev. Josiah Pratt, the Rev. John Eyre, and the Rev. William Winkworth, connected with the Establishment; and its highly-esteemed and philanthropic laymembers, Vice-admiral Gambier, Sir Richard Hill, William Wilberforce, and Zachary Macaulay, Esqs. The Rev. Charles Simcon, of Cambridge, soon followed their example. The Scottish National Church appeared as the supporter of the Society, through the Rev. Dr. Hunter; and the secession churches, in the Rev. Alexander Waugh. The Independents sanctioned the

new design by the Rev. John Townsend, W. B. Collyer, and others in London; and also by the highly-esteemed Rev. William Roby of Manchester, Edward Parsons of Leeds, David Bogue of Gosport, and Joseph Slatterie of Chatham. In addition to the Society's Secretary, several devoted and talented members from the Baptist churches enrolled their names as friends; among these were the Revs. Andrew Fuller, Robert Hall, James Hinton, William Newman, and John Ryland. The Rev. Dr. Haweis connected the churches of the amiable Countess of Huntingdon with the Institution; and the excellent Rowland Hill represented an influential body, who were sometimes called "intermediates between Churchmen and Dissenters." All these became the supporters of the Society during its first year. Shortly afterwards, Joseph Butterworth, Esq., by joining the Society, showed the friendly disposition of the Wesleyan brethren to its objects; the Rev. Thomas Charles of Bala brought in the Calvinistic Methodists of the principality; Dr. Steinkopff, the Lutheran Church; and then, in 1807, Robert Howard and William Allen linked the Institution with the Society of Friends. Could there be a more beautiful representation of "the household of faith?" Here was a true, practical "evangelical alliance." Its great catholic principles were embodied in the Christian men of all Protestant denominations, who enrolled themselves among its first supporters. Such an auspicious commencement augured well for the new cause; and its subsequent history has shown that all true Christians may thus work *together* for the advancement of "the faith once delivered to the saints."

The annual subscriptions only realised a small sum at the commencement of the Society. In 1800, they amounted to 167*l.* 13*s.* 11*d.*; and though they gradually increased, it was not until its twenty-fifth year that they reached the sum of 1000*l.* In that year they were 1105*l.* 9*s.* The largest annual receipts were in the jubilee year, when they were 2600*l.* The total receipts for subscriptions from the commencement of the Society have been 60,736*l.* 19*s.* 9*d.*

The subscriptions are comparatively small, coming as they do from all sections of the Protestant Church, and when the advantages gained by subscribers are considered. The tracts and magazines which are furnished to them quarterly, amount to nearly one hundred and fifty thousand in the year; the expense of which is about seven per cent. on the total of the

subscriptions, without reckoning the annual report. Subscribers have also the privilege of purchasing the Society's publications at reduced prices, for their own use or for gratuitous distribution. The subscriptions, notwithstanding these personal privileges to the contributors, are wholly devoted to the free circulation of religious information at home and in distant lands. Grateful for the sums already received, yet looking at the opening prospects throughout the world, the Committee, in their fiftieth report, appealed to their friends "to make a new and enlarged standard of contributions, to commence from the jubilee year; to let the subscriptions, particularly those of 10s. 6*d.*, be doubled in all practicable cases, that the funds might be more in keeping with the demands of our country, its colonies, and the world."

#### COLLECTIONS.

Next to the subscriptions, the Society in its early history was aided by congregational collections. The first was obtained at Dr. Hunter's chapel, in London Wall, by the Rev. Dr. Bogue; others followed; and among them was 109*l.* from Surrey chapel, after a sermon by the Rev. William Jay of Bath. These additions to the funds were frequently received in the time of need, and were truly helpful to the Institution. The earliest assistance from the country was in 1810, when the Rev. Joseph Hughes preached at three chapels in Portsea, and obtained 40*l.* for the Society's objects. In the following year, the Rev. Rowland Hill preached in Woburn church, when the collection amounted to 25*l.*

The total sum obtained by collections, including those received at the annual meetings, has been small, not exceeding 4639*l.* 13*s.* 1*d.*; but latterly this source of income has been almost exhausted. The friends at Leeds, and a few small towns in Norfolk, continue their annual offerings through the pulpit; and if their example could be occasionally imitated, the Society would be greatly benefited, and information might be imparted on the Sabbath day to thousands who seldom enjoy the privilege of a week-day service.

#### AUXILIARY SOCIETIES.

Under the head of "Auxiliary Societies,"\* full information will be found relative to these important associations. Their

\* See Chapter XV.

first contributions were trifling; they have always been limited; but they have gradually increased, until the aggregate sum of 48,023*l.* 5*s.* 3*d.* has been realised, which has greatly aided in the advancement of the Society's objects.

For the contributions received from the auxiliaries the Institution has been placed under great obligations to many devoted friends, who for a long series of years have borne the burden connected with the steady maintenance of these valuable adjuncts to the Institution.

There was an important mistake in the instructions which were first sent out by the Committee, recommending the formation of auxiliary institutions: the rate of subscription was fixed too low. It was suggested that one penny a week should constitute a member. Had this been considered only the minimum no harm would have been done, but in some places it was taken for the maximum, and the result was that even from the largest constituencies the contributions were exceedingly small. In one town the auxiliary understood that the Parent Society only wished the small sum stated, and therefore the humble mechanic, and the man of title, appeared in the subscription list, devoting the same sum to the object. It was many years before the rate of contribution could be raised. In one important and affluent city, the annual donation from its auxiliary seldom exceeded five pounds. About twenty years since, the society was re-organized: the old rules were prepared, but just before the chair was taken, a friend remarked, "Your subscription is too limited—leave the amount open." His advice was taken; and the result has been that the donations have frequently exceeded the annual sum of 100*l.* In all auxiliary regulations, care should be taken not to exclude the widow's acceptable mite, or to limit the flow of a liberal spirit from those to whom much has been given.

#### DONATIONS AND LIFE SUBSCRIPTIONS.

The life subscriptions and donations have been another useful source of supply to the Society. The amount, however, was small, and no separate account was kept of them until the year 1812, when 405*l.* 11*s.* was received. In the year 1828, this fund was strengthened by a novel effort, which was first adopted in America. Some of the females connected with the American churches raised a sufficient sum to constitute their

ministers life members of the American Tract Society; by this plan many devoted pastors, whose limited means prevented their personal contribution, had the privilege of being enrolled as supporters of the leading Institution of their country. At a meeting of the Bristol auxiliary in 1828, a zealous friend mentioned this practice, and urged the ladies connected with the Rev. John Leifchild's congregation to make their respected minister a life member of the Society. The recommendation was attended to, and the sum of ten guineas remitted to its treasurer. This example was followed by other congregations, and the subject is recorded in these memorials with the hope that the esteem manifested by such donations will induce the friends of many ministers to make them life members of the Society.

Among the early donations to the Society was the sum of 50*l.*, in 1811, from the committee for conducting 'The Youth's Magazine;' nine subsequent donations have been received, making altogether the liberal sum of 370*l.* Nor was this the entire contribution from that useful and instructive work. A large supply of wood and steel-engravings were voted to the Society, to illustrate its juvenile works.

#### LEGACIES.

The legacies bequeathed to the Institution have been a great source of its prosperity. It was in 1809 that the first testamentary contributions were received. In that year 50*l.* was reported from the executors of Samuel Goadby, Esq., and the like sum from the estate of C. Wren, Esq. In subsequent years this branch of income considerably increased; and the total receipts amount to 21,615*l.* 5*s.* 4*d.* One remark on this subject, from the thirtieth report, may be here inserted:—"It is usual, in making wills, to remember those persons and objects which hold the nearest place in our affections. Why then should Christians so often forget the 'Friend they have above?' Why should they not admit Him to share, with their earthly friends, that inheritance which they received wholly from his hands? For although He has all power, and dominion, and honour, and glory, and riches, and wisdom, He has seen fit to use His creatures as instruments in the accomplishment of His purposes, and to express himself as well-pleased with their sacrifices for His sake; and who would not desire to please Him?"

## DONATIONS FOR STEREOTYPE-PLATES.

The funds of the Institution have been materially benefited by the special donations received for stereotyping approved works. These contributions commenced in 1826, and were continued for several years. The chapter on "The Society's Publications" \* contains a full account of the works which were issued through these donations. The total receipts under this head have been 275*l.* 13*s.* 9*d.* During the last thirteen years only one contribution for stereotyping has been received, and that was from Joseph Gurney, Esq., in 1848, for the 'Harmony of the Gospels.' It is hoped that this admirable mode of benefiting the Institution will not be forgotten by benevolent friends. In the Christian church there are many individuals who owe much to religious books: they were the means of leading them to the Saviour's feet; or were first instrumental, through Divine influence, of imparting to their minds joy and peace in believing. How can such persons better prove their gratitude than by placing those works within the reach of thousands more, for many generations, that they may participate in the same benefits? Surely such a thank-offering "might, through the thanksgiving of many, redound to the glory of God." †

## COLLECTING-CARDS.

The Christmas collecting-cards were first placed with the friends of the Society in 1826, and have been the means of adding the sum of 4148*l.* 13*s.* 1*d.* to its funds. The year's receipts from this source once exceeded the sum of 300*l.* These cards have been generally used by young people who have gathered up the fragments of Christian charity through this means. All the collectors are justly entitled to the thanks of the Society, particularly those in Norfolk, who have most actively and perseveringly employed this means of augmenting the funds.

The entire receipts from subscriptions, donations, and contributions, excluding the legacies, during the fifty years which have passed away, amount to the sum of 152,552*l.* 3*s.* For this amount the friends of the Society will be grateful, and will render praise to Him who has opened so many hearts to respond to the appeals which have been made. But are these contri-

\* See Chapter XII.

† Report, 1829.

butions so large as to justify the Committee in speaking as the wise men did to Moses: "The people bring much more than enough for the service of the work which the Lord commanded to make?" Oh, no! the income of the Society is not sufficient for its important objects. Although it is happily connected with all the Protestant missions of our country and of the world, and the labourers in the foreign field acknowledge that the press is "the right arm of their power," yet the Society's free contributions are only about *one-eightieth* part of the sum annually raised for Christian missions. No friend of the Society would, were it practicable, diminish the funds of the missionary institutions, believing that they are not yet commensurate with their sublime objects, yet the Society asks the friends of each, of all Christian denominations, for an increased amount of annual and stated support, particularly when it is known that the entire amount of the contributions received is devoted to the diffusion of heavenly truth.

#### INTERESTING FACTS CONNECTED WITH THE FUNDS OF THE SOCIETY.

A full detail having been given of the leading facts connected with the various sources of the Society's income and expenditure, it would be gratifying to record the numerous instances of Christian liberality displayed by departed and other friends, but this is impracticable; and many of the most generous contributors are unwilling that their private and unostentatious benevolence should be noticed. There have been, however, such interesting and encouraging circumstances connected with the timely support received by the Society, that it is felt to be a duty gratefully to record them.

One of the early instances of liberal aid is in connexion with a plain, unassuming individual, whose name never transpired. He came to the Depository in 1812, and made many inquiries as to the operations of the Society. After having received the information he required, he presented 100*l.* to the Institution. His name was asked, but refused. No clue could be discovered in reference to this liberal friend; but to distinguish the donation, it was acknowledged as from Mr. Downwell. At the close of a year, the same unpretending individual appeared, and made various inquiries as to the progress of the Institution. He was satisfied, and presented another donation of 100*l.*, but



without his name. These visits were regularly made in succeeding years until 1821, when the donations amounted to 1000*l*. This generous but anonymous contributor stated that, under a deep sense of obligation to the Society, he had resolved, if enabled to do so, to present this sum to the Institution. His wishes had been fulfilled, for which he was thankful. He retired without giving any information about himself, and the Society never discovered the name of its benefactor.

Another incident will show that much good is sometimes done, which remains for a season unknown to the agents concerned. Many years since, the late venerable and esteemed Rev. William Chaplin accompanied the Society's Corresponding Secretary on a tour through several of the western counties. At Cheltenham, Mr. Chaplin pleaded for the cause in the Countess of Huntingdon's chapel; and at the close of his discourse the agent described its operations. The night was cold, the attendance was small, and no interest appeared to be excited. The deputation retired much discouraged, and feared that no good had resulted from their visit. Time rolled on when a minister from Norfolk arrived in London to solicit the aid of the Christian public for a benevolent object. He called on the Society's Corresponding Secretary, who knew and highly appreciated the character of his friend. He promised to visit with him a few persons likely to respond to his appeal. They passed along Blackfriars-road, and came to the door of a tradesman who, it was stated, was accustomed to help forward every good cause. He was a stranger to both the applicants. The object was briefly stated to him by the Society's Secretary. He paused, and then somewhat roughly replied, "You are the last man, sir, to come here and collect for a good object!" "Why so?" was the inquiry. "Because the last time I saw you, sir, you picked my pocket of half a sovereign." This was a grave charge, until thus explained. "I was at Cheltenham, much afflicted, to try the benefit of the waters. My time passed heavily away. One evening I went to the Countess's, and heard the sermon. You afterwards entered the pulpit, and began to tell some facts. After listening a while, I thought 'I'll give a shilling to the collection;' but other facts raised my benevolent feelings to half a crown; further statements, to half a sovereign. I then left; for I thought I should give all I had with me if I remained." It is believed that this

was the first time the afflicted tradesman heard fully about the Society. Soon after this interview he finished his earthly course, leaving the Society a portion of his residuary property, which realised the sum of 690*l.* The service at Cheltenham appeared unproductive of good ; but the future results taught the important lesson, “ never to despise the day of small things.”

A somewhat amusing circumstance also led to the unexpected benefit of the Institution. A gentleman, by his will, provided liberally for his esteemed wife. He directed, however, that if she thought it right to marry again, about 6000*l.*, part of the sum bequeathed to her, should go to certain benevolent institutions which he named. The lady remained a widow many years, but at an advanced age entered again into the marriage state, on which the Society received 1000*l.*, part of the property she had long inherited.

A gentleman residing in the west of England was for many years the largest private distributor of the Society's publications. His purchases greatly exceeded those of many of its auxiliaries. These were judiciously circulated through the agency of ministers of limited incomes, and also in markets and other places of public resort. On one occasion this generous individual requested a hogshead of handbills and small tracts to be sent to him ; and the order was duly and promptly executed. Within one year his purchases amounted to 741,000 handbills and four-paged tracts. This friend finding health was failing, wished to be his own executor, and to benefit the Institution he loved, before he was called away from the “ luxury of doing good.” During an interview with the Society's agent, he proposed to convey to its Trustees, for a very moderate sum to be paid in the Society's tracts, ground-rents in London which produced about 60*l.* a year. This liberal offer was promptly accepted, the tracts were furnished and distributed ; and for many years to come these ground-rents will form part of the funds devoted to the gratuitous operations in our own country and in foreign lands.

Equally interesting are the circumstances which led to one of the largest contributions the Society has been permitted to receive. The travelling agent attended a public service in a small town in the east of England, at the close of which he was kindly invited to spend part of a day with a gentleman, who had not been known to display much liberality in con-

nexion with religious objects. The love also of a quiet and retired life had kept him from frequent intercourse with the official friends of our public institutions. The invitation was accepted: the conversation during the afternoon was cheerful and profitable, and when the time for the public meeting was advancing, the gentleman called the Society's agent into his garden, and remarked: "I can't go with you, I am so troubled with rheumatic pains that I am obliged to keep away; but here—take this for your cause," and placed 20*l.* in his hand. This sum was so large compared with the donations he had been accustomed to give, that it called forth the grateful feelings of the Society's local friends.

About twelve months afterwards the agent arrived in the town, to be present at the anniversary of the auxiliary. Before he attended the service, he called on the gentleman who had so generously contributed to the funds at his previous visit. He found him much reduced in health, and greatly depressed in spirits. In the course of a brief conversation, he made an affecting and solemn remark: "'Tis a sad thing to find out how to live, just before we are going to die." "True, dear sir," was the reply; "but it is a mercy to find out how to live before the hour of death does arrive." "I'll make it up a 100*l.*" was the next remark. The agent did not at the moment catch the meaning of his friend. He, however, wished to add 80*l.* to his previous donation of 20*l.* It sometimes happens, when the last hours of life rapidly approach, that the remembrance of the past leads the aged traveller powerfully to feel "that he has left undone the things that he ought to have done." He may then be in danger of devoting his property to important objects, without seriously weighing the motives that influence the gift. Without questioning those motives, the Society's Secretary, in acknowledging the second donation, felt it his duty to point out the only true foundation of a sinner's hope, and to state that our offerings were acceptable to God only when they were the fruits of the constraining love of the Divine Redeemer. One of the writer's official friends, on reading the letter, asked, "Is it proper to send a 'Lecture on Justification by Faith' when thanking a generous friend for his contribution?" He, however, felt that the remarks it contained could not be offensive to one who desired to know the truth. The letter was kindly received; and in a few months

afterwards a pithy note was addressed to the Secretary, stating, "I have directed my bankers to pay to you 1000*l.* for your Society." Such a communication produced a powerful impression on the minds of the friends acquainted with all the circumstances. Not many months after this large donation was transmitted, the days of this liberal friend were numbered; but by his testamentary arrangements he bequeathed the sum of 2000*l.* to the Society on the death of his esteemed widow. How seasonably are the wants of benevolent societies supplied by the overruling providence of our Heavenly Father!

In the year 1833, the Committee received a donation of 300*l.* inclosed in a letter, signed with the initial L. The writer remarked: "Your little, though very numerous, family of tracts seem to be all of one mind—all point one way. Surely it is the family of brethren that dwell together in unity. Some of the least of these united family are so expert, that they will take a poor ignorant rebellious sinner and lead him right to Christ as the only Saviour. O blessed leaders! may God in mercy increase their number a thousand fold. Inclosed you will receive 300*l.* towards putting such little whisperers more in circulation, from a well-wisher to their exploits."

In 1834, two further donations of 200*l.* were received from the same friend, and in the year 1835 one for 200*l.*—making a total of 900*l.* In 1836, this unassuming and liberal contributor, afterwards known as Mr. Lloyd of Nelson-square, finished his earthly course, and by his will bequeathed the further sum of 3000*l.* to the Society he had long loved. He began life a poor labouring mechanic, whose income did not exceed 10*s.* per week. He had received very little education, but possessed strong mental powers, which were developed in his business as an engineer. By improvements in machinery, and great industry and perseverance, he became one of the most successful practical engineers of the day. He glorified God in the liberal appropriation of his property to His cause who had redeemed him with his own precious blood. More than 12,000*l.* are known to have been distributed by him under the signature L, and 17,000*l.*, by will, to the religious institutions of the day. He amply provided for the numerous branches of his family; nor were his faithful servants forgotten by their benevolent master.

Not long before Mr. Lloyd's retirement from business, the Society's Corresponding Secretary met him, when he regretted that he had done so little for the Institution. "You can do it now," said the Secretary; when he good-naturedly replied, "Don't ask me now, for I have just returned from proving a debt of more than 7000*l.* under a bankruptcy, and I find I shall get but a small dividend; but I'll not forget you." And the facts detailed show that he remembered his word. The Committee, when referring in their report to this generous friend, justly remark: "By his munificent donations, Mr. John Lloyd has become a lasting benefactor to the Institution."

Many other instances of liberality might be detailed, including 800*l.*, in the three per cent. reduced, by Captain Corner; 300*l.* by a lady at Boulogne; and 500*l.* from a friend in Suffolk;—but further statements are unnecessary.

For the liberality displayed towards the Society the Committee were thankful, first to Him who gave the donors the ability and the disposition to consecrate their property to the Saviour's cause, and then to the generous contributors themselves. In making these statements of liberal aid, the Society would not overlook several small donations which have reached the Society's Treasury—"The eight shillings and sixpence from a poor bed-ridden girl;" the "three shillings and fivepence," collected in farthings, "by a poor afflicted young woman;" "the single shilling," saved through the diminished consumption of bread by a poor afflicted family during a season of sickness, and afterwards presented to the Saviour's cause as a grateful offering for recovering mercies; and the "two shillings and fourpence" by a poor woman, being the accumulation of mites, the result of upwards of five years of close watching and praying and fasting, amidst much bodily affliction. The Society, while thankful that the "rich have of their abundance" cast into the treasury of God, rejoice "in the grace of God," bestowed on the poor, "so that their deep poverty has abounded unto the riches of their liberality."

## CHAPTER XIV.

### ACTIVE DISTRIBUTORS.

Thomas Dakin, a Chelsea pensioner—His visits among the most abandoned characters—Preparations for his visits—Interesting facts communicated by him—His singleness of heart—His sudden death.—John Leadbetter, the pardoned convict—Commits forgery—Condemned to death, but reprieved—Converted through a tract—Interests himself for the spiritual welfare of the convicts—Distributes tracts—Contribution of the convicts to the Tract Society—Grants of libraries to convict ships—Leadbetter discharged—His death.—Rev. S. Kilpin—Conductor of a depository—Praying over tracts before distribution—Striking incident—Mr. Kilpin's efforts in Devonshire.—The Rev. William Bolland and his efforts—The hedger and ditcher.

THERE are frequently secret springs in connexion with our religious institutions, which are only known by the blessings they produce :

“ Stillest streams  
Oft water fairest meadows ; and the bird  
That flutters least, is longest on the wing.”

Among the quiet but useful labourers connected with the Religious Tract Society was THOMAS DAKIN, a Chelsea Pensioner. He served under Sir Ralph Abercrombie, in Egypt. On his return to England he became a devoted Christian, and was accustomed to visit the most depraved characters residing in London and its vicinity, among whom he distributed the publications of the Society. He was a constant attendant at several of the metropolitan workhouses, hospitals, and prisons. He felt the liveliest interest for the pensioners connected with Greenwich Hospital, for the benefit of whom he most assiduously laboured. He was present at the execution of criminals, and distributed tracts among the assembled crowds. At the pleasure-fairs in London and its vicinity, in public-houses, and places of infidel resort, he was engaged in similar labours. He frequently distributed one hundred and fifty thousand tracts and hand-bills within

the year, which were gratuitously furnished by the Society. Although he scattered the seed by the way-side, among thorns and in stony places, yet he was sometimes cheered in his self-denying labours, by hearing that he had been the means of spiritual good to a few most depraved characters. Dakin devoted his entire time to the objects which have been noticed, and some friends generously contributed to his support, his only other means of subsistence being a small pension from Greenwich Hospital. The brief history of this humble man will exhibit benevolent deeds worthy of permanent record.

Dakin has often been heard to describe his preparation for his visits. Empty pockets were quite essential, for while he was talking to the objects of his kind solicitude, he frequently found their hands searching for articles of plunder. It was not safe to wear a hat that was worth stealing, or there was danger of being left without one. He was never kept back from his accustomed scenes of labour by fears of personal danger. He was frequently urged not to go to particular places; but "none of these things moved him." He was often recognised by persons he had counselled within the walls of the jail, who had obtained their liberty only to engage in fresh efforts against the laws of God and man. Dakin has frequently remarked, that if he prevailed on a pious and respectable friend to accompany him *once* to the spots he visited, his feelings were so harrowed by the scenes he witnessed, that he could seldom induce him to go a second time.

His letters to the Committee were full of touching and affecting incidents. Only a few facts will be here noticed. He once entered a small room, in a wretched court in the east of London, to visit the widowed mother of a young man who had been recently executed for crime, to leave with her suitable tracts. Such a visit was one of Dakin's constant modes of doing good. He thought that if the heart were ever susceptible of impression, it would be then. He endeavoured tenderly to disclose the object of his call, but soon discovered that there stood before him—a mother "without natural affection." He inquired about her family, when in substance she replied: "They have just brought my boy from Newgate, and he's in the next room; they have sent another son to Botany Bay; and I have two daughters walking the streets." All this was said without emotion, and in a spirit of awful oppo-

sition to the just punishment of God against transgressors. What a scene for the trial of a labourer's faith!

Another visit is thus described:—"I met with the mother and younger brother of a man who had just been executed. There were also present his younger brother's wife, with two other women. We spent some time in conversation and prayer: the corpse of the man who had been executed was in the room; it was a very solemn meeting. I left each of them a Testament, with a variety of tracts, which I begged of them to read with seriousness, attention, and fervent prayer.

Another striking fact is the following:—Dakin entered a low public-house, in Deptford, to distribute tracts among the men he found drinking. He accompanied the donation of each tract with a kind word. But the old sailor met with a sudden and disagreeable adventure. A man threw a quantity of beer in his face. He meekly wiped away the liquid as far as he was able, and then gently remarked, "There was a time, my friend, when I would have floored you for this insult, but I cannot do so now. What have I done to justify your conduct? My only object has been to do you good." He sat down, and completely conquered the foe by the power of Christian kindness. He found he was illiterate, and recommended him to an adult-school; and after words of suitable counsel, he left. Several years after this incident, Dakin was at a Bible-meeting, when a stranger introduced himself: it was the once unfeeling frequenter of the public-house. He had followed the old sailor's advice, and learnt to read in an adult-school. He then attended the means of grace, became a new creature in Christ Jesus, through the Divine blessing on the truth he heard, and was engaged as a labourer in the Saviour's cause. Surely there was joy in heaven over the repentance of such a sinner!

Amidst the trying scenes which this devoted sailor constantly visited, he could say: "I feel a secret pleasure in the important work in which I am occupied, being persuaded in my own mind that it is the design of Him, who is infinite in wisdom and power, to call many sinners from darkness to light through the circulation of religious tracts. The Lord frequently effects his great purposes by apparently weak means: sometimes by rams' horns, and at other times by means of a sling and a stone, or by lamps and pitchers, 'that no flesh should glory



in his presence; according as it is written, he that glorieth, let him glory in the Lord.'”\*

The tenderness of Dakin's feelings for the wretched characters he met with was often discovered in the letters he addressed to the Committee. In one of them, after describing some of the distressing scenes he had witnessed, he adds: “I may say with the prophet Jeremiah, ‘O that my head were waters, and my eyes a fountain of tears, that I might weep day and night for the slain of the daughters of my people.’ The conduct of the people shows that they are given over to a reprobate mind, and filled with all unrighteousness, to work uncleanness with greediness:’ this is a true picture of them.”†

This worthy labourer was enabled to persevere by remembering his Divine Master's example. “What trials ought I not to submit to amongst men, if called upon to bear them, while contemplating the humility of my Redeemer. I blush to think how often, for trifles, the false pride of my poor fallen nature has felt hurt at some fancied inattention from men. Oh! for the same mind to be in me which was also in Christ Jesus! May I at all times consider Him, ‘that endured such contradiction of sinners against himself, lest I should be wearied and faint in my mind.’”

The last statement to the Committee, written by Dakin before his death, contained pleasing evidence that his faith in the promises of God had not been in vain. “When distributing tracts among the frequenters of Greenwich fair, which I have attended as a tract distributor for twenty-seven years, I saw the ministers who came to preach in the tent on Blackheath, and among them was a young man who had been recently ordained over a congregation. He received a tract from me some nineteen years since, when attending the same fair, which was the means of his conversion; so that the sower and the reaper met to rejoice together. ‘Sin no Trifle’ was the title of the tract.”

This devoted man was proceeding to London on Monday, May 1st, 1837, to make arrangements for the circulation of tracts at the execution of a criminal, which was to take place on the following day, when in a moment he was called into the eternal world. In his pockets were found a considerable number of the hand-bill, ‘Are you prepared to die?’

\* Report, 1825, Appendix, p. 18.

† Report, 1826, Appendix, p. 121.

Dakin engaged in scenes similar to those which have been described for nearly twenty years; and attended fairs, much longer. During this period he must have circulated about one million five hundred thousand tracts, hand-bills, and small children's books, which were gratuitously supplied by the Society. Its records contain few examples more worthy of imitation than "Thomas Dakin, the Greenwich pensioner."

#### THE PARDONED CONVICT.

JOHN LEADBETTER was a native of North Neots, in Lancashire, and was born in 1787. He was apprenticed to a cotton-weaver; he afterwards removed to Liverpool, where he met with many reverses, and, under the power of temptation, committed forgery. During his imprisonment, his mind received much good from the kind attentions of the chaplain, and also from suitable tracts which were given him to read. Leadbetter was convicted, and the sentence of death passed on him. His life was spared by his sovereign, and in the summer of 1821 he was removed to the "York" convict ship, moored off Gosport.

It appears, from Leadbetter's statement, that it was not until he had been some time on board the "York" that he was led to depend entirely on the Lord Jesus as his Saviour. He thus wrote on the subject to the Committee of the Religious Tract Society:—"I had not been long in this place before a kind lady, then quite a stranger to me, sent me some of your valuable tracts; among the rest was one called 'The Christian Indeed;' and to that little tract I am indebted for all the comfort I now enjoy. That tract was the instrument, in the hands of a merciful God, in bringing me, a guilty sinner, to the foot of the cross. It brought me to the Bible and the closet, and also to trust in Him who is a present help in trouble; and, when it had pleased God to show me the value of my own soul, I became anxious for the welfare of others; and knowing what comfort I had derived from your little messengers of peace, I began to read them to those who could not read themselves, and gave and lent to those who could. And, blessed be God! I can truly say, my labour has not been in vain. Much good has been done, no one can deny; and much more, we may still hope, will be done."

A few particulars of the history of John Leadbetter, and his occupations during his imprisonment, will be given from letters he wrote to the Society. The first was in 1824:—“ I am desired by a few of my fellow-prisoners to thank you for the tracts sent us. It is pleasant to see the anxiety of some among our number to possess them. Although there are but few on board that are inclined to be serious, yet, I trust, there are some who have been brought, by the power of Divine grace, to see their awful state, and, with penitent hearts, have fled for refuge to the blessed Saviour of guilty men. They desire me to send you a small mite which they have subscribed, hoping that the Religious Tract Society will accept it as a token of gratitude for the good they have received through their benevolent exertions. I recollect, when first I came on board the “ York,” reading the Bible or religious books was considered an insult to my fellow-sufferers; and as to prayer, it was never thought of, even under circumstances of distress. The holy name of God was never mentioned, except in horrid oaths. I got a few tracts, and distributed them among my fellow-sufferers, such as ‘ The Swearer’s Prayer,’ ‘ The End of Time,’ and the one ‘ On Eternity;’ these I distributed, but not without persecution, ridicule, and scorn; but what grieved me was, to see these tracts torn in pieces before my eyes, to light pipes with; so that I almost came to a determination never to give another; but, on considering how many sermons are preached without any impression being made on the hearts of the hearers, and yet ministers do not refrain from preaching, this encouraged me to continue distributing tracts, as often as I could get them, although it appeared like casting pearls before swine; but there is nothing like drawing a bow at a venture. So great is the change that has been produced, that I can now go on the Sabbath day, and, in almost every ward, find the prisoners reading the blessed Bible and religious tracts; and, instead of the tracts being torn as formerly, many who have collected a few together have got them bound, to prevent their being injured. And, what is still more, I find a few collecting together in a private corner of their ward to pour out their souls to God in prayer, though they have to contend with great persecution. As a convincing proof of their sincerity, I beg leave to state, that the penny-a-week society, which we formed last year, is greatly on the increase; and I hope, through the

Divine blessing, we shall have a very good collection by your next annual meeting."

In his next letter, the spiritual results which followed the efforts made for the good of the convicts are thus detailed:—"Should any one inquire, what good has been done by your publications, let them come here, and converse with a few poor ignorant men, who have spent the former part of their days in rebellion and sin. I say, let them come here, and see what sovereign mercy has done; and I know they will be constrained to say, 'This is the Lord's doing, and it is marvellous in our eyes!' I could, sir, mention many instances wherein God has been pleased to bless your publications; but, in my present situation, I think it more prudent to be silent, lest I should be thought too bold. I shall, therefore, content myself with saying, that 'the Lord is good and gracious, long-suffering, abundant in goodness and truth; pardoning iniquity, transgression, and sin.' Accompanying these imperfect lines, I forward three pounds nine shillings, which I hope the Religious Tract Society will accept as the returning prodigals' mites; being a weekly subscription of a few poor ignorant convicts, whose hearts flow with gratitude for the kind and comforting assistance they daily derive from your publications."

The grants of tracts were continued from time to time to Leadbetter and his companions on board the "York;" the Committee were encouraged in this by the simple statements sent them in his letters. In one of these he writes:—"Blessed be God! a few poor, despised and neglected convicts, on board the "York," have, I trust, tasted that the Lord is gracious, and are now numbered among those whose sins are washed away by the blood of the ever-blessed Jesus. The same grace that changed the heart of Saul and Manassah, has, I trust, wrought a saving change in the hearts of some of my fellow-sinners. That a great change has taken place in their life and conduct, no one can deny; and for this change we are indebted to the Religious Tract Society; for it is by reading the Society's tracts and valuable books that this ignorant people have been brought to the knowledge of their own sinful state, and been led to fly for refuge to the hope set before them in the gospel. I gave tracts to a poor man, who appeared to be very glad to receive them. I make it a rule to visit each ward on the Lord's day to distribute tracts, and to inquire what benefit

they have derived in the past week from what they have read. Coming to the poor man, to whom I had given the tracts, he, in the most affectionate manner, thanked me for them, and said, 'Oh, that I had known the precious truths contained in these books before! I now find great comfort in reading them; and if you will give me a few to send to my poor children, I shall be happy, and hope that God will bless them to the good of their souls!' I gave him a few, for which he appeared very thankful. He has become a weekly subscriber, and says, by the blessing of God, he will subscribe to the funds of the Society the remainder of his life. It is with great pleasure I inform you, that three pounds will accompany this letter."

The smaller publications, as is almost invariably the case, excited a desire for larger books. This led to an application for a library, forwarded in very proper terms, accompanied by these interesting statements:—"Last week many of the poor men, who are anxiously thirsting for knowledge, came, requesting me to write to the Committee, begging them to send the library for the use of the hundreds of prisoners who are, from time to time, confined on board the hulks in this harbour. My answer was, 'I cannot think of asking the Committee for so many books; consider how kind they have already been.' Tears rolled down their cheeks. The sight would, I am sure, have moved the hardest heart; and, believe me, though I am delighted to see such a thirst for knowledge, at this time the sight was truly distressing, and my feelings were no longer able to resist their entreaties. I then proposed to write, and plead for them, if they would subscribe something which would show the Committee that they were in earnest in seeking for knowledge; and, oh, how was I astonished three days after, when they brought me *three pounds*, towards paying for them! At this, I think the Committee, and every true lover of Jesus, will rejoice, to see poor convicts coming forward with a cheerful spirit, and freely giving their last farthing that they may obtain the knowledge of a crucified Saviour. Yes! this is enough to make the whole world rejoice: and who can doubt that angels in heaven are rejoicing at such a sight!"

After the library reached the convict ship, Leadbetter wrote:—"I am sure the Committee would be delighted to see these people rejoice over so rich a treasure, each anxious to taste of the bread of eternal life, and to drink from those little streams the water that flows from the Fountain of eternal truth. Oh, may

God, of his great mercy, hear my unworthy prayers! May the mind be enlightened by Divine grace, so that all who read may understand! May the Holy Spirit melt the stubborn heart; and may every one who reads the Society's books on board these ships receive the truth as it is in Jesus!"

When Leadbetter had been a prisoner seven years, from the time that his sentence was commuted to fourteen years, the captain and the chaplain of the "York" thought that an application might be made to the Secretary of State for his liberation. Besides the efforts from his native place, Lord Skelmersdale, and a member of the Committee of the Religious Tract Society, united with the officers of the vessel in bringing his case under the consideration of Government. The applications being successful, he obtained his discharge. Before Leadbetter returned to his family, he was anxious to see the Depository of the Religious Tract Society—an institution to which he felt himself under peculiar obligations. The day after he left the "York" he reached London, and in the fullest strains of gratitude offered his thanks to the Committee and officers of the Society.

After Leadbetter obtained his liberty, he first engaged in the sale of the Society's books, as a *colporteur*, and afterwards became an agent of the Liverpool Town Mission. Here he found his favourite tracts great instruments of good. An anecdote may here be given from his journal. After mentioning a Roman Catholic, who had a book which told him (and he believed the falsehood,) that there were six thousand errors in the authorized Protestant English Bible, but who, by Leadbetter's perseverance, was induced to read the tract, entitled 'Search the Scriptures,' he writes:—"This was the instrument which God the Holy Spirit employed to remove the veil of ignorance and prejudice from his mind," so that he resolved to read the word of God, and to judge for himself. In a short time he sent his wife to ask for another tract, and I gave him 'The Good Old Way,' which was the means of further enlightening his mind. After reading this tract the Romanist sent for Leadbetter, who during the visit gave him the tract, 'Christ the only Refuge,' from which he derived much good. "At length," states the journal, "he began to feel the plague of his own heart; his whole delight was in the word of God, which, whenever I call, I find open by his side, as he sits at work. He has lately become a member of a Christian

church, and his wife is anxious for the same privilege. This poor man is now a zealous missionary to his benighted neighbours, going among them with his Bible in his hand, seeking to convince them of the truth, and he has been successful; for there are six persons who have been induced by him regularly to attend my meetings."

Leadbetter's health failed in the midst of active and useful labour. During his illness he was sustained by the blessed promises of the gospel; and on the morning of April 15th, 1841, he breathed his last, without sigh or struggle; thus peacefully closing his chequered life at the age of fifty-four.

#### THE REV. SAMUEL KILPIN.

This zealous minister was an extensive circulator of the Society's publications, and long before he became connected with it as a disinterested conductor of a depository, he sowed "beside all waters" the good seed of the kingdom. He was not satisfied unless he gave away about 10,000 publications a year. In travelling, he often disposed of a hundred every five miles. In this work he was aided by Christian friends, who frequently sent him liberal supplies of tracts. On acknowledging one of these gifts, he wrote:—"Nothing but a sight of your person could equal the joy of your parcel, so welcome, so bountiful. I had viewed my little stock of tracts, and thought of Monday for a good pull, and my mind was made up. But when I saw your parcel, I felt that I was a nabob in wealth, and hung over my riches as a miser over his bags, or a little emperor his kingdom; or, as a profligate determined to spend! I took them into my study, and kneeling down, implored the influence of the Spirit of our God to direct the distribution, that he would influence my hand and touch my mind to direct the little silent preachers. He, my dear sir, is, and must be, the great agent in that business. We have no benevolent wishes equal to His gracious designs."

For many years Mr. Kilpin and his esteemed wife seldom went out with tracts until they had prayed over them. The reason they assigned was, that after prayer they distributed them with confidence; and having first given them to the Lord, they did not like to finish a walk or a journey until the consecrated parcel had been given away.

One fact will illustrate the good results of this plan. Mrs.

Kilpin was returning home from a walk, and on approaching her garden-gate found she had still one tract left. It was addressed, "To an Unfortunate Female." She tarried for some time, but no one passed to whom she felt it right to give it. At last a female of highly-respectable appearance came up, when the tract was presented with a remark, "Perhaps you may meet with a poor female, to whom this may be useful; will you oblige me by presenting it to her?" The lady received the tract reluctantly, and was evidently offended, and thought the stranger intended to admonish her through the tract. Years rolled away after this circumstance took place, when a widow requested an interview with Mrs. Kilpin. She was much affected, and turned out to be the person who received the tract at the garden-gate. The object of the visit was to make the painful, affecting disclosure, that at the time she received the silent monitor she was living in secret sin. It was the means of breaking off a wicked connexion; and when a dishonoured but kind husband could not be wounded by the disclosure, she determined to open her mind to the friend who had unintentionally pointed out the sin and danger of her course. The poor penitent received suitable advice, and was directed to Him who to a similar character once said, "Neither do I condemn thee; go, and sin no more."

In the autumn of 1819, Mr. Kilpin devoted a room, originally intended for a study for his deceased son, as a depository for the sale of the Society's publications. This labour of love he undertook without any remuneration. He collected the Society's subscriptions, and supplied the donors with its works on the terms of its establishment in London. This arrangement was at that time very important, as there was no auxiliary in Exeter.

Mr. Kilpin superintended this work with his accustomed zeal, and continued it till a few months before his death. At one time the sales were considerable, and the labour of Mr. Kilpin was great and sometimes trying. A few instances will be mentioned, with the hope that it may lead the friends of the Society to consider the importance of preventing the unnecessary consumption of a depository's time. Mr. Kilpin thus wrote:—

"Two ladies came to-day; they looked at tracts; selected some—four pages—one of each, rejected others, etc., etc., and so on for a full hour on Saturday morning, and after all the lot came to sixpence! But what think you? One of them produced twelve tracts, to be changed. She



had come fourteen miles. 'O madam,' I exclaimed, 'I would have given them to the wind, and two hundred more with them, in the distance you came!' I prevailed, and she took them back. The thought that her nine-pennyworth might perhaps be the means of converting nine souls, calmed all; and most devoutly do I pray the Lord to bless her, and enlarge her ideas."

At another time, he wrote:—

"I will tell you one *dépôt anecdote* which excels all preceding ones. A lady sent for a copy of the tract 'To the Afflicted,' saying, 'Please to send one, and I will return the money.' She sent twenty-five miles for it, but I was only to send a single tract. It is a penny tract; if approved, she would keep it, and send the money—one penny! She is worth many, many thousands of pounds." He added: "It also needs the patience of Job to serve hawkers, and the eye of a hawk to see that they do not cheat. 'Please, sir, to let me have four-pennyworth of all sorts—now please to give me one in, for I am a poor man, etc.' They come drunk, and plead poverty; of course they have a lecture into the bargain."

But all Mr. Kilpin's tract customers were not of this description; several might be mentioned, who devised liberal things, and who by his efforts, as a tract depositary, were induced to come forward and assist the work of God in various other ways to a considerable extent.

In 1821, Mr. Kilpin brought before the Committee the state of the villages in Devonshire, and the great evils that resulted from profane, popish, and other improper works which were found upon the cottage walls. This appeal was in his usual energetic style, and prevailed with the Committee. About 20,000 broad sheets were placed at Mr. Kilpin's disposal. He had asked for that number, thinking he should obtain about half his request. He was pleasingly surprised at the large amount of good seed placed at his disposal, and immediately proceeded to the work; nor did he cease until the whole grant was appropriated, and reams of trash displaced. Among the latter there were found many hundred copies of a publication falsely called 'Our Saviour's Letter,' on the possession of which many of the ignorant poor placed a superstitious dependence.

One of the agents employed in this work was a poor man, formerly a sailor. A gentleman agreed to allow him seven shillings a week for three weeks, and Mr. Kilpin found a paste-pot and brush. Another agent was a shoemaker, who gave up a portion of one day in each week to the same employment. A friend lent him a pony, that he might expeditiously get

through his work. How many ways the benevolent Christian finds of serving his Redeemer!

Before the humble agents proceeded to their work, a promissory-note was given to the Society's zealous representative: "I hereby faithfully promise to stick up, or see stuck up, 500 Broad Sheet Tracts, and I will use my best endeavours to remove all the old songs, filthy pictures, or any papers that have a seditious tendency. As witness my hand."

Both the sailor and the shoemaker were the means of doing much good, and the Society's reports contain many encouraging facts as the result of their labours.

Mr. Kilpin felt the supreme importance of constantly cultivating the district in which the providence of God placed him. He seemed to realise the counsel of the Christian poet:

"Be useful where thou livest; that they may  
Both want and wish thy pleasing presence still:  
Kindness, good parts, great duties are the way  
To compass this. Find out men's wants and will,  
And meet them there. All worldly joys go less  
To the one of doing kindnesses."—HERBERT.

When the poor and destitute called on Mr. Kilpin for help, he would sometimes astonish them by the inquiry, "Are you willing for me to set you up in business? if so, I will tell you my plan, and if you are an industrious man you will succeed. You shall have a number of tracts, which you can sell for a shilling; bring me the money, and I will double it in tracts; and so you may go forward, taking a little for each day's support, until you will have a capital with which a poor man may become a vender of good books."

The following fact is mentioned by his biographer:

"A man, ragged and dirty, but whose manners indicated something different from his outward appearance, asked for a few tracts. Some were given. He sold them, and brought part of the money to purchase more. This was repeated for several days; Mr. Kilpin then told him that his character certainly was an assumed one; that he had seen better times; that he felt interested for him, and, if he would be frank, he would endeavour to assist him. The poor fellow was taken by surprise, and disclosed his history. Mr. Kilpin then set him up as a travelling tract man. He succeeded so well, that in a few weeks he returned well dressed, with the appearance and manners of a gentleman, so that he was not recognised till he announced himself as the tract traveller. He was the son of a respectable merchant in America, and had been reduced, by his own imprudence, to the miserable plight in which he first appeared.

Mr. Kilpin conversed and prayed with him: both wept. He obtained a passage to America, and returned to his friends, who were ignorant of his former distressing condition."

The numerous instances of usefulness which reached the knowledge of this devoted man greatly cheered his mind, and encouraged his progress; and not until the revelations of the last day will it be known how many were turned unto righteousness through his self-denying labours.

The history of Mr. Kilpin's agency may lead Christian ministers and laymen to inquire, "What can we do for the population of our districts?" Would it be impracticable for such friends to keep, on their own account, a small depository? The sales would return the outlay for stock, and many persons in districts in which no bookseller is to be found might frequently be supplied. This plan was beneficially and largely carried out by the late Rev. William Bolland, the vicar of Swineshead and Frampton, in Lincolnshire. He supplied the Society's publications to the neighbouring clergy and all persons anxious to purchase them, and sometimes his remittances exceeded the sum of 100*l.* a year. One effort frequently led to another. Mr. Bolland thus detailed the agency of a poor hedger and ditcher, who for several years widely scattered tracts:

"A poor but pious man, who for many years earned a scanty maintenance as a labourer in husbandry, having hurt his hand, was incapable of working. This circumstance afforded him an opportunity of attending the meeting of the Boston Tract Society. To the proceedings he listened with the deepest attention, and as the secretary enumerated the different towns in which the society had subscribers, he listened for Holbeach, his place of residence, which was not included in the number. 'What!' said he to himself, 'not one subscriber in the parish of Holbeach, which is nearly equal in size to the whole county of Rutland! I must try what I can do at spring.' He purchased a copy of the 'Boston Gazette,' which contained a report of the speeches at the above meeting; these he read over, on his return home, to some of his pious friends; the accounts they thus heard were to them as 'idle tales'—they had never heard of such things before, and had no knowledge of the existence of such an institution as the Religious Tract Society, nor of the Boston Auxiliary. Having, by these means, succeeded in exciting an interest in the minds of a few individuals, the idea of waiting till spring was abandoned, and he resolved to act in conformity with the advice of the wise man, 'Whatsoever thine hand findeth to do, do it with thy might.' He accordingly walked over to Boston, a distance of eighteen miles, to consult the secretary of the society as to the best mode of proceeding. He was furnished with the necessary instructions, and a parcel of reports, tracts, etc., for distribution:

these he lent and gave away, as circumstances dictated, carefully covering the reports, and writing on the outside, '*Read, and lend to your neighbours.*' He soon engaged several respectable females in the work; these he styled his '*advocates:*' and thus, by the blessing of God upon the exertions of *one poor man*, the Auxiliary Tract Society obtained about ONE HUNDRED SUBSCRIBERS, in less than a year.

"During the winter, when the severe frost prevented his working, he employed himself in '*tracting,*' as he styles his exertions for our Society, and many times visited Boston, and traversed the extensive district which comprehended what he calls his '*Plan,*' travelling many scores of miles to promote the objects of this institution, without fee or reward, other than '*the answer of a good conscience towards God.*'

"On finding, from the Report of the Boston Auxiliary, that some notice was to be taken of his proceedings, he begged that as little might be said of him as possible, consenting to its being published only on the consideration of the possibility of some other labourers being stimulated by his example. But for this circumstance much more might have been said.

"As the necessary attention which the subject of the above narrative was obliged to give to his daily occupations, (the only means by which he could obtain a livelihood,) prevented his paying that attention which he was anxious to devote to the circulation of tracts, a few friends started him as a *hawker*; so that he will in future be an itinerant trader, as well as a *gratuitous* agent of the Boston Society."

These are only a few of the numerous facts, showing the advantages of individual effort in the cause of Christ. What one Christian has done, others may accomplish. Let these simple memorials of active and departed labourers provoke many to love and good works.

## CHAPTER XV.

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### AUXILIARY SOCIETIES.

The importance of auxiliaries to the stability of the parent Institution—Their origin—History of the Darlington Society—Attention directed to the subject by Rev. G. Burder—Responded to by the formation of numerous local societies—Important letter by the Rev. Mr. Williams—Appeals of the Committee to the affiliated branches for pecuniary aid—Sources of increasing income—Establishment of provincial depositories—Personal effort as well as pecuniary support from the friends of auxiliaries.

THE formation of associations in connexion with the parent Society has been one chief means of giving stability to its operations, and of greatly increasing the circulation of its publications. They have been the channels through which the Institution has conveyed the imperishable truths of the gospel to a large portion of our own people. Looking to the efficient aid they have rendered, it becomes a subject of much interest to trace their origin and subsequent progress.

The first record on this subject is found in the Society's minutes of the 3rd of March, 1801, not quite two years after its formation, when a communication was received from the Darlington auxiliary, inclosing the rules and specimens of its tracts. This new effort was thus noticed by the Committee: "A tract society, on a liberal basis, has been formed at Darlington, in the county of Durham, under the auspices of several dignified clergymen in that vicinity, whose tracts are to be, in general, selected from those of the Religious Tract Society in London. A considerable number of tracts has in consequence been supplied; and it is hoped, that as the laudable and benevolent designs of these institutions are the same, they will continue a cordial and zealous co-operation."

This society appears to have been the first affiliated association to the parent Institution. It flourished for a season, and

was the means of scattering many valuable tracts, "which proved useful in awakening persons to a concern for their eternal welfare, who had hitherto been apparently insensible of the value of their immortal souls."\* The society has long since ceased to exist. It was one of those early efforts which inspired hope for a season; but it soon taught the lesson, that mutability is frequently connected with early auspicious labours. Nearly thirty years since the Committee requested a friend to visit the auxiliaries in the northern counties, to endeavour to make them more efficient. He reached Darlington, and with some anxiety inquired into the state of the Society's first association. He was introduced to a venerable and devoted man, who appeared most willing to furnish all the information in his power on the subject. Every answer he gave was accompanied by a most emphatic movement of his artificial leg on the floor of the room. "Who is your Treasurer?" "I am." "Who acts as Secretary?" "I do." "Who form your Committee?" "I am the Committee." "Have you a Depository?" "I am the Depository." And so the deputation discovered that this once flourishing society had so entirely declined, that all of it that remained was centred in one friend, and he has long since finished his earthly course. Within a few years, a new auxiliary has been established, which is in active operation, under the disinterested superintendence of several respected friends.

The next reference to the subject of auxiliaries is in the minutes of the 29th of September, 1801, when a letter was read from the Rev. George Burder, the founder of the Society, recommending the insertion in the 'Evangelical Magazine' of a plan for the formation of local associations for the distribution of tracts. The rules of the Darlington Society were sent to him, and he was requested to prepare the needful plan, and to transmit it to the Committee.

In December, 1801, Mr. Burder's paper was inserted in the 'Evangelical Magazine.' He called special attention to the objects of the Society, and remarked: "We have reason to think that where one benevolent person now employs himself in dispersing tracts, an hundred equally benevolent and active might be engaged in the same good work: that where one tract is now disposed of in this manner, a thousand might be

\* 'Evangelical Magazine,' 1801.

dispersed, if the attention of pious persons were duly excited to this good work. And what method can be devised for this end more likely to prove effective, than the institution of voluntary societies for the express purpose of distributing religious tracts?" He adds: "It is much to the honour of several clergymen, some of the dignified orders, together with other zealous gentlemen in the county of Durham, that they have set before us an admirable example, well worthy of immediate imitation." Mr. Burder then furnished a few simple rules for the regulation of auxiliaries, which have been the basis of other associations. With almost a prophetic spirit, he exclaimed: "Who can tell what extensive advantages may be derived from a general and zealous adoption of this plan? Enough good has been already done, by the blessing of God, to encourage far more diffusive attempts. Christian brethren! the time is short: let us be up and doing, and the Lord be with us. Amen and Amen."

The second auxiliary was reported in August, 1801. Mr. Heron of Manchester was present at the Committee, and stated that a society for the distribution of tracts had been established in that town, of which he was the secretary, and Mr. Spear the treasurer.

From this time societies were formed in various parts of the country. Liverpool followed the example of Manchester, and then active associations were established at Birmingham, Cambridge, Chelsea, Plymouth-dock, Southwark, Cork, the Isle of Man, Leeds, Colchester, Newcastle-on-Tyne, Aberdeen, and Dublin.

At the time Mr. Burder's appeal was exciting much attention, a letter was received, in 1803, from the Rev. Mr. Williams of Birmingham, strongly encouraging the establishment of local societies, to which persons might be permitted to pay for Bibles by instalments of one penny per week, the price being further reduced by the aid of such societies. This suggestion was addressed to the Committee of the Religious Tract Society, who were then anxiously preparing for the formation of the British and Foreign Bible Society. They were so interested in the simple plan, that the Rev. Joseph Hughes was instructed to notice the suggestion in a tract he was preparing, 'On the necessity of a more extensive circulation of the Scriptures.' It is probable that Mr. Williams's letter contained

the first suggestion on a subject which has been connected with the prosperity of the leading religious institutions of the day.

The importance of these associations was increasingly felt by the Committee, but the encouragements they were then able to offer to their auxiliary associates would not now be considered to afford much incitement to zealous effort. In 1807, they reported that it had been their constant and assiduous aim to promote the establishment of religious tract societies in country places. To further this object in a still greater degree, and to encourage institutions of this kind, such societies, *on application to the Committee*, would be presented with the volumes of the Society's tracts, and in all purchases be admitted to the advantages of subscribers. In 1810, the Committee called upon its auxiliaries "to appropriate to the use of the parent Society *the whole*, or a certain portion, of the contributions they collected," adding: "In order to carry this plan into effect, nothing more can in many instances be necessary, than distinctly to represent, that the tracts were sold to the subscribers very considerably below the cost prices, so that the Society was actually a loser by the sale."

This appeal was succeeded by another and a more powerful one, in which the Committee did not complain that their recommendation had been disregarded in the formation of auxiliaries, but that no contributions had been made to the general objects of the Institution. They strongly urged "that auxiliaries should be on a plan, which, while they provided for an extensive local distribution, would leave a surplus of their funds to be annually remitted to the parent Institution."

It is instructive to trace the first sources of pecuniary support to our public institutions from their affiliated branches. From whence did the Religious Tract Society obtain its earliest aid? Let the third report of the London Female Penitentiary, issued in 1810, answer the inquiry:—"The women in the house having had several of the tracts of the Religious Tract Society given to them, and a few of them having been first induced to apply for admission in consequence of having read tracts on religious subjects, between two and three years ago, desired to form among themselves a tract society, which was approved by the Committee. This little society is supported by the money they receive for a sixth part of their earnings, and the money arising from their voluntary deprivation of some articles



allowed them by the rules of the house, in lieu of which they receive the value in money." Such a statement as this is a beautiful commentary on our Lord's remark on a similar character—"She loved much: but to whom little is forgiven, the same loveth little," Luke vii. 47. These penitent inmates of the house of refuge did what they could to show their gratitude for the spiritual benefits they had received.

Next to the humble offerings which have been noticed, the auxiliary at Birmingham was the *first* society which presented its aid. In 1811, it remitted the sum of ten guineas. The next donation was 20*l.* from the auxiliary at Leeds, a society which continues to this day in active operation, and has contributed for many years 100*l.*, and occasionally larger sums, to the gratuitous operations of the Institution. In 1812, the total contributions received from auxiliaries were 70*l.* 10*s.*

In 1813, the Committee called the attention of the auxiliaries to the Society's foreign and gratuitous objects. In their report they remarked, that "it having been found that the auxiliary societies did not in general consider the necessity of contributing to the funds of the parent Institution, which then sustained a considerable loss upon the tracts supplied to them, several meetings were held with the secretaries and members of the committees of the auxiliaries in and near the metropolis, the result of which was a resolution on the part of the committees of the several auxiliary societies, to devote at least one-fourth of their funds, annually, in aid of those of the parent Society, in order to promote its general objects."

Many of the societies have strictly adhered to this rule; but others have expended their funds on local objects: they have availed themselves of all the advantages held out to auxiliaries, but have forgotten the exhortation, "Freely ye have received, freely give." Where societies make no other effort than just to give one-fourth of their subscriptions, their donations have been small: hence in several places, particularly at Leeds, Manchester, and Bath, a much larger proportion of the local funds has been appropriated to the home and foreign objects of the parent Institution. In some places, special subscriptions are given to the parent Society, in addition to local contributions. The rate of subscription for many years was fixed too low; but for some time past a more enlarged benevolence has been displayed, which, it is hoped, will continue to increase

until the Society is able fully to proclaim among all nations the glad tidings of redemption.

From year to year the auxiliaries have increased, and have greatly strengthened the parent Institution. In 1814, the Committee reported "that these associations were zealously diffusing the knowledge of divine truth; that some of them were widely extending their influence and beneficial effects upon society at large, particularly those of Manchester and Leeds." In reference to the society in the latter town, it is remarked, "that having happily united every denomination of Protestants in one bond of brotherly love, it was enabled to prosecute its object with greater efficiency, and to hold forth an example worthy of imitation throughout the British empire." That example is still exhibited; and it is much to be desired that the holy and lovely catholicism of Hey, Clapham, Read, Rawson, and other founders, may ever nobly influence the minds of the liberal supporters of the Institution.

In connexion with many of the auxiliaries, depositories were established for the sale of the Society's publications—a subject to which the Committee called the attention of their friends as early as the year 1804. These depositories have led to an enlarged circulation. A few examples will show their beneficial influence, by bringing the works of the Institution before the people of the locality. In a large town in the north, frequent efforts were vainly made to establish an auxiliary, one of the resident ministers considering such an institution altogether unnecessary, because a poor woman was employed in selling the Society's works, whose sales amounted to nearly forty shillings per annum! At length an efficient society was established, with a well-supplied depository; since which the sales have often amounted to 200*l.* a year; and liberal donations have been transmitted in aid of the foreign objects of the Society. At Bath, prior to the establishment of an auxiliary, the annual sales seldom exceeded 20*l.*, and the donations 10*l.* Since its formation the sales have frequently exceeded 300*l.* in the year, and the donations have averaged 100*l.* At Cheltenham, there was a large circulation of religious publications before the formation of an auxiliary; but since one has been in operation, the issues from the depository have sometimes gone beyond 350*l.* in the year. These facts prove that if large sales are to be effected, books, like all other articles of commerce, must be

brought home to the purchasers. In several places, ministers and other friends have kept depositories in their private houses, which have led to a large issue of books; and even where poor persons have been employed by benevolent friends to sell them, an almost incredible number have been disposed of.

There are now about four hundred auxiliaries in connexion with the parent Institution, without including Loan Tract Associations, and foreign Societies. The Committee have published, for the use of their friends, 'Hints on the Formation and Regulation of Auxiliary Societies;' and also 'On the best Mode of Conducting Loan Tract Societies,' with a classification of tracts, arranged and adapted to that system of doing good. These papers may be obtained gratuitously on application at the Society's Depository.

It may be well, in this place, to direct the attention of Christian labourers to the great importance of a conscientious discharge of the duties devolving upon them. In these days of unprecedented activity, they are solemnly called upon to devote to our religious institutions all the energies they can command for the furtherance of their designs. There must be not only pecuniary support, but personal effort. In this way only will our religious associations be maintained in a flourishing condition. By the regular meetings of Committees, and the punctual collection of subscriptions, the auxiliaries become efficient, both in the local circulation of divine truth, and the extension of the general objects of the Institution.

## CHAPTER XVI.

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### LIBRARIES FOR HOME AND THE COLONIES.

A larger supply of suitable literature created by the spread of education — Itinerating libraries — Appointment of a Circulating Library Sub-committee — Grants of libraries to barracks, emigrant and convict vessels, workhouses, etc. — Coast-guard stations — Exertions of Mrs. Fry — Destitute districts — Union poor-houses — Sunday and Day-schools — Missionary family libraries — Moravian settlements — Grants to clergymen, schoolmasters, city missionaries, etc. — Instances of usefulness.

THE extension of education through Sunday and daily schools, and the general progress of knowledge, have rendered it necessary to issue publications calculated to give a right direction to every inquiring mind. At the beginning of the present century, libraries were formed in connexion with the best-conducted Sunday-schools; but the supply of suitable books was very small.

In the year 1808, the Society called general attention to this important subject, but it does not appear that much interest was excited in the public mind towards this mode of doing good until 1817, when Mr. Samuel Brown, of Haddington, directed his attention to the object, and established what he called "itinerating libraries," which were the means of much good. Dr. Brown, the Secretary of the Scottish Missionary Society, in a memoir which he published, says: "The books are formed into divisions of fifty volumes each. One of these divisions is stationed in a place for two years, and the books are issued to all persons above twelve years of age who will take proper care of them. After that period the library is removed to another town or village, and a new division is sent in its place, which, after other two years, is again exchanged for another. Thus a perpetual succession of new books is introduced into each town and village, and by this means the interest of the readers is very effectually kept up. The issues

of the books of the East Lothian establishment, now amounting to upwards of 2000 volumes, have, so far as reported, been five times for each volume; or 10,000 issues in the whole. If the same number of books had been formed into as many stationary libraries, there is reason to doubt whether the issues, several years after their establishment, would have amounted to 1000 a year."

The information given by Dr. Brown was widely circulated through the Society's reports. For a few years the plan succeeded well, but the death of Mr. Samuel Brown and other circumstances have latterly greatly limited its operations, and it has been found more generally practical to establish local, in preference to itinerating, libraries.

Before the appearance of Dr. Brown's memoir, the Tract Society had endeavoured to meet the demands of mechanics' and other circulating libraries, by arranging its publications in seventy-four volumes, so as to form valuable additions to such libraries. In the address issued, it was remarked: "The books are less liable to loss or damage in this form than if lent out in separate tracts; and one of these little volumes will often be taken up by those who would neglect a single tract. But the chief value of this selection arises from its contents in another point of view. It contains the writings of wise and pious men of various denominations, selected with the great object of the good of souls in view; whether entertaining or instructive, every volume distinctly points out the way of salvation. In this respect it presents a most valuable addition to the libraries already established, as it may safely be stated to contain more valuable reading in a smaller compass than any other selection which has ever yet been made."

In 1832, a Circulating Library Sub-Committee was appointed, whose duty was to raise special funds to furnish libraries to destitute districts, both at home and abroad. The Committee stated the important fact, "that for every hundred guineas subscribed, seventy circulating libraries might be established, each containing upwards of sixty bound volumes, or more than four thousand volumes in the whole, which being exchanged once in the fortnight, would supply profitable reading to one hundred thousand persons in the course of the year."

The Society's appeal did not produce much pecuniary aid. An anonymous donation of 100*l.* having been received for its general objects, it was thought desirable to apply a moiety

thereof to meet the numerous appeals which had reached the Sub-committee.

#### GENERAL OBJECTS.

The Library Sub-committee were appealed to for a variety of interesting objects. They granted libraries to the military for their barracks, to seamen for their vessels, to workhouses for the indigent and infirm, to manufactories for the workpeople, to captains of convict-ships for their expatriated passengers, to emigrants, and numerous other classes. It is pleasing to state that the Government Commissioners for Emigration pay a portion of the expenses of the numerous libraries placed in the vessels appointed to convey our countrymen to their distant homes.

The Society has not only provided instructive works for the emigrant on leaving his native shores, but has followed him to his adopted country, and its operations in the British colonies will show that more than two thousand libraries, some for adults, and others for schools, have been placed in remote districts, where the bible and the library have been the only religious privileges enjoyed by the settlers.

#### COAST-GUARD STATIONS.

Soon after the Society's plans for furnishing libraries were published, an unlooked-for opening presented itself for their extensive bestowment among the men forming the coast-guard of our country. It was ascertained that there were about five hundred stations, divided into twenty-four districts, and comprising upwards of 24,000 persons, including the wives and children of the men. This important work originated with Mrs. Fry. In carrying it out, she met with kind and prompt co-operation on the part of Sir Robert Peel and several other members of his Majesty's government, who granted 500*l.* in aid of the object. Captain Bowles, R.N., at that time comptroller of the coast-guard, gave the project his cordial support. Captain Sir Edward Parry united with Mrs. Fry in the movement, and under such powerful patronage it rapidly advanced.

In June, 1836, Mrs. Fry had the gratification of knowing that her long-cherished object had fully succeeded. A Committee, acting under the sanction of his Majesty's government,

reported that 520 libraries had been established, containing 52,464 volumes, "thereby furnishing a body of deserving and useful men, and their wives and families, with the means of moral and religious instruction, as well as profitable amusement; most of whom, from their situation in life, had not the means of procuring such benefits from their own resources, and who, in many instances, were so far removed from places of public worship and schools as to prevent the possibility of themselves and their families deriving advantage from either."\*

On the application of Mrs. Fry, the Committee cheerfully united in this work of true Christian charity. They furnished publications to the value of 526*l.*, on payment of half the reduced prices.

The biographers of Mrs. Fry have stated that "from the different officers of the coast-guard stations she received letters that gladdened her heart, expressing their cordial approbation of the plan, and the pleasure felt by the men and their families. But something beyond pleasure was desired by her with whom the idea originated,—namely, that advantage and edification should accrue to those who read. The seed she sowed has in truth wonderfully flourished; and now it is that the fruits may be discerned. If those who visit our coasts for pleasure or duty would make their way into the preventive houses, in some apartment, frequently in the room where the arms are kept, they may see three or four shelves against the wall, filled with well-kept but evidently well-read books. Let them enter into a little conversation with the intelligent-looking man, decently dressed, who sits reading after a long watch, and they will find whether or not these books are appreciated; or let them address a few words to the wife, and hear her estimate of their value. Exceptions of course there are, and degrees in the estimate put upon the opportunity of improvement; but the former are few, and the amount of interest and pleasure afforded by the books is far beyond anything that was anticipated even by the most sanguine supporters of the plan." †

Mrs. Fry records in her journal, in March, 1836, when at Hastings: "I had many proofs of the use and value of the libraries sent to the coast-guard, to my comfort and satisfaction, proving it not to have been labour in vain in the Lord. Real

\* 'Life of Mrs. Fry.'

† *Ibid.*, vol. ii., p. 215.

kindness, almost affection, as well as gratitude, was shown to me by several of the men and officers, and their families."\*

In various other ways the Society co-operated with Mrs. Fry in her constant endeavours to do good, and particularly in voting libraries at half-price for the inhabitants of the Channel Islands, and also for the shepherds of Salisbury-plain. When at Falmouth, in 1835, this benevolent lady heard much of the packets continually sailing from that port; she wished to have libraries for them also. In this she was seconded by Captain Clavell, R.N., of the *Astrea* flag-ship, and by many commanders of the packets and their families. The library books were placed on board each packet. The gratitude of the men was great, and the co-operation of the officers hearty."†

#### DESTITUTE DISTRICTS.

There are many places, particularly in Ireland, in which the people are without the means of grace, or in which the truth is not faithfully and fully made known. The friends who have applied to the Society for these districts have frequently furnished the most affecting statements as to the ignorance and depravity of many of the people. Even in these discouraging circumstances, persevering labours have overcome great difficulties. "In some places," wrote a correspondent, "the poor are reading with deep interest many of the works of the Reformers and Puritans, which were beyond their reach until placed in parochial, congregational, or district libraries. Even where there is no decided conversion, it is a pleasure frequently to witness the tearful eye of the poor man when reading with deep interest the works of men who have long since finished their earthly course." The grants to destitute districts have been in number 1951, and causing an expenditure of more than 2500*l*.

#### UNION POOR-HOUSES.

The Society has felt it highly important to supply the union-houses which have been erected under the sanction of the poor-law commissioners with lending libraries, for the benefit of their inmates. To effect this object, the Committee proposed to grant libraries of the value of 10*l*. at half-price. A circular was sent to the chaplain and boards of guardians throughout

\* 'Life of Mrs. Fry,' vol. ii., p. 223.

† *Ibid.*, vol. ii., p. 213.



the country, bringing the subject before them. One hundred and fifty-five libraries have been granted, at an expense of nearly 700*l.* To show the necessity for these works, the chaplain of one of the unions, in applying for a grant, observed: "I find the great deficiency in the union to be, a want of religious books and tracts, to enable me to disseminate the good seed upon the wayside, rocky, thorny-ground hearts of the ignorant peasantry. There are some of the people who feel anxious for religious reading."

Although the guardians of the poor may not have power to expend the public funds in the purchase of these libraries, it is hoped that in most neighbourhoods benevolent persons may be found who will avail themselves of the offer of the Society, and make a present of a library to a union-house, by which means they may convey to many ignorant minds the saving knowledge of the gospel.

#### SUNDAY AND DAY-SCHOOLS.

The Society having ascertained from Parliamentary returns, that out of 55,799 schools only 2464 possessed circulating libraries, they offered one thousand libraries, at half-price, to such national, British, parochial, and other day-schools and all Sunday-schools, as were unable to pay the full amount; the libraries so granted to contain books not exceeding 5*l.* in value, estimated at *reduced* prices. Immediately this proposal was made known, numerous applications were received. In 1837, 423 libraries were voted to different schools. The value of such donations can scarcely be appreciated. "The calm satisfaction which a book affords," remarks Mr. Hall, "is likely to induce a habit of thoughtfulness; and when the poor have once imbibed a habit of thinking, they have become much richer than in the mere possession of hoarded wealth; being put into possession of the principles of all legitimate prosperity."

Still further to advance the Sunday-school cause, by diffusing sound knowledge on the basis of revelation, the Committee selected one hundred volumes from their catalogue specially adapted to interest and benefit the youthful reader. They are uniformly bound and numbered, and are offered to schools on the pre-payment of forty shillings. This new effort has been properly appreciated, and four hundred and sixty-four of these

selections have been granted to schools in different parts of our country.

The total number of school libraries voted has been 3121, the portion of their value paid by the Society being about 6000*l.*

#### MISSIONARY FAMILY LIBRARIES.

In 1835, a plan was carried into effect for the benefit of the families of missionaries labouring in foreign lands, who are frequently deprived of the religious privileges enjoyed in their native country. Impressed with this conviction, the Committee voted ninety-two libraries to stations where two or more brethren were placed. These were sent to the agents of the Church, the London, the Baptist, the General Baptist, and the Moravian Missions, in Polynesia, the Eastern Archipelago, the East Indies, Siberia, South Africa, Madagascar, the West Indies, British Guiana, and the Canadas. In 1836, thirty-five libraries were granted to the Church and Wesleyan Missions in Western Africa, Malta, Syria, Smyrna, Cairo, North-west America, and New South Wales.

Finding that these libraries had been truly acceptable to the missionary friends already noticed, the Committee extended their plan by voting them to stations where there was but one missionary, not wishing to forget the families of solitary labourers who were bearing the heat and burden of the day. In 1837, one hundred and sixty-three libraries were sent to various missionary stations; and since that period many subsequent grants have been made, amounting altogether to 556 selections of these important books. Their great value to missionaries and their families led the Society to extend these grants to catechists and teachers in foreign lands of limited resources, whose time was wholly devoted to religious instruction: such grants not to exceed 5*l.*, to be supplied on the previous payment of a moiety of that sum. Several of these humble labourers have accepted the Society's offer.

The missionaries have furnished many interesting facts in connexion with the special efforts which have been made for their benefit. On the arrival of the books, they have often realized the Scripture truth, that "as cold water to a thirsty soul, so is good news from a far country." They have been much impressed with the sympathy shown to their families by

the Society's grants, and have rejoiced with all its supporters in an effort which has beautifully exhibited its practical catholicity, in bringing within the circle of its benevolent influence the missionary families of all sections of the true church connected with our own and other Protestant countries.

#### MORAVIAN SETTLEMENTS.

The United Brethren have not been overlooked in the bestowment of the Society's libraries, which have been furnished to many of their stations in the East and West Indies, and other countries, and have proved efficient auxiliaries in their missionary work.

In 1837, the general synod of the church applied to the Committee on behalf of one branch of their Unity, called "The Brethren's Houses." These establishments contain upon an average about one hundred individuals, and their chief design is the mutual edification of those connected with them. Among them are many who are considered candidates for future usefulness in the church, and especially in the missionary field. For the benefit of these brethren, the general synod, held at Herrnhutt in 1836, expressed an earnest desire that the English language, which in the present day appears almost as essential to the missionary as the French is to the courtier and the man of the world, should be more generally cultivated in these institutions.

From all the information furnished, the Committee felt it to be of great importance to promote the spiritual improvement of the young men. They accordingly appropriated to the amount of one hundred pounds for the formation of libraries in the Brethren's houses in Germany and other nations, namely, Herrnhutt, in Saxony; Neudietendorf, near Gotha; Neisky, in Prussian Lusatia; Gnadenberg, Gnadenfeld, and Gnadenfrey, in Silesia; Neuwied, on the Rhine near Coblenz; Zeyst, near Utrecht, in Holland; and Christiansfeld, in the Danish province of Sleswick.

These libraries have been found valuable to the persons for whose benefit they were granted. "We hope and believe," writes the Rev. W. Hauser, "that many who are sincerely desirous to live and act as becometh followers of Jesus, will be thankful to profit by the excellent instruction which these publications afford; and that even such as are unable to acquire the English

language will be induced to avail themselves of translations of the more important of these writings, as a means of promoting their own spiritual enjoyment and edification."

#### GRANTS TO MINISTERS AND MISSIONARIES.

A few other channels through which the Society's works have been sent, may be briefly noticed. The Committee, aware that many young men who were entering the Christian ministry had but slender means for procuring the books they needed, felt it important to offer them a good selection from their catalogue at half price. They granted to ministers of the gospel of various sections of the Church, having limited resources, and to missionary brethren on their ordination, books to the value of 13*l.* 6*s.* 8*d.* catalogue prices, on payment of 5*l.* These volumes have often supplied important information and spiritual refreshment to those who are called by the Holy Spirit to preach to others the unsearchable riches of Christ.

#### GRANTS TO SCHOOLMASTERS, ETC.

To national and British schoolmasters, on their first appointment to a school, one hundred and twenty-two grants of books have been made to the value of 2*l.* each, on payment of half.

The London City Mission having determined to supply all the divisions of the metropolitan and city police forces with a library for the use of the men connected with these establishments, the Committee granted in aid of the object 60*l.* in books at half price.

In looking to the numerical results of the library branch of the Society's operations, there is much to justify the efforts which have been made, and to encourage future committees to "abound in this work of the Lord." The following is a statement of total grants:

Grants to the colonies, missionary families, emigrant ships, etc.	3000
For destitute districts in Great Britain and Ireland	1951
For Sunday and Day-schools	2657
To ditto, select library of 100 volumes	464
Union poor-houses	155
National and British schoolmasters	122
Factory libraries	60

making a total issue of eight thousand four hundred and nine

libraries, which have led to the appropriation of about £15,000 of the Society's funds.\*

No adequate record can be made of the results which have followed this important branch of operation. The reports of the Society contain many facts of deep interest. One society remarks: "Such is the increasing desire to read, and the avidity with which the books are sought after, that the present supply in the libraries is quite inadequate to meet the demand, and it is still more pleasing to add, that the books most in request are those of a decidedly religious character." Even in the West Indies, a similar feeling has been excited among the people who are able to read. Mr. Timson observes: "A young female in our church, who is fond of reading, was much interested and benefited by reading 'Boston's Fourfold State;' not a child's book certainly, and yet read by this Ethiopian convert with delight and profit, although one of that despised race, considered by some as hardly human. She took the book out two or three times, and when she returned it finally, I said to her, 'Well, Lucy, you seem to like that book; I hope it has been of service to you.' 'O, sir,' she replied, 'it's worth its weight in gold!'"

A Moravian minister, at Montgomery, in Jamaica, when showing the happy influence of books among the negroes, wrote: "The lending library has been made use of with unabated diligence by the third, fourth, and fifth classes of the adult Sunday-school. From the 16th of July to the 31st of December, no less than 973 volumes were taken out, and in most cases read, by 130 persons, namely, 90 males and 40 females; and these are the people of whom it has been so frequently said and written, 'the negroes have by nature an aversion to reading!'"

From Canada, various cheering facts have been received. "Your library," remarks a missionary, "was an incalculable blessing. At no time since we came here were there so many persons inquiring after books as at the present time. Heretofore the people thought they were obliging the missionary, yea, conferring a favour on him, if they accepted his books; now

\* The catalogue of the Society's publications adapted for circulating libraries has been arranged into distinct classes for Sunday and Day-schools, Union workhouses, destitute districts, and other special objects, the particulars of which may be obtained on application at the depository. Smaller assortments, however, may be selected, according to the means and wishes of the purchaser.

they consider it, as it is indeed, a great favour and blessing to be supplied with such treasures."

The moral and religious benefits which soldiers, sailors, and others, have received through the books they have read, has been noticed by many correspondents. One fact only can be selected. The captain of a man-of-war directed the attention of a Christian minister on board his vessel, to the side of his cabin filled with books, one half for the officers and the other for the men. "Talk of discipline," he said, "those books do more good than all the corporal punishment I can inflict." The captain pointed out a young man, a gunner, whom he had some difficulty in bringing under his rules. The books were not pressed on him, for he declared he would never read them. The captain, however, proceeded firmly and kindly, and the result was highly gratifying. The young man became a diligent reader of the books, from which he had derived much good. He was afterwards one of the best men in the crew, and the most concerned among them to do good to others. The records of the British and Foreign Sailors', and similar institutions, contain many facts which show that the library books, placed on board many vessels, have led the wanderer on the deep to seek for the remission of sin through the merits of the Saviour. One captain wrote: "I am happy to tell you that the books have been read over and over again by my ship's company, and I am satisfied they have been made a blessing to some." Another captain testified: "The books were thankfully received and attentively read by my men, and I trust that the effects have been good. I am happy to say, I have not had a crew for many years which have given me greater satisfaction, or which I have had less trouble with. During a stay of ten weeks in Hobart Town, in the midst of every kind of vice, not a man was an hour from his duty."

In various destitute districts, scenes of much interest have been witnessed. "Could you see," wrote a friend, "the disappointed looks of those members of my library, who find I have nothing new to offer them, and the pleasure and thanks expressed by those who read the books, you would not, I am sure, require any apology for my requesting a fresh supply. The more serious volumes only, which are chiefly read by parents, remain in a readable state; the narratives and others preferred by the children are quite worn out. Not long since, a book called

‘Case’s Mount Pisgah,’ which had been kept more than six months, was returned to me with many fears that I should be offended; but the wife told me that her husband had read every word three times over, and after all he lamented the necessity of parting with the book, which he should never see again. There is a lame man who often walks two miles to change his books, and has read all I have.” Similar statements are contained in other communications.

The school-libraries have conveyed important information to great numbers of our youthful population: some valuable results have been reported, but the seed may long remain in the ground before the full fruits appear. One instance of good only will be mentioned. “A youth who had spent several years in a Sabbath-school, and had been dismissed from thence without having received any saving benefit, was invited to read the books in the library. He did so, and among other books, he had Baxter’s ‘Call to the Unconverted.’ God mercifully awakened him by this means, and he subsequently united himself to the church of Christ.”

The libraries in factories have often been valued by work-people. “It is no uncommon thing,” writes a friend, “that books lent on the Saturday evening will be returned on the following Monday thoroughly read; and, in many instances, men who have been in the habit of spending the principal part of their Sundays in the public-house have returned these books with the promise, that if such reading were still supplied, they would leave off spending that day in drunkenness, and stay at home and read. Many such men have become subscribers to the library that they might have a claim for a constant supply.

In Ireland, also, the libraries have, in some places, secured the attention of the people. A clergyman in the county of Donegal remarks: “The library has been the means of diffusing much religious knowledge, and has led to a more diligent perusal of the word of God. It has much increased the desire for reading books of a religious tendency, and has very remarkably lessened the circulation and perusal of books of a light and profane character throughout the neighbourhood. It has been a great means of inducing the children to attend the schools, much improved their general conduct, and has conveyed religious and wholesome instruction amongst many, where it

was never thought of previously, more especially among Roman Catholics, who show as anxious a desire to avail themselves of the advantages of the library as ever the Protestants do. The parents evince disappointment when the child fails in receiving the loan of a book."

With these, and many other testimonies, which our limits compel us to withhold, in favour of circulating libraries, in addition to those which have already been given,\* it is hoped that greater efforts will be made to spread the knowledge of the truth through this interesting and important medium.

Although the Society has hitherto zealously laboured to supply libraries for the benefit of the working-classes, yet the demand for them is likely to be greatly increased. The public attention has been called to this great subject by a report from a select Parliamentary Committee on Public Libraries. In that important document, the necessity for such libraries is enforced by the growing intelligence of the age, and by a conviction, produced by the evidence given to the Committee, that the future character of our population, "social, moral, and religious, may depend on the extension and due formation of libraries," that "by such means frivolous and unprincipled books may be replaced by sound, healthy, and genuinely English literature; and the people be taught many lessons which concern their material, as well as their moral and religious welfare." In any great national effort for the benefit of the people, it is hoped that care will be taken to exclude all sceptical and immoral works, and that the future supporters of the Society will zealously co-operate in every movement that may be made to provide a moral and religious literature for every class of persons in our country and its extensive colonies.

\* See Chapter XIV.



## CHAPTER XVII.

### BENEFITS OF BOOKS.

Illustrations of the usefulness of certain works—'Wilberforce's Practical Christianity'—  
'Pike's Persuasives'—'Jesus Showing Mercy'—'Life of Newton'—'The Gospel Lever'—  
'Village Sermons'—'Doddridge's Rise and Progress'—'Text Books'—'Anxious Inquirer'  
—'The Young Man from Home.'

THE preceding chapter has shown that the books contained in the libraries have frequently been the means of awakening the minds of the readers to the importance of religion, and a few incidents are interspersed to satisfy the friends of the Society that spiritual benefits have been produced by this branch of its operations. In this chapter a variety of additional facts will be given, exhibiting more clearly and fully that, through the Society's larger publications, many have been led "from darkness to marvellous light."

A scripture reader in Kent paid constant attention to his loan library, and endeavoured to adapt the books he lent to the circumstances and tastes of the people he visited. He has given the following statements:

"I visited a female, whom I found moral and upright, but ignorant of spiritual religion. From repeated visits her mind has been enlightened, she has become a diligent reader of the Scriptures, and, I believe, is now a humble disciple of the Lord Jesus. I consider one of the principal means which God has been pleased to use, in bringing her to the knowledge of the truth, has been the books from the loan library. 'The Journeyings of the Children of Israel' was read through twice by her, and in a way likely to do good—by reading the portions of the word of God referred to, as she proceeded. Flavel's 'Saint Indeed' was also much enjoyed; as she said, 'I have

read that beautiful book twice over, and I do hope I shall become a 'saint indeed.' I wish and pray to be so.' Subsequently she said, 'Venn's 'Mistakes in Religion' is an excellent book: I much liked it, and I do hope I begin to see more clearly how my sins can be forgiven, though I know so little, that I fear I may be deceiving myself.' Another time she said, 'I do feel so thankful for the books. I do not know what I should do without them, they have given me so much light on the Bible.' In a recent visit, she said, 'I have had much comfort in reading the scriptures lately. I seem to see things much clearer than I used to do, and I do hope Christ died for me.' Her husband, also, appears to have derived good from the visits. He now diligently reads the scriptures, appears much to value prayer, and takes every opportunity of attending the house of God.

"In another case, I believe that the books from the loan library have been of especial service. From the woman's own statement, she had become seriously impressed some time previous to my calling, from reading 'The Life of Christ.' In my early visits, she appeared, though in much darkness, to be searching after the truth. The visit of instruction seemed especially seasonable, and the offer of the books was thankfully embraced. Of Thornton 'On Prayer,' she said, 'I feel that book has done me good, it has thrown much light upon my mind, and led me to see how poor, imperfect, and sinful my prayers are.' In subsequent visits, I found her mind more and more enlightened, sin more hateful, and Christ more precious in her sight. The books that were useful to her, besides the one named, were Venn's 'Mistakes in Religion,' Worden's 'Types Unveiled,' Cheever's 'Lectures on the Pilgrim's Progress,' and 'The Life of Owen Stockton.' When she returned the last-named work, she said, 'How differently do I now see things to what I once saw them! Once I liked not religious so well as worldly and entertaining books; but now I want none but those that will teach me more about the Saviour, who, I hope, died for me. I do not know how to be thankful enough,' she continued, 'for the many beautiful books you have lent me; they have much enlightened my mind with regard to the scriptures, and the last you lent me I much enjoyed. He (alluding to Mr. Stockton) found portions of scripture suited to every trial; and it refreshed my soul to

read of what God did for him.' From her own statements, therefore, and from her consistent conduct, I have every reason to hope she has 'passed from death unto life.'"

'WILBERFORCE'S PRACTICAL VIEW OF CHRISTIANITY.'

This valuable work has led many persons to feel the power of vital godliness, and among others the late Rev. Legh Richmond.\* Some years since, 6000 copies of this work were distributed by a member of the parent Committee among the higher and other respectable classes in London, which led to interesting results. A few cases will be mentioned.

A respectable gentleman, residing in one of our squares, was trained up in Socinian principles. He was long confined by serious indisposition, and recovery seemed to be doubtful. During this season of thoughtfulness, he had much anxiety on the subject of religion. He found no comfort, no support in the principles he had long professed. At this peculiarly interesting season, Mr. Wilberforce's book was left at his door by the messenger of the anonymous benefactor. It was conveyed to the invalid, and was read with much interest. It proved to be the means of spiritual illumination to him. He was guided by the Holy Spirit into the truth as it is in Jesus, and saw the glory of the doctrine concerning God manifest in the flesh. He recovered, but not to renew his attendance on an erroneous ministry, or to return to former pursuits; but to listen with delight to evangelical doctrine, and to adorn the gospel of Christ in all things. He became a liberal supporter of the Society.

Another copy of the work was left with a noble lady residing at the western part of London. At the time she received it, a clergyman was spending a short time in her family, whose religious principles were far from being scriptural. "This book," said her ladyship, "is more in your way than mine," and gave it to her ministerial friend. Some years afterwards, the Travelling Secretary of the Society attended a meeting in Lincolnshire, when the rector of a neighbouring parish was present. He related the above fact, and added: "And now if the Society's agent will call on me, I will show him that volume marked in many places where important passages

\* See p. 73.

impressed me, and he may then return to the Committee, and tell them that he has met with another instance showing that their labours have not been in vain in the Lord."

At the Windsor anniversary, in 1842, the Rev. Mr. Shawbridge referred to a third instance of the happy influence arising from the perusal of this work. A copy of it was received by a gentleman residing in one of the western squares. He knew not from whom it came, and rejected the book with great scorn. The blessing which was refused by the parent descended on another member of the family. The work was seriously perused by a beloved daughter, and led to her conversion. Her parents observed the change, and feared her mind was affected by the new notions she had embraced. They removed her to a distant part of the country, hoping that change of scene might bring her back to her former state; but there she found a faithful preacher of righteousness, under whose instructions she grew in grace and in the knowledge of our Lord and Saviour Jesus Christ. This circumstance led to another removal, and again the goodness of God appeared in furnishing the means of instruction to the young Christian. "Now," said the speaker, "she is prevented from hearing the faithful minister, and has no Christian friend to counsel her. It is her privilege, however, to read many of the Society's publications, which she has obtained from a country depository, which have conveyed to her mind the refreshing influences of heavenly truth."

#### ' PERSUASIVES TO EARLY PIETY.'

This book has frequently been the means of imparting to youthful minds the knowledge of Christian truth. One friend has been accustomed to present the work to her young friends, accompanied with a kind instructive note. This note appears to have induced some to give the 'Persuasives' a careful perusal. In the course of twenty years, during which the pious female has adopted the plan, she has reason to hope that nine young persons have been led to the sinner's Friend through this simple agency. The reports of the Society contain many interesting facts which prove the usefulness of this widely-circulated work.

## 'JESUS SHOWING MERCY.'

THE AGED IRISHMAN.

In 1841, a minister of Christ passed through some of the beautiful valleys and crossed the mountains of Ireland, to make known the gospel to the ignorant. He relates the following fact :

“ On one occasion, while preaching, an old man, upwards of eighty years of age, obtained from me ‘Jesus showing Mercy.’ He had come over the hills a distance of two miles, though with great difficulty, to hear me. He received it with an expression that showed he felt his mind wanted a resting-place more substantial than any he had yet found. Though eighty-five years old, he had, for the first time in that long life, listened to the full salvation the cross holds out to the sinner. By his own statement, he had not heard preaching for twenty years, being unable to attend, while the early part of his lifetime had been spent in attendance on an Arian ministry. He was without God, and without hope, and he was going down to the grave. He promised to read the work, and I left him. I had occasion shortly after to be in that neighbourhood, when I called at the house of this aged sinner. I learned he had been ill for some time. He was in bed, and on entering his room, I found one of his grandchildren reading the tract I had given him on the hill, while he seemed to catch the words as they fell from her lips; the awful truths it contained seemed to tell with power on his mind. I felt unwilling to interrupt this little teacher; but being observed, she left the room. One of those wholesome truths it contained caught my ear as I was entering, which I referred to while conversing with him; it was ‘Believe on the Lord Jesus Christ, and thou shalt be saved.’ This I pressed upon him, being desirous of knowing the ground of his hope in the prospect of death. After a short pause, he said, whilst the tears rolled down his cheeks, furrowed by many a year’s toil, ‘O sir, that question makes me tremble. I have been a sinner eighty-five years. I fear there is no mercy for me, for I see nothing but sinful actions through all my life. What shall I do? I am dying, and I am unpardoned. O sir, do you think there is any hope of mercy for such a wretch as me?’ ‘What,’ said I, ‘does the little book say?’ ‘It tells me that God’s Son came to

save the very chief of sinners.' 'If, then, you believe on him, and honour him, as the Lord of all, he has promised, and he will save you.' 'I want to believe all it says, but my heart is so bad, it won't let me.' Here he became much excited, and unable to give expression to the feelings that struggled within, when I said I would, if he would compose himself, pray with him; after which he became more composed, and I prepared to take my departure. On turning to leave him, he held out his hand, and requested me to come and see him before he died. This I did several times, and found his mind gradually opening to the truth, and often has he spoken of the good little book he obtained from the preacher on the hill. He is now gone; but there was hope in his death. The little work he has bequeathed to his son, who says he reads it for his father's sake. He is a careless young man, yet I do trust, through the grace of God, this small and trifling incident may be the means of leading him to consider the error of his ways. Indeed, every time I see him, I like his conversation better. May the Lord the Spirit shed his influences on his heart!"

A Christian friend, in a letter to the Society, wrote as follows:—"Among, I sincerely hope, very many testimonies of the blessings of our gracious and merciful God, through our Lord and Redeemer Jesus Christ, that have attended the sweet labours of love of your truly Christian Society, with the heartfelt gratitude of the writer, may be recorded the fact that, through Providence, a book issuing from the Society (in the possession of a beloved Christian sister), under the title of 'Jesus Showing Mercy,' was the appointed means, through grace, of furthering the glorious and wonderful work of the conversion of a sinner from dead works to serve the living God. It pointed to a Saviour in the hour of extreme despair, ready and willing to save to the uttermost, whose blood cleanseth from all sin, in whose all-sufficient sacrifice the penitent believer has an atonement made for his sins, and forgiveness granted. It was blessed to the soul of the writer of this, who but a year since was wallowing in the mire of sin and uncleanness; who now can go on his way rejoicing, however beset, in the strength of his Redeemer, whose strength is made perfect in our weakness, so that we should never be weary in well-doing, and to do good and communicate forget not. I may fail to express myself

aright; enough for me to testify of the power and infinite mercy of a Saviour God, to whose name be all the praise and glory! who hath done so great things for my soul, to whom so much has been forgiven. Alas! that he should find my love so cold. I am prevented contributing to the funds of this Society at present, though much desiring it; yet I humbly hope this tribute will be gladly received. And I feel joy to think that this fruit of your labours, through the grace of our Lord, will be acknowledged with gratitude and love, by many humble and contrite hearts, who have found like mercy with himself."

‘LIFE OF NEWTON.’

THE FLYING NEWSMAN.

A small library was granted for the use of a school in New Pye-street, Westminster, a district long known for its wretchedness and depravity. The following statement has been made in reference to one individual, whose daily bread had been obtained by circulating through the district low, immoral, and impure works. The Society's correspondent wrote:—"One very prominent case, resulting from the grant you made to the New Pye-street school, about four years ago, I should not perhaps do right to withhold from you. There was a 'flying newsman,' as they call them—that is, a man who cries last dying speeches of criminals—who came to reside in Pye-street, and the city missionary saw him. He was an avowed infidel; but, in consequence of something said, he was induced to attend a service held at the school. After the service, the books in the library were exchanged to the readers, who brought those they had been reading, and one was offered to the 'flying newsman' for perusal; he chose 'The Life of the Reverend John Newton.' It was read with avidity, and brought back by him with the expression, 'I have been wrong, I see I have;' and from that time he became a reader of the Bible, a prayerful man; and the result has been, that for some time past he has been an intelligent and industrious master of a day-school for the poor wretched children before alluded to, and himself a teacher of the faith he once despised, and a pious, humble, and consistent disciple of Christ in his daily walk and conversation."

## 'THE GOSPEL LEVER.'

THE ROMAN CATHOLIC.

The records of the Society contain the following fact, received from the London City Mission :

"The case of a Roman Catholic affords a remarkable and encouraging instance of usefulness, the man being, I believe, not only a convert from popery, but to God. He had long neglected all means of grace, and when urged to come to church, he usually replied, 'I profess no religion at all, but if I go anywhere, it shall be to a Roman Catholic place of worship, as the Catholics alone can show anything in proof of their religion.' He often spoke very violently against religious subjects, but not unfrequently owned to his wife, that he did not really mean or feel as he spoke, but did it out of bravado. Some little time back, he expressed a wish to have books to read from the district library, and those were selected which seemed to be adapted for him; amongst others, 'Nangle's Gospel Lever, applied to the overturning of Romanism,' which he at first refused to read, but afterwards promised to do so if the visitor wished it; and after reading it very attentively, a Sunday or two ago, he said he thought the Protestants might be right after all, and wished his wife to go to the district church in the evening. On her return from thence, he questioned her very closely on the service, and told her, that if the visitor would procure him a prayer-book and hymn-book, he would go himself the following Sunday. The books were furnished, and he kept his promise; when he appears to have been much struck with the sermon on the words, 'The God that answereth by fire, let him be God,' preached by the incumbent. On subsequently visiting him in sickness, he expressed himself to me as much pleased with the sermon he heard, which, he said, had greatly relieved his mind on some points of doctrine of the Romish church, as well as with the books supplied to him from the library, which had tended to open his eyes to the errors of popery, and led him to the study of the Bible, which I found upon his bed, with 'Nangle's Gospel Lever.' It appeared to be his anxious prayer and desire, that the sickness which had now befallen him might be blessed to his conversion. He asked me whether I could furnish him with a book of daily prayers, having been accustomed to use a Roman Catholic one. I gave him the



small collection of prayers published by the Religious Tract Society, for which he was thankful. He says, the tract sent him by the clergyman of the district, entitled, 'The Testimony of History against the Church of Rome,' is quite true; and expresses himself very gratefully for the missionary's visits and kind instructions, as well as anxious for their repetition. On one of my visits, I found him reading the account of Thomas á Becket, in the 'History of England.' His view of his character was just, and such as might be expected from one of so inquiring a mind, and so recently converted from the errors of popery, which became more and more offensive to him. He diligently searched the Bible, and had, invariably, when I called, a question to put, in reference to some point or other which he wanted to be elucidated. Having obtained admission to St. Bartholomew's Hospital, my visits were continued to him, on his removal there, to nearly the hour of his death. His mind appeared calm and happy, in the firm assurance of pardon, and acceptance with God, founded on the alone merits and atonement of his Saviour. His gratitude, both to the visiting society and to the missionary, was very great, and he frequently alluded to the advantage he had derived from the lending library."

'THE VILLAGE SERMONS.'

In the memoirs of the late Dr. Hope, by Dr. T. H. Burder, a pleasing fact is stated, which shows the valuable counsels the pious medical practitioner may give to the afflicted, who are unprepared for an eternal state.

"In aiming to subserve the spiritual as well as temporal interests of our patients, we shall usually retain, if not increase, their confidence and regard. Sometimes, however, it may prove otherwise, especially in reference to the relatives and friends of the sick. This was strikingly evinced in the experience of an aged, an eminent, but now deceased physician, then practising in Westminster, as communicated by him to the writer of this letter. The veteran practitioner was called to the bedside of a young lady, whom he found passing to her long home, yet destitute of hope, unacquainted with the way to Christ, and peace, and heaven, and surrounded by relatives equally ignorant with herself. He placed in the hands of her attentive and (as it afterwards appeared) pious nurse, a volume of the 'Village

Sermons,' requesting that a portion might be occasionally read to the youthful patient. On getting out of his carriage at the next visit, he was met by the mother, and thus abruptly accosted—'I will not trouble you, doctor, to go up stairs,' assigning no motive for so unceremonious a dismissal, except such as might be read in a countenance of high displeasure. My sagacious friend at once penetrated her mind, and retired. After some time had elapsed, the nurse informed him that the young lady lived but a few days after his visit, yet long enough to afford a delightful evidence of having obtained pardon and peace through a crucified Redeemer. The very volume, it appeared, that excluded the physician from the family, was rendered instrumental in introducing the dying patient into spiritual life. And never can I forget the pious elevation and the grateful emphasis with which my venerable friend closed his affecting narrative:—'Cheerfully,' said he, 'would I lose the best family in my professional connexion, if by my feeble instrumentality I could be the means of saving another soul from death.'"

'DODDRIDGE'S RISE AND PROGRESS.'

A striking instance of the value of this book has been related by the Rev. James Hill. He remarks: "I was intimate with the friends of an officer of most licentious character, most depraved in his morals; so much so, that his tent used to be known among his fellow-officers by the name of 'hell.' This man went on in his career of wickedness for some time; but it so happened that he went to visit a brother officer at a distant station. This brother officer was not himself a pious man; but amongst the books lying about in his room, there happened to be 'Doddridge's Rise and Progress of Religion in the Soul.' By some means or other, it secured the attention of this licentious man. He took it up; he read it; read it with great attention; but still would not suffer his brother officer to see what he was doing. The time of his return to his regiment came, and he was so ashamed of letting it be seen that he took an interest in this book, that though he longed to take it with him, and was anxious above all things to possess it, he would not let it be known; but when he packed up his baggage, he packed up this book with it, and returned. He then read the book; read it through; offered up all the prayers that it

contains. He read it a second time; and the result of all was, he sent the book back with a letter to the officer, pressing on him the duty of reading it, and showing by his letter that he himself was converted to God by what he had read. He became a decided champion for the faith. He lived but a few months after that, but died in peace with God, and, I trust, is gone to that world of glory where he will speak of the wonders of the Divine providence, as well as the riches of Divine grace."

#### THE TEXT BOOKS.

The Society has printed several collections of texts, including 'Daily Food for Christians,' 'Daily Manna,' 'Daily Texts,' and others. These have had a large circulation, and have often conveyed the word "fitly spoken" to many readers. The following incident is taken from the 'Life of Mrs. Fry.'

"Mrs. Fry had great faith in the power of the simple word of God. She read it almost always to prisoners, and often with a deeply-affecting manner, especially her favourite portion, the prodigal son, in Luke xv.

"With the same views she published and extensively circulated a book of texts for each day in the year; of the usefulness of which many instances came to light, and others doubtless occurred which will be unknown till the day of judgment. One of her grandsons dropped his text book at the Lynn Mart, which she had given him. He was sorry to have lost his grandmother's present; but not a great while after, a minister was sent for to the wife of a man living on a common at the outskirts of his parish, a notorious character, and his wife no better than himself. The doctor who brought this message described her as most strangely altered, and added, 'You will find the lion become a lamb.' And so it proved; she who had been wild, and rough, and violent in language, lay on a bed of exceeding suffering—humble, patient, and resigned.

"Her child had picked up the book; he whose Spirit inspired the texts it contained, blessed them to her soul. She could hardly describe how, but their effect was evident. Sin had become hateful to her. Blasphemy was no longer heard from her lips. She drew from her pillow 'her precious book,' her 'dear little book,' which had 'taken away the fear of death.' She died soon after, filled with joy and hope in believing. These

detached portions of Scripture had shown her a Saviour all-sufficient to bear her heavy burden of guilt, and had led her, through faith in him, from the gates of hell to the holy joys of the presence of Christ in heaven."

‘THE ANXIOUS INQUIRER.’

This work has had an extraordinary and most useful circulation. About 400,000 copies have left the Society's Depository. It has been translated into seven foreign languages. The facts of its usefulness are very numerous; a few only can be related. The extent of good resulting from this work will never be known in this world.

A barrister in Scotland examined the book, with a desire to reply to its statements. He read; was enlightened, and converted. A clergyman in Berkshire, at a public meeting, gave an interesting account of the entrance of the work into the royal palace, and stated the spiritual good he had personally received from its perusal. At the same meeting Major Armstrong was present, who bore similar testimony to the usefulness of the work. He received it from a friend in India, when his mind became anxious about the way of salvation; and it was made a great blessing to his soul.

THE IRISH FARMER.

At the Society's anniversary in 1847, the Rev. T. Aveling detailed the following fact:

"Thomas Murray was born near Belfast, and wrought as a farm-labourer from his boyhood. At the age of forty-two he came to reside in the cabin where I found him, which he had not left for above a day for forty years. His dwelling was half a mile from any other; and the intercourse which he and the members of his family held with any others was infrequent and short, except at times when mutual aid was given and required in the harvest seasons. His farm consisted of forty Irish acres — 'a power of acres,' he called them; for he regarded himself, and was esteemed so by others, a large landholder, although half was mountain land, and more productive of heather than anything else. Still here he obtained a subsistence for himself and family, until 'auburn locks' gave place to 'reverend gray.' Seventy-five years had passed over him, and left their traces

in many a furrow on his bronze brow; and yet, although so near the close of his career, he was 'without God in the world.' No thoughts of a future eternity appear to have stirred the depths, or even to have ruffled the surface of his mind. He seemed to be 'let alone:' 'but God, who is rich in mercy,' remembered him. At the age of seventy-five, he was laid aside from his accustomed duties by an affliction which confined him to the house; and he who had always led an active life, and to whom the healthful breezes of the mountain were as necessary as food, felt the irksomeness of his detention at home; and having nothing wherewith to while away the tedium of the lagging hours, he became exceedingly irritable and impatient. The tidings of his sickness were communicated to the inmates of the next cabin, in which dwelt a little girl, who was a scholar in the Sunday-school at Strade. For her attention in the class, she had received, as a reward from her minister, one of the publications of the Tract Society. When she heard that old Murray was ill and fretful, because he knew not how to spend his time, she thought that the absence of books might be one cause of the time passing heavily; and under the promptings of a kind and benevolent heart, she resolved to go over to the old man's cabin, and offer the loan of her treasure for him to read. Murray, more with the design of gratifying the child, and glad to have something that might help to relieve the weary days of sickness, accepted her book, and promised to peruse it. He did so. As he read, he became conscious of unusual emotion. It was neither old age nor feebleness from his affliction that made his hand tremble so, as he turned over the pages; neither was it a natural dimness that at times hid the words from him. Tears were welling up from his heart, deep convictions were struggling in his soul; and like Felix, he trembled as he read of righteousness, temperance, and judgment to come. That was a memorable day to him. Mightily did the Spirit of God strive with him; the neglects, the transgressions, of a long life were brought home to his conscience; the terror of the law flashed upon his guilty spirit, and everlasting ruin seemed inevitable. He wept, and read, and prayed; he prayed, and read, and wept again. He regarded his sickness with alarm—it might be unto death, and he felt unprepared: and the prayer of his trembling heart was 'Oh spare me, that I may recover strength before I go hence and be no more.' Eagerly now

did he thirst for instruction, and again and again was the book perused which had at first awakened him. It was intended more for direction than conviction; yet as it had produced the latter, so also did it give the former. Light broke in upon the old man's soul, and a Bible was now prized that had before been disregarded. The child, when she heard that Murray had recovered his health, called for her book. He had learned very highly to value it, and was therefore unwilling to part with it. Misunderstanding his refusal, she repaired with tears in her eyes to her minister, and told him her tale. He, quickly discerning how matters stood, cheered her with the promise of another volume, and immediately repaired to the mountain cabin. It proved as he had anticipated. Thomas Murray had become a new man, and was bending over the pages of the precious volume the child had lent him. Mr. B. took it up; it was 'The Anxious Inquirer' that had found its way into the old man's hand, and its truths had penetrated his heart. From that day he grew in divine knowledge, with a rapidity as delightful and satisfactory as it was surprising. When I saw him, he spoke as one who had caught glimpses of 'the land that is very far off,' and 'of the King in his beauty.' Our intercourse was refreshing to my soul; and I parted from him with a reverence for his piety as well as for his gray hairs.

"A few weeks ago, I received from his pastor the intelligence of his death. His last illness was short, and his departure sudden. The day prior to his death he visited his neighbours, and gave each member of the family a tract, with a suitable admonition. 'He sent for me in the evening,' says Mr. B., 'and in my presence requested his family with his dying words to turn from that refuge of lies, (they were Arians,) and come to the Lord Jesus Christ; and early in the morning he breathed his last. Such was the death of poor old Thomas!' 'At evening time it shall be light.' 'Let me die the death of the righteous, and let my last end be like his.'"

#### THE DUTCH CLERGYMAN.

No scene perhaps was ever witnessed at a public meeting more deeply affecting to those who were present, or more illustrative of the great value of the 'Anxious Inquirer,' than that which the following account describes. At the meeting of the Congregational Union, in May 1847, the Rev. Dr. N. Beets,

of Heemstede, near Haarlaem, a clergyman of the established church of Holland, was introduced to the assembly. "The principal object of Dr. Beets's visit was to gain an opportunity of seeing the Rev. J. A. James, of Birmingham, whose writings he considered of the very highest value; and, having derived from them great religious benefit, he had translated several of them into the Dutch language, and circulated them widely. Dr. Beets addressed Mr. James in a feeling and affectionate manner, assured him of his great respect and love, and gave to him a most gratifying account of the usefulness of his translated works in Holland. In particular, Dr. Beets mentioned having presented copies of 'The Anxious Inquirer' to twelve young students, to all of whom it proved the instrument of conversion, and of whom five or six are now zealous evangelical ministers. Dr. Beets presented to Mr. James two volumes of his writings, translated into Dutch. Mr. James responded, as deep feeling prompted and permitted. All present were strongly moved. At the suggestion of Mr. Binney, Dr. Leifchild, on the call of the chair, offered up prayer and supplication, with thanksgiving for this profitable and encouraging communication. This was indeed a most edifying episode in the proceedings of the assembly."

#### THE WELSH EDITION.

"How happy I am," wrote a Welsh minister, "to be able to tell you of the good effects of the Welsh 'Anxious Inquirer!' Five different individuals have, to my knowledge, been induced, through the reading of it, to offer themselves as church-members, in our Connexion alone. The last one was a very peculiar character in wickedness. A pious innkeeper, a member of our church in Llanberris, Carnarvonshire, lent the book to a very profligate individual. He was described to me as the most hardened, drunken, and swearing character in the neighbourhood. He read it, and was nearly deprived of his senses by the convictions produced. He lost many nights' rest, and was sometimes heard to repeat portions of the book during his sleep. The whole operation has ended in bringing him to himself, like the man possessed of devils in the Gospel, and he now sits at the feet of Christ's disciples, enjoying their company, and listening to their heavenly instructions. May we therefore thank God, and take courage."

## 'THE YOUNG MAN FROM HOME.'

“The son of a retired captain in the navy, finding he had disgraced his family by committing a dishonourable act, was so ashamed to meet them afterwards, that he enlisted in the army. His father, thinking his altered situation might awaken feelings of shame for what he had done, when he thought upon the happy home he had left, resolved for a while not to purchase his discharge. The grandmother of the young man, an aged Christian, was anxious to promote his best interests, and often corresponded with him. She inquired of her bookseller whether he could recommend a suitable work to put into his hands. ‘The Young Man from Home’ was immediately suggested. It was purchased; and upon the wings of prayer to the God of all grace that the prodigal might be reclaimed, it was forwarded: and it pleased Him who hears and answers prayer to grant the desired blessing. On the perusal of the book his mind became impressed, which on being communicated to his grandmother, she waited on her bookseller, stating the good effects which had attended the work she had purchased of him, and asked if he could name one which would be calculated to guide the inquiring mind into the way of peace. ‘The Anxious Inquirer’ was recommended; it was purchased and sent, and, under God, was the means of directing the wanderer to ‘the Lamb of God, who taketh away the sin of the world.’ He has returned to the bosom of his family, and maintains a consistent walk and conversation.”

These facts are but a small selection from the cheering information which is found in every report of the Society. They ought to produce feelings of the liveliest gratitude on the part of all its friends, and enforce on every Christian labourer the precept and the promise, “Let us not be weary in well doing; for in due season we shall reap, if we faint not.”



## CHAPTER XVIII.

### LOAN SYSTEM.

Origin of the Loan System—Mode and time of tract distribution—Adoption of the plan by the Tract Society—Increase of Loan Associations—Reciprocal advantages of tract distribution to the visitor and the visited—Sentiments of Dr. Chalmers on the subject—The moral and spiritual results.

IN many places throughout Great Britain and Ireland, an organized system for the circulation of tracts by loan has long existed. This simple but efficient mode of diffusing religious truth evidently suggested the formation of Christian instruction and district visiting societies, and domestic missions in the cities and towns of our country.

It is desirable to trace the origin of a plan which is now periodically conveying the truths of the gospel into the habitations of thousands of our labouring classes, and which has extended its benefits to several foreign lands.

The loan system appears to have originated at Wem, in the county of Salop, about March, 1818. The following particulars were communicated to the secretaries of the Liverpool Tract Society, on the 16th July, in that year. "The mode of distribution is as follows:—Wem, with its neighbourhood, has been divided into districts, and over each a distributor has been appointed; and these constitute the committee for transacting the affairs of the society. It has been found necessary by experience, in order to make a few tracts go a great way, and for the better regulation and despatch of business, that the districts should be allotted as equally as possible; for instance, suppose a village with its neighbourhood consists of 120 houses, and they are desirous of instituting a tract society, these should be divided into four equal parts or districts; and then twelve different sorts of tracts, thirty of each sort

exchanged from one district to another, will furnish every family with a fresh tract, weekly, for twelve weeks. The whole number of tracts wanted will be 360. This is upon a very small scale; but the proportion will be the same on a larger one.

“The duty of a distributor is to provide *every house* in his own district with a fresh tract every week, or every fortnight, and to collect such subscriptions as occur within his district, and also to endeavour to procure additional ones.

“The time that has been judged most fit for the distribution of tracts has been on the Sabbath morning before public worship, when some part of the family are most likely to begin to read them, instead of laying them by and forgetting them, which might be the case were they delivered out on the week days. On Monday, the old tracts that have been read during the previous week are taken to the depository, when the distributor receives a fresh lot, containing the number of his district, tied up with a label, which are to be given out on the ensuing Sabbath.”

This plan was especially noticed at the anniversary of the Liverpool Tract Society in August, 1818. Dr. Bogue, one of the founders of the parent Society, and the Rev. John Griffin, of Portsea, were present on the occasion. “Its object,” remarks the report, “is to promote, by the most economical plan, the reading of the Society’s tracts; and the principle on which they proceed would, if it could be universally applied, furnish every family in the kingdom with a constant succession of these useful publications, at a comparatively small expense.”

The circulation of the Liverpool report, and the direct correspondence of the friends of the Wem Society, caused the loan plan to be widely known, and in different parts of the country it was tried with success. Among its early promoters were the friends connected with the Wesleyan denomination at Maidstone, who adopted it in December, 1820, about two years after the establishment of the Wem Society. There is a notice of it in the ‘Methodist Magazine’ for May, 1821. It is there stated “that the plan was to *lend* the tracts, which seemed the most likely means of ensuring a reading. The town and vicinity of Maidstone was divided into districts for the purpose of carrying out this new mode of usefulness.” In the ‘Methodist Magazine’ for April, 1822, the editors remark: “We are extremely

happy to find that our preachers are forming themselves more generally and systematically than heretofore into associations, etc. The plan which appears to be the most efficient is, that of dividing a town or neighbourhood into small districts; the distributors go their weekly rounds, and furnish fresh tracts." It is then stated that tracts indiscriminately given away may be productive of the most beneficial results, but tracts *lent* may be expected to produce benefits upon a much more extensive scale. On the plan of lending, these benefits are secured at a comparatively small expense.

About 1821, only three years after Wem presented the loan plan to the Christian public, the example was followed at Sewardstone Mills. A society was formed under the designation of "The Circulating Religious Tract Society," the object of which was to visit all the houses of the poor and others in the neighbourhood for the purpose of supplying them with a loan tract. These labours excited much attention in the district, and, it was hoped, led some to "repentance towards God and faith in our Lord Jesus Christ."

The novel but efficient plan soon secured the attention and hearty co-operation of the Religious Tract Society. In the report for 1823, the Committee directed attention to the subject, and prepared a selection of tracts, which were suitable for the object, with hints to distributors on the best mode of conducting loan tract circulation. The appendix to the report contains a clear view of the admirable working of the plan. In the following year they again pressed this matter on the Society's friends. They remarked: "This is one of the most important means of usefulness in the present day; but it has hitherto been comparatively neglected. Nor is this surprising; the human mind is always more inclined to look forward to great things than to rest contented with a patient perseverance in well-doing, if confined to smaller objects. It is difficult to sit down and attend patiently to the minutiae of a district; but this is a real and most effectual means of doing good. A great moral change cannot be the work of one; many must unite therein; and he who will patiently work at small things, and is contented to wait for the effects which, under the Divine blessing, may be expected gradually to result from his labours, although he casts but a mite into the treasury, yet in reality contributes more than many who bring more splendid offerings."

The appeals of the Society were not in vain: loan associations gradually multiplied, and secured the active co-operation of many devoted friends. From time to time, the annual reports strongly pressed the subject on the public. In the spirited language of a kindred institution, the Committee reminded their friends, "that the gospel was a message which it was the duty of the followers of Christ to carry and deliver to all who had it not; that they were not to wait till their fellow-men, ignorant of the way of salvation, perishing for lack of knowledge, and feeling nothing of the inestimable value of the gospel, should come after it; but that they must carry it and tender it to them, so that if they heard and believed the message, they might be saved."

One of the results of the loan plan has been the kindly influence produced by Christian intercourse with the poor, both on the visitor and the object of his kind solicitude. On this point it has been stated, that "such a system blesses both those who give and those who receive. It is a most suitable, profitable, and interesting employment of leisure, and puts out the ten talents to the best advantage. It is calculated to renew the links of mutual harmony between the rich and the poor; and, in however faint a degree, to revive the image of that heaven-born society in the primitive church for which our Saviour prayed—'that they all may be one.'"<sup>\*</sup>

In keeping with these enlightened sentiments are the eloquent remarks of Dr. Chalmers in a letter to Mrs. Fry. "I have ever held both your experience and that of Mr. Howard to be immensely valuable, as establishing not only a most beautiful, but practically the most important, lesson I know in the management of human nature; and that is, THE CHARM OR POWER OF KINDNESS, EVEN IN THE HEARTS OF THE MOST HARDENED AND WORTHLESS OF MANKIND. Let us carry back this lesson from dungeons to dwelling-places, and try in what higher degree a principle, not extinct in the malefactor's cell, exists, and with what more powerful effect it may be operated upon, throughout the homes and common habitations of the people."

These sentiments have been found strictly correct in the working of the loan system in its various forms. The friends who have been engaged in it have felt "that they have

<sup>\*</sup> Sermon for the District Visiting Society, by the Rev. C. Benson, M.A., Master of the Temple.

sensibly translated themselves into a stricter and kinder relationship with the people of the district; the vicinity they have chosen has been turned into a home walk of many charities; and, recognised as its moral benefactors, their kindness, their judgments, and their Christianity, have been put forth, with a well-earned and well-established influence, in behalf of a grateful population."

The active and persevering prosecution of the loan plan has been attended by many moral and spiritual results, too numerous to be detailed in this chapter. The reports of the Society show that the habitual neglecters of the house of God have been led to value the appointed means of grace; many of the licentious, the intemperate, and the profane have embraced the self-denying religion of the Saviour, and have walked "in newness of life;" the afflicted and the distressed have been assisted in their deepest sorrows; a multitude of untaught and neglected children have been placed under Christian instruction, and the circulation of the Scriptures and religious publications greatly increased: all these happy results have been witnessed in many districts which have been perseveringly cultivated by the pious, prayerful, and self-denying visitor.

## CHAPTER XIX.

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### HAWKERS AND COLPORTEURS.

The employment of hawkers one of the earliest agencies of the Society—Attempts to supersede low and pernicious works—Formation of the “Hawkers’ Tract Distribution Society”—Large appropriations to this object—Striking examples of the efficiency and utility of the scheme—The opposing minister convinced—The aged couple—The village female—The hawker blessed in his labours—The hawker’s surprise—The useful negro hawker—The *colporteur* agency—Its success in America—The urgent importance of adopting it in England and Ireland—Proposal of the Society for its promotion.

THE records of the Society show that very early in its history, zealous efforts were made to reach the lowest classes in our country through the visits of men who were then known as “hawkers.” This plan, though now revived, has been practised in all ages. The writings of Wickliff, Luther, and the Reformers, were extensively circulated through this agency. It has been stated already that Baxter was blessed by the perusal of a book bought from a pedlar at his father’s door. He left his testimony to the efficacy of the plan by saying:—“I had rather be the author of books to be sold from pedlars’ packs in the houses of the poor, than of works to stand in golden libraries.”

In April, 1805, it was considered by the Committee desirable to supersede, if possible, the miserable trash commonly vended to the labouring poor, which could only be effected by publishing a better and a cheaper article than had hitherto possession of the market. The plans of the Society succeeded, and in May, 1808, the Committee were able to state, that besides the indirect interference with the vile publications usually sold, 300,000 copies of the Society’s new series for hawkers had been actually substituted for others of a very objectionable character.

The ability of the hawker to convey the Society’s works

among a portion of our population which no other agency could reach, led the Society's friends greatly to promote this branch of its operations. In 1812, this good work was forwarded by the formation in London of "The Hawkers' Tract Distribution Society," the design of which was to afford a convenient method of at once relieving the poor and diffusing religious instruction, by supplying them with tracts for sale instead of pecuniary abuse. Printed tickets were purchased by the subscribers at 3s. per dozen, which entitled any person upon whom they were bestowed to receive at the Depository twelve tracts, which could be sold for 1s. The result of this plan was, that many persons to whom these tickets were given, voluntarily delivered up the pernicious ballads and other publications which they had been accustomed to vend, and became regular customers for the purchase of moral or religious tracts.

To keep up the spirit of this work among the hawkers, additions of suitable tracts were continually made. The results of this effort appear to have been satisfactory to the Committee, though entailing on the Society a great annual loss. In the report for 1809, it is stated, "that nearly 396,000 of the hawkers' series had been issued during the preceding year, and that a large portion had gone into channels which would otherwise have been supplied with tracts of a very different nature and tendency." In another report it is remarked:—"These tracts have operated, in some degree, as a counteractive to stem the torrent of those bitter and polluting streams of infidelity, impiety, and incitement to insubordination, which have of late prevailed in the metropolis and other parts of the kingdom."

These efforts through hawkers are noticed in many of the Society's reports, and a variety of interesting particulars given, showing the results of such operations. The loss, however, to the Society on this branch of its proceedings was so great, that up to 1830 about 4600*l.* had been devoted to the object out of the Society's general funds. After that period, the improvements that took place in the arrangements of the Society, enabled the Committee to secure the actual cost of the issue. The circulation continued on a large scale, so that in 1839 it was stated in one of the Society's periodicals,\* that the total number issued had not been less than from twenty-five to

\* *Christian Spectator*, July, 1839.

thirty million copies. These tracts led to the sale of larger publications, and many of the hawkers became travelling book-sellers. Their agency has sometimes been of great value in thinly-peopled districts and hamlets, where books can only be sold by those who go from door to door.

Some of the interesting facts connected with the Society's operations not only show that a large number of religious publications have been sold through the humble agency of hawkers, but that, in many cases, religious benefits have followed, both to the agent and the persons who have received from him the works issued by the Society.

In Shropshire, a devoted clergyman employed an active, pious, and persevering man, and fitted up for him a small box of the publications of the Religious Tract Society, with a few bibles and other books. He obtained for him a hawker's license, and, thus prepared, the agent traversed all the small towns and villages within a circle of twenty miles from the clergyman's residence. At first the sales were small; but he went forward until he created a demand for religious works to a large extent. The clergyman kept the account of sales, ordered the publications, and marked the price of each book on the inner side of the cover. Such was the success of the hawker's labours, that within three years from the commencement of the plan, the clergyman actually received from this man about 1300*l.*, the produce of sales! How large a portion of religious truth was diffused among the scattered population thus visited! The hawker not only obtained from the sales a fair livelihood, but had the satisfaction of scattering heavenly truth in places where the people were living in great darkness.

Another fact has been mentioned from Dorsetshire. A poor but pious woman was, by many changing events, brought into very low circumstances. She was recommended to sell some of the neatly-bound publications of the Religious Tract Society. Two friends, who knew and respected her, lent her the needful means to purchase the works for ready money; and when it was known that her sales realized a profit to her, and were indeed almost her only means of support, many friends sent to her for the Society's books.

This good woman, as she made her sales, purchased new stock, and was the means of distributing many valuable books in places which no other agency would have reached. In little



more than two years, in addition to many other works, she sold 136 'Bogatzky's Golden Treasury,' 360 'Persuasives to Early Piety,' 600 'Daily Food for Christians,' 200 'Doddridge's Rise and Progress of Religion,' 460 'Cottage Hymns,' etc. The following is an extract of a letter received from this worthy Christian woman :

"I am thankful to hear that 'Allcine's Heaven Opened,' of which I have sold many copies, has been made useful to more than one who has been walking in darkness; this was glad tidings to me, and I doubt not but you will likewise be glad to hear it. When you sent me, by a mistake, three dozen copies of that book, instead of three, I trembled, not knowing what I could do with them: but the Lord has inclined the hearts of several to have them; and I really believe much good has been derived by many. Since my first order, I have had three dozen more of the same book, and am now in want of a further supply. One man, in the village of M——, said to the minister, 'We never listened to such reading before, as we have heard on reading in that book: I really believe, from what I have seen of it, it is calculated to warm our cold affections, (I mean when applied by the influence of the Holy Spirit,) which too often get chilled by cleaving too much to this clay-cold earth.' "

A gentleman in Essex employed an agent of a peculiarly interesting character—a poor Christian, frequently confined to the bed of affliction. He wrote as follows:

"On fixing my abode in the country, I was, for some time, anxiously looking out for a *suitable* person to recommend the Society's cheap periodicals, when a 'desire to do something for her dear Lord'—as she expressed herself—induced an afflicted elderly woman to solicit from me a few books for sale to her neighbours, to supersede the injurious trash which alone could be procured in the village. This was the first step in my little plan; and when I proposed to supply her with a small stock, for which she was to pay me as she could, and of partaking of so large a profit as the Society's rules admit, the poor old woman was quite delighted—not at the personal gain, but at the opportunity she would have of gratuitously supplying those with a good book who were not in a situation to pay for it; and I have reason to think that many are thus partakers of her liberality. She has been much afflicted for years, and is

occasionally, for many successive days, confined to her bed; but even there her little trade is carried on, and many visitors are exhorted to buy for their spiritual health, whose inquiries for her bodily health led them to her dwelling; thus some, even in the higher stations of life, have their attention called to books, which, but for her affliction, they might never have seen. When sufficiently strong she carries a few books under her shawl, and her artless, persuasive manner often overcomes some who purchase, without any previous relish for those blessed truths, what may be made serviceable to them or to others. It is exceedingly cheering to my own mind to see how much good seed is thus scattered abroad by such a weak instrument. My plan is very simple—it requires, on my part, only a small advance of money, and the devotion of a little time to arrange the books and mark their sale prices, on their arrival from London.”

Perhaps the most interesting character is still to be noticed:—“A few years ago, a poor destitute woman called on a minister, who then resided in the county of Kent. She was distressed, completely illiterate, and deeply needed the assistance of the benevolent. It was, however, exceedingly difficult to find out a way by which she might be relieved; but, at length, it occurred to a female friend, that poor old Sally might be employed in selling the publications of the Tract Society among the visitors at Ramsgate. A few were accordingly purchased, and a neat little basket provided. Another difficulty however arose, for poor old Sally was unable to read, and therefore she could not tell the titles, or the prices of the little publications. But the kind lady, who was deeply interested for the poor woman, arranged them in the basket according to their prices, and Sally soon discharged her new duties with considerable facility. In the course of a short time she was able to recommend suitable works to her kind customers. At the close of the first day, old Sally’s sales had realized a profit of more than two shillings. On subsequent occasions even larger profits were obtained, so that during the first summer they were sufficient to provide a comfortable maintenance for the approaching winter; and it was pleasing to see with what joy she brought all her receipts to the lady who had kindly started her in business, in order that her debts might be paid, and fresh supplies of books obtained.

“A variety of pleasing and encouraging incidents also transpired, which cheered Sally in scattering abroad these various religious publications. On one occasion, as she observed a lady on the sands in a bad state of health, and suffering much depression on that account, she asked, ‘Will you please to buy a little book, ma’am?’ ‘No,’ was the reply, ‘you have nothing that will suit me.’ ‘Oh yes!’ rejoined Sally, ‘there be books to suit all people;’ and she earnestly recommended a little work, entitled ‘Milk and Honey,’ by the late Ralph Venning. The lady purchased this book, and found in it ‘a word in season.’ She became a kind patron of the poor woman, and contributed towards providing her with many little comforts. On another occasion, Sally went up to an interesting female, who was evidently in much distress, and inquired if she would become a purchaser of a small book? ‘No, good woman, you have nothing that will do for me.’ ‘Oh, yes, I have!’ Again and again old Sally was repulsed, but she persevered: she spoke kindly to the lady, who at length said, ‘What have you that will suit me?’ ‘Oh, here’s a beautiful book! ‘Jesus Showing Mercy.’’ The title touched the feelings of the person addressed, and she became the purchaser of it. But who was this sufferer? The daughter of one who knew not the Saviour, and who persecuted his child on account of her attachment to evangelical truth. In this trial, the little book was a source of much comfort. Her mind became truly enlightened, and she was brought to rest in Christ as the only foundation of her hope. She has since united with the people of God, and is walking happily in his holy ways.

“Poor old Sally, however, sometimes met with customers of another order. Some young men who visited Ramsgate for a season, ‘were lovers of pleasure more than lovers of God.’ They would frequently smile at her occupation, and endeavour to wound her mind by ridicule. She, however, was firm against all such opposition, and had a reply at all times. ‘Have you any good song books?’ inquired one of these youths. ‘Oh yes!’ she replied; ‘beautiful song books indeed,’ and presented ‘The Psalmist,’ and the ‘Gems of Sacred Poetry.’ The book was purchased, being admired for its neat exterior. Shortly after the youth returned, and said, ‘I say, you’ve sold me a methodist book, and not a song book!’ ‘A *methody* book, sir, oh! that be a great mistake; it be a song-book, for

it is full of the blessed songs of Zion.' The kind manner of the old woman, and the prompt replies to all the remarks which were made, interested the purchaser, and he gladly retained the little volume.

"In this way old Sally scattered the seed of the kingdom, and never forgot to plead with God for a blessing. By great perseverance she was enabled to read, and much enjoyed the contents of the books she sold to others. Lately old Sally visited London, and was kindly entertained by the minister who first met her in Kent. He inquired what sights she wished to see in town. 'Sights, sir! oh! I only want to see your chapel and the place where they make all the good books that I do sell!' These simple desires were soon gratified: she went to Paternoster-row: all she saw astonished her. 'What a number of books!' 'And now,' she said, 'I want to see all the gentlemen that wrote these books!' Ah, that was impossible! but she was introduced to one of the officers of the Society, and, after some conversation, the poor woman found that he came from her native village in Gloucestershire. 'What! be you the son of Mr. —? why I knew you when you were a little boy; and now tell me who wrote my favourite book, 'Jesus Showing Mercy?'' 'The Rev. J. H. Cox, who preaches in the village we both came from.' This news melted and cheered poor old Sally, who, having seen her minister's chapel, and the Tract Depository in Paternoster-row, returned to her home, determined to resume, with greater zeal, her work of promoting the sale of the books she so much valued."

In these statements, extensive efforts and spiritual fruits are combined; but there are other facts of individual good which tend to magnify the grace of God for the happy results which have followed the hawkers' labours. A few will be given.

#### THE OPPOSING MINISTER CONVINCED.

The Rev. Legh Richmond, in the report for the year 1816, narrated a peculiarly interesting fact in connexion with the labours of a poor hawker. A clergyman of rank and influence was so strongly prejudiced against the introduction of the Society's tracts among his neighbours, that he resolved to do all that lay in his power to impede their circulation: he propagated the most injurious reports relative to their tendency; but the publications were condemned and opposed before he

had actually perused a single copy of any one of them. Irritated by the extent to which he found that these intrusive little books were sold and otherwise distributed, and not unfrequently alarmed by the rap at his own door, announcing some poor tract-seller's arrival, he determined to write and disperse a *tract* against *the tracts*, in order to discourage, and, if possible, annihilate their progress among the poor around him. With this object in view, he bought and borrowed as many of the Society's tracts as he could procure. But amidst the severity of man, behold the goodness of God! He read and examined these objects of his enmity, till "the eye was not satisfied with seeing." It was not long before a revolution took place in his judgment and affections; more particularly through the attentive perusal of No. 45, 'The Warning Voice;' No. 118, 'The Dairyman's Daughter;' and No. 119, 'The Negro Servant;' his heart was awakened, his conscience convinced, and his whole soul humbled in the dust. The pen that had been lifted up as a signal of war, dropped from his hand, but was soon resumed as an instrument of peace. He used it in a letter of thanks to the author of one of the tracts (the Rev. Legh Richmond), blessing God for the happy change that had been thus wrought. Ever since, the poor tract-seller's visits have been welcomed to his parish and to his house.

#### THE AGED COUPLE AND THE HAWKERS' TRACTS.

"I visited an old couple," wrote a friend in Cornwall, "both upwards of eighty—the woman eighty-two; like many, they were moral, but yet careless of their souls' safety. They had, twenty-five or thirty years ago, been in the habit of purchasing the Society's tracts of hawkers. They had by this means collected enough for two volumes, in which form I saw them; they called them pretty reading, and often enjoyed them together as such. They had not, however, bought any since the tract distributors began to go round. It pleased God to lay the woman down in sickness, and she read again No. 148, 'Hopes for Eternity,' and, all at once, when she came to page 8, 'Believe in the Lord Jesus,' etc., she said, 'A light flashed across my mind, and, for the first time, I saw my sins; but Jesus soon appeared, and all was joy. I think nothing of my afflictions now; I want none but Jesus, and desire all to

love him; he is all and in all to me:' and so she went on. When I left her, she was crying, 'Blessed be Jesus! none but Christ!' Seeing her faith and joy, her old husband is now, for the first time, convinced of sin, and that, too, by a tract that had lain nearly thirty years as good as useless."

#### THE VILLAGE FEMALE.

A female residing in a village near Stroudwater had been contented for a long time with the mere externals of religion, and thought that an occasional visit to a place of worship was all she needed. At length, finding herself mistaken, and feeling all the burden of sin, she was reduced almost to a state of despair, until a poor hawker came to her door with a bundle of tracts, accompanying the sale of his books with a word or two to her troubled spirit. She looked over his bundle to see if there were to be found the record of as great a sinner as herself. She found one; it was the 'Narrative of a wretched Woman,' who died in a state of awful impenitence. She read it carefully, and found there was hope even for her. She was therein informed, that the blood of Christ cleanseth from all sin. "Oh," said she, "that I could find such a sentence in the Bible!" Ignorant of that Divine record, she searched it, but in vain: it still, however, remained upon her mind; it still continued the object of her inquiry. Wandering like a discontented spirit from one place of worship to another, she at length reached Gloucester, when, to her great surprise, and no less to her satisfaction, the preacher selected a text, which referred to the truth for which she had been seeking, and she received joy and peace. The introduction of the tracts into her house, and the circumstances connected with it, led also to the conversion of her daughter, who is now employed, as an act of duty and of gratitude, in distributing religious tracts from house to house in her own village.

#### THE HAWKER BLESSED IN HIS LABOURS.

An old vendor of tracts, when visiting a depository at Stroud, related the following fact:—"As I passed through a village in Yorkshire, I asked a poor woman to buy a religious tract. She refused. I turned round and threw one in at the door, and the wind carried it under the table. The man of the house came home, saw it, took it up, and read the title, 'The Wonderful

Advantages of Drukenness;’ he left his dinner, and put it in his pocket. After he got to his work, he read it. In the evening his companions missed him at the ale-house; and when they saw him, they enquired where he was on the preceding evening. He said he had been reading a religious tract. On giving this account of himself, they all laughed, and said he was going to turn Methodist. His neighbours said, ‘John P. was sober last night,’ which quite surprised them, as this seldom occurred. But from this time he kept from the public-house, and began to pay his debts. His wife told all who inquired about him, that the cause of this great change was reading a religious tract, entitled, ‘The Wonderful Advantages of Drukenness,’ which a poor man had thrown in at their door. After being away two years, I returned to that neighbourhood again. I stopped at a public-house, about two miles distant from the village before named, and offered my tracts for sale. One of the persons in the room, with a dreadful oath, said, I was one of those Methodists that had made their companion mad. The woman of the house said, ‘Do you call him mad? then I wish you were like him,—then you would pay the five pounds you owe me; for he has paid me every farthing he owed me, and all in less than two years.’ On entering a house, about a mile farther, I was informed that the tract I had thrown, two years before, into a poor man’s house, had made him another man. At length I arrived at the village. A woman looked very hard at me, and said, ‘Are you not the man who sold me some tracts about two years ago?’ I said I was. Then she said, ‘I have eighteen pence, which a friend left for you, and now you must go with me to the house where you threw the tract in, which the wind carried under the table, and I am quite sure the woman will not tell you to go to hell now.’ As soon as I entered, the woman informed her I was the old man she so much wished to see. She cried out, ‘What! that dear man who threw in the tract?’ and, running, she took hold of my hand, and said, ‘I humbly beg your pardon for what I said; I was in a passion, and very vile and wicked.’ She bade me sit down to dinner, and said her husband would be there in a few minutes. As soon as he came in, she told him who I was. He took me very kindly by the hand, and said, ‘Blessed was that hour when you threw the tract into my house, and thrice blessed is that God who directed you to one so wicked. I

was then poor and wretched; spent most of my time in the ale-house; but now, thank God, I have a house of my own, and it is my greatest delight to come home after the labours of the day, and talk of the goodness of that God which directed me to the reading of the tract, ‘The Wonderful Advantages of Drunkenness.’”

#### THE HAWKER’S SURPRISE.

The ‘Friendly Visitor’ of 1841 contained the following interesting statement:—“A well-disposed man, who was a licensed hawker, used often to ask for tracts, either to sell or give; observing, ‘I go to many lone houses, where few call for the purpose of saying or reading a word for God; and I often see sick people, or children going to school, who might like one.’ This practice of distribution he continued for some years.

“One evening, when asking for a fresh supply, he said, to use his own words, ‘I never was so put to it in my life as yesterday. I went to a lone cottage far from a village, and offering my goods, saw, on a bed in the house, a young woman lie, looking very, very ill. In a few moments she remembered me, and said, ‘O Ben, is it you? Oh! come here to me—I am dying—yes, Ben, dying, in joyful hope of eternal joy, and you brought me into the way of salvation.’ ‘I?’ ‘Yes—look here.’ She then drew from under her pillow a well-worn tract, ‘Sixteen Short Sermons.’ ‘This has been my guide, my help. Blessed Saviour!’ and she kissed the torn leaves, and then took my hand, and said, ‘You live where you hear these sort of sermons every Sunday; tell me more of this way—I die happy, because Christ died for me.’ ‘Well,’ said the man, ‘if ever I felt myself wicked, I did then. I had carried to her more than I had ever felt myself. She kept saying, as I stood dumb by her bed, and the tears flowing’ (of which he wiped away many as he spoke) ‘Do, teach me—Christ is the way to glory. I am happy. Dear, dear little book. Now, Ben, you must kneel down and pray with me.’ ‘I pray with you! not I; I never prayed with any one out loud in my life;’ but she fairly would not let me go. Trembling and ashamed, I knelt down and uttered some words, as I could. She wept, and I too—she for joy, she said, ‘to have seen the man once more who had brought the news of salvation to her door;’ and I, because I was so ashamed. We shook hands, and parted, never



to meet again here, for she is just skin and bone, in a decline, and her breath so bad. It was about two years since she had been from service, met me, and got the tract from me. She said often, 'I did not know I was a sinner, and wanted no Saviour till I got this blessed book.' "

#### THE USEFUL NEGRO HAWKER.

A poor negro who had been led to feel the value of true religion, occupied himself in the sale of tracts. A striking instance of usefulness occurred while this humble labourer was thus employed. At one time he and his wife were in the North of England, and were selling their tracts in a village, when they were cautioned against going to a particular house, as the gentleman always had dogs stationed at each of the doors, to keep off intruders. The man, not being deterred by the caution, resolved to make the attempt; the gentleman was at home, and opening the window, asked what he wanted, and was told he had some books to sell. "What kind of books are they?" was then enquired. "They are religious books," replied the poor black. — "Oh! then," rejoined he, "you and your religion may go to hell." The man retired, and went, with his wife, to rest themselves under a tree by the road-side, where they began to read some of their books. They had not sat long before the gentleman above-mentioned joined them, and asked what they were reading; and, after some conversation, he desired the hawker to sell him some tracts, and return to his house, and have some refreshment. The poor black declined this; but told the gentleman, he would supply him with a few tracts, and, if his life was spared, he would call upon him in two or three weeks' time. This proposal was agreed to, and at the expiration of the time the poor man went again towards the house. His wife remained at a little distance, while he went forward; and the first thing that attracted his notice was, that the dogs were no longer at the door, and the servant who opened it said, in a kind tone, "Walk in, poor man." The mistress came into the kitchen, and expressed much pleasure at seeing him, telling him the tracts he had lent Mr. — had been the means of effecting a great change in him, for he was not like the same man he was before. The gentleman was called down stairs, and as soon as he saw who it was, he burst into tears, and taking the poor man by the hand, thanked him

again and again for the tracts, because, by the blessing of God, they had been productive of much good to him. The woman was called in, and, with her husband, partook of some refreshment, after which Mr. — took him up into his room, and kept him for about two hours, conversing upon religious subjects.

These statements show what has been accomplished by the quiet labours of indigent persons, whose principal motive has been, their own support by the profits secured on the sale of tracts. In some few cases, these humble itinerants have been under religious influence; and then they have rejoiced that, in their attempts to obtain the bread that perisheth, they have directed others to “the bread of life.”

There is another class of agents somewhat similar to the hawkers, but differing from them in one important point. The *colporteur* is here referred to. His great design is the spiritual good of the families he visits, and his sales are subsidiary to this object. He does not trade altogether for profit. A portion of his weekly income is often met by the benevolent contributions of Christian people. The Society is anxious that this agency should be greatly multiplied. It has been tried with considerable success in Devonshire, Gloucestershire, and Norfolk, but beyond these counties little has been attempted.

The *colporteur* has been found an efficient means for good in France and America. In the latter country the beneficial results of the agency have been so successful, that a condensed view of it will here be given.

Colportage in America originated in compassion for the destitute multitude of settlers scattered upon the boundless prairies and wilds, and in the valleys of the more remote States, where they were seldom reached by the ordinary agencies of Christianity.

In the first year of the American Society's operations, ending April, 1842, the number of *colporteurs* and volume agents was but eleven, and the total receipts of the Society were 91,155 dollars. In 1843, twenty-three *colporteurs* were employed; and in 1844, seventy-six. In 1845, the number increased to 143; the families visited amounted to 153,000; the volumes circulated to 375,000, of which 47,000 were distributed gratuitously; and the receipts advanced to 152,376 dollars. The results of 1846 were on a somewhat enlarged scale. In 1847, the number of *colporteurs* was 267; 215,653 families were visited, and more

than 515,000 volumes circulated, including 57,000 books given to destitute families. In the year ending April, 1848, there were 397 *colporteurs*; more than 254,000 families were visited; 693,300 volumes sold; more than 81,000 books distributed gratuitously; and the receipts amounted to 237,296 dollars.

In reviewing these labours, the report of the American Tract Society remarks:—"The aggregate of these first seven years' labours of colportage, scattered over all the states and territories, furnishes the amplest evidence of the efficiency of the system, and is an earnest, we trust, of other years of more extended and useful toils. Not far from *nine hundred thousand families*, embracing perhaps 4,500,000 souls, or about one-fourth part of our entire population, have been visited at their firesides by the *colporteurs* of the Society, who have conversed on personal religion with a large majority of them. During the same period, nearly *two and a half millions of books* have been placed in the hands of the people; more than 300,000 of which have been distributed gratuitously, mostly in families previously destitute of religious reading.

"The system begun with special reference to native destitutions, was soon seen to have equal, if not greater, fitness for the rapidly-increasing classes of immigrants, and it was extended successively to our German, Irish, French, Welsh, and Norwegian population. Intended for nominal Protestants, Providence early led to its introduction among nominal and real Papists, and has clearly indicated, by the blessing so richly bestowed, that it is to become one of the mightiest agencies for the conversion of the adherents of Rome. Projected with reference to families at their homes, it has come to meet a long-felt want, as a means of supplying the thoroughfares with attractive, healthful reading, in place of the poisonous trash hitherto urged on the attention of the traveller; and during the past year, tens of thousands of publications have entered this channel of circulation. So far has the public taste been changed, that numbers of hawkers and pedlars come daily to the Tract House for supplies, while the traffic in fictitious and demoralising publications is on the wane."

These facts and statistics ought to have a practical influence on all the followers of the Saviour. What has been done in America may be done in Great Britain and Ireland. This agency requires to be nurtured by our churches, and by liberal

Christians. Such friends should seek out suitable agents. Drones will not do. Intelligent laymen are wanted, pious and zealous, though poor. They will preach through the press. They will circulate works which will point many to the Redeemer, as "the way, the truth, and the life."

In some parts of England, benevolent individuals have employed poor men of piety, and have sent them forth; but they have soon grown weary of the work. They met with difficulties, and retired from their labours. Our churches cannot be destitute of holy, persevering, self-denying men in humble life, who would be willing to engage in this enterprise. In France and America such men are found in great numbers, and God has greatly blessed their toilsome labours.

In pressing the important agency of colportage on the minds of Christians, the Committee would submit to them the solemn inquiry of the American Tract Society: "Were a colony containing millions of souls found in the most distant part of the globe without divine truth, how promptly would the churches send among them the preacher and the *colporteur*, laden with the precious practical writings of the holiest authors, nor cease their labour, cost what it might, till every family should hear or read in their own tongue the wonderful works of God. But is this obligation or encouragement less, when these millions are our fellow-countrymen, and accessible to our efforts with far less expenditure of money and life?" The report adds: "Where is the sincerity of the sacrifice we make for other lands, while blind to the danger and destitution of our own? If he that provideth not for his own kindred, in temporal things, is 'worse than an infidel,' how is he better who leaves millions of his own countrymen to famish for 'the bread of life' on which he feasts?"

The anxiety of the Religious Tract Society to encourage the plan recommended in this chapter, has led its Committee to grant to friends books to the value of 13*l.* 6*s.* 8*d.*, catalogue prices, on payment of 5*l.* This grant enables such friends to meet the expense of the hawker's licence, which amounts to 4*l.*, and is payable yearly, in the month of August. The Society is prepared to multiply such grants, whenever suitable agents can be found, and the needful superintendence of their proceedings secured.

## CHAPTER XX.

### HOME.—GRATUITOUS OPERATIONS.

Gratuitous circulation not the exclusive object of the Society—Paucity of grants during its early years—Efforts for Ireland, Scotland, and Wales—Total issues—Operations in London and its environs—Labours of Thomas Dakin—Special efforts among gypsies, hop-pickers, colliers, fishermen, emigrants, soldiers, sailors, navvies, resident foreigners, etc.—Attention to special classes of transgressors—Last dying speeches—Summary of the home issues.

THIS branch of the Society's labours has been one of its most interesting efforts, and has afforded the Committee high sources of holy satisfaction. As the stewards of the Society, they have scattered very extensively the important truths of religion in every part of our dominions.

The original design of the Institution was not exclusively to promote the gratuitous circulation of its various publications. "The subscriptions were to be employed as a means of enabling it to distribute and *sell* the tracts at a cheap rate." In the early years of the Institution, the expenses connected with its general operations nearly absorbed its funds, and therefore its gratuitous issues were on a very restricted scale. During the second year of its history, such issues commenced, and amounted to 4*l.* 1*s.* 1*d.* In the following year, they were only 4*l.* 2*s.* 1*d.* In subsequent years, they continued on a small, but increasing scale. In 1807, the price of tracts was brought to net cost, leaving the charges of the Depository and incidental expenses to be provided for by the annual subscriptions and donations. At this time, the Committee intimated to their friends that "they were unable to distribute gratuitously, except in extraordinary cases, and then only by the proceeds of public collections." Even in 1810, the announcement was made, "That the Society was actually losing by its sales, and

that the deficiency was made up by the subscriptions and donations."

Although greatly restricted by the causes which have been stated, the Society "did what it could" in the free diffusion of its works, and a general sketch of its proceedings will be given. The first view of the home proceedings will have reference to the efforts made for the benefit of Ireland, Scotland, and Wales.

#### IRELAND.

Ireland was an object of much solicitude with the Society so early as 1807, when grants were voted "to some of the darkest and most depraved parts of the country." In the following year, the Report stated:—"The voice of compassion pleads again for a sister island, the long-neglected abode of superstition and her unsightly offspring. Former appeals, displaying their propriety in the successful endeavours to which they have given birth, embolden a renewed appeal; and the kind inquiry goes round—How shall we most effectually dispel the mist of Romish follies and falsehoods which still hides from millions of our misguided fellow-subjects the unsullied lustre of the Gospel?"

This appeal was felt at least by one person present at the anniversary when it was read—a pious clergyman from Cork. He returned, and soon formed a kindred Society in that city, which has been the means of conveying extensive blessings through the district. The tracts were often useful, and facts are recorded in the reports of a truly encouraging character.

In consequence of a demand for Irish tracts, the Committee, in 1815, met the wishes of many friends by publishing 'James Covey,' 'Poor Joseph,' 'Scripture Extracts,' 'The Dairyman's Daughter,' 'The Negro Servant,' and 'The Advantages of Reading the Scriptures,' which were afterwards liberally distributed.

It was not expected by the friends of the Institution that its operations would be allowed to go forward without the opposition of the Romish Church. The priesthood became alarmed, and exerted themselves to the utmost to check the progress of the truth, by every means in their power, from the mandates of their prelates down to the more private denun-

ciations of the priests. In 1824, the lower orders were forbidden, by a pastoral letter, to look into what were called “heretical books or tracts;” and neither persuasions nor menaces were wanting to accomplish the object.

The great opposition which was made at the same time to the circulation of the Bible in Ireland led the Committee to employ liberal sums in the gratuitous circulation of suitable tracts, particularly as Roman Catholics were called upon to use every means in *their* power to circulate small publications in favour of the tenets of the Church of Rome, and opposing the Protestant religion. The Committee prepared and issued ‘The True Catholic,’ ‘St. Peter’s Plea for Reading the Holy Scriptures,’ ‘On Extreme Unction,’ ‘The Protestant Religion no Novelty,’ ‘Difficulties and Perversions are no Arguments against the Universal Reading of the Scriptures,’ ‘The Holy Scriptures the Only Standard of Divine Truth,’ ‘The Reformation,’ ‘Some Account of Lord Cobham,’ ‘Extracts from the Fathers on Reading the Scriptures,’ and other similar works. In their preparation, the Society was assisted by William M’Gavin, Esq., of Glasgow, the Rev. George Hamilton, of Ireland, and Dr. Joseph Fletcher, of London. A large and beneficial issue of these works took place. The Rev. R. Pope and the Rev. W. Urwick, and other friends, were authorised to draw upon the Society for one hundred thousand of these publications, to be circulated in districts where a spirit of inquiry had been excited.

In reference to these special efforts, the Committee remarked:—“Had they shrunk from this contest, or dealt therein with ‘a slack hand,’ they would have betrayed the trust reposed in them. Still, their best efforts are but as pebbles from the brook; the Lord of hosts alone can make them of avail against those who gainsay and oppose, and use the most strenuous exertions to make proselytes to *their* faith.”

The tracts hitherto printed for Ireland were in the Irish language, but not in the Irish character. The Committee, in 1831, issued twelve tracts in the Irish character, and added several afterwards. They also granted 20*l.* to the Rev. Edward Nangle, of Achill, in aid of an edition of ‘The Cottage Hymn-Book,’ in the same language and character. These publications have had a gratuitous circulation, but not to the extent the Society anticipated. This has partly arisen from

the few who read a language which they are able to speak. Among many of the peasantry, however, they have been found acceptable. A friend who distributed them to Irish drovers, labourers, and others, remarked:—"When I gave my countrymen an English tract, it was often received with indifference; but when I produced my Irish tracts, the desire of being able to read their own native language in its peculiar character stimulated many to endeavour to learn it. It is but reasonable to conclude, that the pious sentiments contained therein will make a lasting impression, as they must bestow more attention on their study than cursory readers."

The Society has availed itself of all fitting openings to benefit the Irish people, particularly during scenes of public excitement; hence, in 1846 the Committee placed its publications for circulation in those parts in which the people experienced the horrors of famine, by active friends engaged in relieving their pressing necessities. These silent messengers, it may be hoped, comforted the distressed and the dying, and pointed them to the Redeemer as their only sure confidence. Upwards of 360,000 publications were devoted to this work of timely charity.

It is impracticable to enumerate all the grants which have been devoted to Ireland. It will be sufficient to state that, in addition to many circulating libraries, the tracts, children's books, and other small publications, voted during the last ten years only, have amounted to 2,867,432.

The lamentable want of books in many parts of Ireland, and the continued activity of the friends of the Romish church in support of their unscriptural principles, has led the Committee to consider the best plans for the benefit of the country in future years. Availing themselves of a portion of the Jubilee Fund, they are anxious to obtain a series of practical evangelical tracts, adapted to the present condition and wants of the people, by writers thoroughly acquainted with their character. To promote the object, the Society is willing to give prizes of 25*l.* and 15*l.* for the first and second best tracts, not exceeding two sheets.

The Society is also desirous to issue small works, written specially for Romanists, to counteract, if possible, the influence and evil tendency of the Roman Catholic books, entitled 'The Path to Paradise' and 'The Key to Heaven.' They are also prepared to print, as tracts, select portions of holy



scripture, if such a series will interest the general readers in Ireland.

The most important matter which now engages attention in reference to Ireland is the employment of *colporteurs* for the sale of the Society's works. There are many difficulties in the way of efficiently carrying out the plan; yet looking to the great want of religious books in many parts of the country, and the painful indifference of the people to evangelical truth, the Committee wish fairly to try the plan, when suitable agents can be secured. Let us hope that the Society will find in Ireland, devoted friends connected with all sections of the Protestant church, who will zealously and disinterestedly unite in every prudent and well-directed effort for the benefit of the people.

#### SCOTLAND.

The happy and enlightened state of Scotland, when contrasted with Ireland, has rendered it unnecessary to make to its population grants at all in proportion to those which have been voted to the latter country. At the same time, the Society has attended to the applications which have been received; and through a numerous and respected agency, and the active auxiliaries of the country, its grants have been circulated in the large towns of the land, and among its mountain population, as well as among the inhabitants of the Orkneys and of Shetland.

The Society's catalogue shows that it has not overlooked the speakers of the Gaelic language. It contains fifty-seven important and interesting tracts, and also 'The Anxious Inquirer after Salvation Directed and Encouraged.' These works have been found extensively useful among a people, whose recreations are often found among their little stores of domestic literature. They were mostly prepared under the care of the Glasgow Religious Tract Society, who made a special appeal to the Scottish public for the needful funds. The parent Society voted 100*l.* to the object. The Rev. Dr. Paterson raised a large portion of the needful expenses incurred by the publication of 'The Anxious Inquirer.'

The Society has long enjoyed the confidence of the Scottish societies for the circulation of religious works, and has cheerfully co-operated with them in carrying out their plans. There

was a time when some of those Institutions printed their own tracts, but the practice only prevailed to a limited extent. On this subject the Edinburgh Tract Society, in its report for 1844, stated that "such operations involved it in many difficulties, and were discontinued, as the Religious Tract Society, by the excellence, the number, and the variety of its publications, rendered similar labours on the part of other bodies in a great measure unnecessary. From this source the Edinburgh Society has found itself furnished with tracts and books at a far cheaper rate than that at which it could afford to publish them, and of a degree of excellence in every respect which it could entertain little hope of surpassing." Such a testimony as this from their Scottish friends was encouraging to the conductors of the Institution.

Grants to various parts of Scotland have been made during a large portion of the Society's operations. They have consisted of circulating libraries, amounting in some years to more than one hundred. The tracts and other small works voted for the last ten years have exceeded 605,000.

#### WALES.

In the year 1806, five of the First Series tracts were translated into the Welsh language, to which occasional additions have been made. The demand for them, however, being exceedingly limited, the supply was necessarily restricted. "Hitherto," remarked a friend, "the predilections of the Welsh community have been more in favour of *hearing* than of *reading*. They may, indeed, be called a nation of *hearers*, more strictly, perhaps, than any other people." The progress of education, particularly through the Sunday schools, rendered it highly important to provide wholesome aliment for the appetite which had been created. After many attempts to establish an active cause in the principality, the Committee in 1844 made arrangement for a special agency for that purpose. The Rev. John Hughes undertook to bring the claims of the Society before the Welsh public, and to secure the cordial co-operation of the Calvinistic Methodists and other bodies in North Wales. These objects Mr. Hughes has zealously prosecuted, and has also superintended the translation and publication of several tracts, children's books, and larger works. There are now seventy Welsh books and tracts on the catalogue, and nineteen handbills. The larger works include

‘The Anxious Inquirer,’ ‘Manners and Customs of the Jews,’ ‘Rites and Worship of the Jews,’ ‘Missionary Book for the Young,’ ‘Barth’s Church History,’ ‘Young Man from Home,’ ‘Geography of the Bible,’ ‘Poole’s Dialogues on Popery,’ ‘Scripture Natural History,’ and ‘The Patriarchs.’”

Many of these works have had a good circulation, and will doubtless be the means of imparting much valuable information to the minds of the readers. The gratuitous issues have increased during the last ten years. It has been found in Wales, as in other places, that the smaller works create a demand for larger productions. The grants during the period mentioned have been 255,885 various publications.

The statements which have been given, show that the total gratuitous issues to the three portions of our kingdom specially noticed have, in ten years, been 3,729,238.

Next to the operations which have been connected with the country generally, London and its crowded environs, now containing nearly three millions of people, have secured a liberal portion of the Society’s funds. For many years its brief but instructive publications were conveyed to the crowded and depraved districts of London through Thomas Dakin, the pious Greenwich pensioner, whose active zeal has been noticed in Chapter XIII. His average annual circulation amounted to about 80,000 tracts and other small publications. Sometimes these issues exceeded 160,000. The Society’s records contain many pleasing incidents, to show that, under the most unfavourable circumstances, its tracts were the means of spiritual illumination. The workhouses, hospitals, prisons, asylums for the houseless poor, and other public places, have been constantly visited, and suitable works distributed.

When the self-denying labours of Dakin were drawing to a close, another agency was raised up for the benefit of London, namely, the Christian Instruction Society, and the District Visiting Association. The issues through the disinterested agents of the former Institution were to a large extent. They sometimes exceeded 200,000 in the year. The “living epistle” and “the silent tract” going together were often the means of extensive good. The London City Mission followed the Christian Instruction Society; and as its agency increased, so have the Society’s grants. Through this latter channel, several hundred

thousand tracts have been annually issued to the people of London. The totals in ten years amount to 5,691,073.

If the Society has felt London to be the great centre of its operations, it has not overlooked the dark places to be found in other parts of England. Hence, a large portion of its grants come under this head. The total amount of these supplies cannot be accurately ascertained, but in the last ten years only they have amounted to 8,337,000 publications. These have been voted for an almost endless variety of persons, including gipsies, hop-pickers, colliers, fishermen, and many others.

There have also been special objects to which the Committee have annually directed their attention: these include the emigrants leaving our shores, our soldiers, sailors, and rivermen, the foreigners residing in England, and the labourers engaged in the formation of our railroads. Among these various classes, in ten years, 2,762,449 tracts, and other publications, have been issued.

In reference to the classes which have been enumerated, the reports contain a mass of truly important evidence that the Society's labours have not been in vain in the Lord. The annals also of the British and Foreign Sailors' Society show that the Spirit has often moved on the face of the waters, and the poor blaspheming sailor has been led in deep contrition to the sinner's Friend.

There is, however, one object named, which appears worthy of a few remarks, as showing the anxiety of the Society that no portion of our population should be overlooked: reference is now made to the foreigner dwelling in our land. In the early history of the Society, the Committee directed the attention of its friends to the divine precept, "The stranger that dwelleth with you, shall be as one born amongst you; and thou shalt love him as thyself: I am the Lord your God." Lev. xix. 34. In 1813, the Society ordered from Serampore a supply of tracts in various languages, for circulation among the Lascars and Chinese visiting England. The Greek sailors were also furnished with tracts in their own language. A correspondent who distributed them remarked:—"The eager and thankful manner in which both officers and sailors received them was truly pleasant; they were ready to kiss my hand in token of gratitude."

The seventeenth Report specially referred to this important

subject; and the attention of the auxiliary societies was called to the foreigners in their respective districts. "Destitute, in many instances, of every public means of instruction, they claim, in a very peculiar degree, the notice of the friends of religion. In directing your attention to the 'stranger that is within your gates,' the Committee feel they are only complying with the requisition of Scripture: 'One ordinance shall be both for you of the congregation, and also for the stranger that sojourneth with you, an ordinance for ever in your congregations. As ye are, so shall the stranger be before the Lord.'" Num. xv. 15. In thus attending to the foreigner during transient or settled residence with us, we do in fact declare the gospel of Christ, not only to those individuals themselves, but also by their means through the circles in which they respectively move, when returned to their native land."

This branch of the Society's operations has been extensively prosecuted, and not without pleasing results. Even prisoners have become active distributors. Hence one remarked in 1814: "I shall never repent having been made a prisoner of war, as during my captivity I was also made a prisoner of hope—of that hope which maketh not ashamed."

In the exertions made for the benefit of the foreigners sojourning in England, about 600*l.* were expended up to 1824. Since that time, these residents in our land have never been overlooked by the Society.

Another view may be taken of the adaptation of the Society's agency to benefit our country, namely, in directing the attention of thoughtless multitudes to the things belonging to their peace. These include the Sabbath-breaker, the visitor of the pleasure fair, the horse-race, and similar demoralizing scenes. Among these persons 2,099,754 tracts and hand-bills have been distributed during the period of ten years only. These works have indeed been like seed cast into stony ground, but the Holy Spirit has there glorified the power of simple truth; and hereafter it will appear that many, through these simple means, have been led to repentance.

The only other view that can be taken of the peculiar agency of the Institution is, its practice of taking advantage of special occasions for the wide diffusion of suitable works. A few illustrations may be given.

The attention of several friends was directed to the trash usually sold under the name of 'Last Dying Speeches' of criminals, which, instead of conveying any useful lesson, were rather calculated to destroy the *salutary* impressions which should be caused by such awful events. Meetings were held with the publishers of these papers, and their statements would have been most amusing, had not the spiritual interests of souls been involved in the matter. Among other things, it was required, as a *sine quâ non*, that every last dying speech should contain a letter from the poor prisoner to his wife, or other near friend, written the night before his execution. When the inquiry was made, "Are such letters always to be obtained?" the sad fact was admitted, "That suitable letters were always kept ready-made for the occasion!" The venders of these publications were supplied with others, printed under the control of the Institution; and during one year, 260,000 of them were sold. By this plan, though it caused a considerable loss to the funds of the Institution, much that was evil was excluded from circulation, and replaced by a few words of important truth. At the end of three years the issue of 'Last Dying Speeches' was discontinued, as the venders refused to take them unless much irrelevant and improper matter was introduced. Happily such publications are seldom needed in the present day.

On several occasions, more particularly in 1826 and 1830, the attention of the religious public was called to the great importance of imploring the outpouring of the Holy Spirit, and ministers were urged to preach specially on the subject. Previous to the days appointed for these interesting services, the Committee gratuitously distributed large supplies of the tract, No. 173, entitled, 'An Appeal to Christians for General and United Prayer' on this subject. Who can conceive the extent of good that may have been connected with this humble attempt to glorify the Divine Spirit?

In 1832, on the appearance of the cholera in London and other parts of our land, it was considered important to circulate several new tracts on the subject. About 72,500 were issued principally in London, and it is believed that they conveyed powerfully and influentially to many minds the solemn admonition, "Prepare to meet thy God."

The special exertions of the Society to counteract the unblushing efforts of infidelity have been among its most interest-

ing operations. In 1819, when the emissaries of infidelity stalked forth through the land, the Committee selected the publications on their list most suitable for circulation, and issued them with such activity, that in nine weeks, ending in November, 1820, 600,000 tracts and broadsheets, expressly calculated to counteract the principles of infidelity, were issued from the Depository. Many of these were vended from temporary depositories in various parts of the metropolis, supplied by the Committee, at the doors and windows of which the broadsheets and tracts were placed, so as to be read by thousands of passengers who would otherwise have remained ignorant of their contents.

Several individuals of different ranks in life came forward, and were personally active in distributing these publications, often at some personal hazard to themselves. Among these was Thomas Dakin, the Greenwich pensioner, who, among other places which he attended for the purpose, for many days in the winter took his stand at the shop of the principal vender of this poison in Fleet-street, and there distributed tracts pointing out the fatal error and awful danger of infidelity, together with the gracious antidote. The Committee spoke of that year as "the most eventful" that had then occurred in the annals of the Religious Tract Society. It was so; for a direct and systematic opposition to its publications having been made, the Institution, roused to the contest, was enabled to go forth in the strength of God, and its labours were largely blessed. Without reference to individual cases of usefulness, it may be stated that the public attention had been called forth, the blasphemies of infidelity had been met, and its advocates, to a considerable extent, were compelled to relinquish their public efforts. The circulation of anti-infidel tracts was continued during the year; amongst others, 'Extracts from the Life of Thomas Paine,' containing an authentic account of the awful and wretched latter years of that chosen emissary of Satan, was circulated to the number of 120,000 copies, and was useful as a temporary publication. Friends in several parts of the country acted in a similar manner, and from more than one place they were able to state that the distribution of anti-infidel tracts had caused the open efforts against the truth to cease.

During the period, also, when systematic attempts were made,

through the medium of small publications, to spread the poison of infidelity, under the specious name of "Socialism," the Society issued several tracts of a popular character. These were not only gratuitously issued, but the Committee offered them to the auxiliaries at half-price. In a short time, in the year 1840, about 250,500 copies were distributed, and facts were afterwards made known to the Society, showing that some wanderers had been reclaimed. The extent of good done by such works, in preventing the spread of infidelity, has been great, even when the readers have not always been brought to embrace the truth in the love of it.

The only other special effort that can be noticed was made in 1840. The prevalence of intemperance in London was brought before the Committee by the friends of the London City Mission, who furnished a variety of affecting details, showing the extent of this destructive vice. The Committee published a new tract, prepared by one of the secretaries of the Mission, entitled, 'The Way to be Healthy and Happy,' containing a variety of statements likely to arrest the thoughtless drunkard. The agents of the mission supplied every visitable family with this tract, amounting to nearly 250,000, or about one million of the population. The tracts were furnished entirely at the expense of the Religious Tract Society. Several friends in the country imitated the metropolitan example, whereby upwards of 375,000 copies of the tract were put into circulation within a few months.

The following is a summary of the publications issued for ten years to the close of the jubilee year:

Ireland . . . . .	2,867,432
Scotland . . . . .	605,921
Wales . . . . .	255,885
Christian Instruction Society, City Missions, and District Visiting Societies . . . . .	5,691,073
Home Missionary . . . . .	546,118
General efforts in the Country . . . . .	7,790,913
Emigrants . . . . .	641,639
Soldiers, sailors, etc. . . . .	1,622,661
Sabbath-breakers . . . . .	1,059,590
Prisoners . . . . .	106,303
Hospitals . . . . .	60,924
Workhouses . . . . .	68,836
Forward . . . . .	21,317,295



	Forward . . . . .	21,317,295
Fairs and races . . . . .	. . . . .	1,040,164
Special occasions . . . . .	. . . . .	434,693
Railroad men . . . . .	. . . . .	117,407
Foreigners in England . . . . .	. . . . .	50,712
		<hr/>
		23,290,301

The sum appropriated to the Society's extensive home operations, for the last fifty years, which includes the religious circulating libraries, reported in another chapter, (but not including the grants to the British Colonies,) has amounted to about 67,974*l.*, being a large proportion of its benevolent funds. This fact will satisfy the Society's friends, that while unceasingly anxious for the universal spread of saving truth, the primary claims of our own land have never been overlooked.

## CHAPTER XXI.

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### ILLUSTRATIONS OF THE USEFULNESS OF HOME OPERATIONS.

The lawyer's family—The old villager—The clergyman's brother—The village schoolmistress—The publican and his wife—The canal man—The floating tract—The profane waterman—The drunkard saved—The road labourer—The bereaved widow—The dying youths—The backslider restored—The self-righteous convinced—The dying cottager—The hospital patient—The showman—The military officer's conversion—The old soldier—The private soldiers—The picture useful—Lessons taught by the foregoing facts.

It was found impracticable to intersperse in the details of "home gratuitous operations" any of the numerous facts of usefulness which have resulted from the circulation of the Society's publications. The prescribed limits of this volume render it necessary to refer to the annual reports for full information on the subject, and to the remarkable and well authenticated facts contained in the Tracts No. 375 and 380, entitled, 'A Brand plucked out of the Burning,' and 'Jerry Creed.' A brief selection, however, will be given for the information and encouragement of the Society's friends.

#### THE LAWYER'S FAMILY.

"In one of the midland counties," writes Dr. Redford, in his 'Pastor's Sketch Book,' "resides an excellent individual, who, though destitute of the natural sense of vision, is endowed with the perception and enjoyment of better things than the eye can see. His worldly occupation leads him occasionally through a wide extent of country, and for a considerable period he has been in the habit of making his journey subservient to designs of usefulness, by scattering in the districts through which he passes, those useful and humble monitors of truth, religious tracts. It would be well if all Christians, whose business calls

them to travel, would always consider, with this our blind friend, a bundle of tracts a part of the necessary equipment for their journeys.

“This good man happened to be in a part of the country where he thought it desirable to scatter a little of the good seed which he always takes with him. He accordingly offered some to a woman. She thankfully received the tracts, took them home, and attentively read them.

“It happened that she had a relative, the wife of an attorney, who resided in a neighbouring town; and after having carefully perused the tracts herself, she sent them to this relative, that she, too, might enjoy the instruction they afforded. They were received and read by his wife with great pleasure. She had little opportunity of religious improvement; and every obstacle and discouragement was thrown in her way by her husband.

“One day, while engaged in reading one of them, her husband came unexpectedly into her room; and observing what engaged her attention, with anger inquired, why she read those pedlar’s books; asking her, at the same time, if there were not good books enough in the house, without reading that trash. Unwilling to irritate him, or to contend with him on the subject of religion, she quietly closed her tract, and laid it aside for the present. It so happened, a second time, that while she was busily engaged in reading, her husband made his appearance. The discovery of her disregard of his injunction, and pertinacious adherence to this offensive employment, excited his severest displeasure. The books were calculated to make his wife religious, and to introduce religion to his family; and this was what he could not bear. Unhappy man! he was without God, and without hope himself, and he would fain have kept all about him in the same dark and wretched state of mind. His irritation at this second offence of his wife became extreme; he scolded, ridiculed, and threatened her; declaring, that although he always abhorred the idea of using violence, yet if she persisted in reading such books, and he should discover it, a horsewhipping should be her punishment.

“The good woman bore her sufferings with patience. She endeavoured, what little she could, to pacify the enraged husband, but without any timid renunciation of her convictions. The tracts had brought truth home to her conscience, and peace to

her heart ; and she was not to be driven from her God and Saviour by human violence.

“There was one only child of this family, a daughter, of about the age of fourteen. She happened to be at boarding-school while these events were transpiring at home. On her return at the holidays, the affectionate concern of the mother for her child made her anxious to impart to her the same benefits which she had herself derived from the tracts. She therefore took an early opportunity of putting the books into her daughter’s hand, and of engaging her to read them.

“One day, while thus employed, and while thinking themselves secure from interruption, the father suddenly burst into the apartment. His indignation may readily be imagined. Possibly suspicion had been working in his mind, and he might have determined to watch his opportunity, and to take them at unawares. He had now made the discovery which excited his bitterest displeasure. ‘What!’ said he to his affrighted partner, ‘are you not contented with reading that rubbish yourself, but must put it into your daughter’s hands too?’ He then threatened his daughter with some terrible punishment if she ever dared to read these tracts again. The child, with much simplicity and affection, endeavoured to calm the irritation of the father, and to coax him into a better humour. There was a natural power in the entreaties of the child, which disarmed his resentment. The daughter perceived the advantage she had gained, and asked his permission to read something to him, that he might judge of her improvement in reading since she had been at school. He consented, and the child took up one of the tracts which had interested herself, and began to read. The father listened with attention—the sentiments of the tract touched his conscience—a gush of mingled feelings rushed to his heart : in spite of his infidelity, truth and nature prevailed, and a tear stole from his eye, which he could not conceal. His opposition was conquered, and though he said nothing, yet he left the room soon after, thoughtful and melancholy.

“But a short time elapsed before he was seized with a paralytic stroke. It was not fatal, and he began to recover. A Divine power had, however, now smitten his heart with the sense of a worse disorder than that which had seized upon his frame. Sin lay heavy upon his conscience, and he expressed much concern about his condition. He was filled with grief at

the review of his past conduct, and expressed his fear that he could not obtain forgiveness. He had not only neglected and resisted religion himself; he had opposed it in others with all his might. He was, however, so softened, so changed, that he now condescended to ask the injured woman, whom he had despised and persecuted for her piety, *to pray with him*. This was, indeed, a victory—a sight which angels might rejoice in, and which overwhelmed with gratitude the heart of his partner. She had beheld with agony the approach of this alarming disorder; but how was the severity of the stroke mitigated in the spiritual blessings which already appeared to be in it!

“Scarcely had he recovered from the shock of this first attack, and begun to taste the sweet blessings of true religion, when he was visited by a second stroke, which was very soon followed by a third, and that a fatal one.

“His latter end, however, was joy and peace in believing. He was enabled to trust in the Saviour, whom formerly he had despised, and to rejoice in hope of that glory he had contemned. During his illness, he was visited by many of his old acquaintances, to whom he spoke freely of the change which had taken place in himself, and faithfully and affectionately recommended an immediate attention to the concerns of their souls. At length, the period of his dismissal arrived—his faith triumphed over mortality, and he received an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

“The wife and daughter, who were the happy instruments of effecting so great and glorious a change, would indeed have been glad, had it pleased God to continue him here as the helper of their faith and joy; but they submit. Mercy, infinite mercy, was mingled with judgment. They still live, and are walking under the influence of those principles they so happily embraced, and in the hope of meeting again, and in a better state, that dear relative, whom they were the instruments of preparing for that bliss into which he has entered before them.”

#### THE OLD VILLAGER.

A young tradesman in Devonshire was accustomed to devote a portion of each week to the circulation of tracts and broad-sheets in the dark villages of the district. When engaged in one of his visits of mercy, he met with a venerable man, who

guided him to a neighbouring town. The distributor thus narrated his interview with him. "He was beyond the age of fourscore. I was much attracted with his venerable appearance; he was bent with age and infirmity: his hoary hair hung over his wrinkled face. I was desirous to know who he was; so I began, 'Well, my friend, you have nearly finished your journey in this sinful world.' 'Yes, sir, I have indeed.' 'I should like for you to give me a short account of your past life; we look to the aged for wisdom, and to the young for strength?' 'Mine has been a very strange life; more than seventy years I lived in the neglect of God; about eight years since I was walking many miles from home, when a pious lady overtook me, and said, 'My old man, you have nearly come to the end of the journey of life; I hope you are prepared for death.' This caused me to think for a minute; I soon found I was not. Before the lady left me, she said she would send some tracts to the house of Mr. H., in Totnes, if I would call there for them; at the time fixed I went, but was much disappointed that the lady had not sent them. Mr. H. seeing my disappointment, gave me six tracts; one was called 'The Work of the Holy Spirit;' I read it, and must confess I never knew what the work of the Holy Spirit was till then; it made me pray to God; it drew my attention; it induced me to read my bible. I must own I have enjoyed much more happiness since that time than I did all my life-time before; I now, thank God, am able to study my bible; I read it by day, and this gives me a subject to think of by night.' I had much pleasing conversation with him. I do believe he has been led, as a poor sinner, to trust alone on the Lord Jesus Christ for pardon and salvation.

"I was afterwards informed that the poor old man was dangerously ill. I went to the village where he resided; but before I reached his cottage his spirit had entered into rest. He died at the age of eighty-two. Since my first acquaintance with him I have increasing reason to believe that he was a holy, sincere, and upright man. He constantly grieved that the greater part of his life had been devoted to the world; but rejoiced, that when an old man, he was led to repentance. He suffered much in the prospect of death, but his end was peace. Near his body I saw a little book into which he had copied several sentences which were profitable to his mind. With a

few of these I close the account of this interesting instance of the value of a religious tract:—‘For this is a truth, that he who swims in sin shall sink in sorrow; therefore live as thou intendest to die, and die as thou intendest to live. The practice of piety hath the promise of this life, and of that which shall never end; but without piety there is no internal peace to be found in conscience, nor external peace to be had in the world, nor any eternal happiness to be hoped for in heaven. O my God, give me grace to do what thou commandest; and then command what thou wilt, and thou shalt find me willing to do thy blessed will. He is truly great that is great in charity, and little in himself. He that has God for his guardian, shall, under the Almighty’s shade, secure an undisturbed abode. Lord, make me holy, and then I am sure to be happy.’”

#### THE CLERGYMAN’S BROTHER.

A minister in Dorsetshire, when writing to the author of the tract called ‘The Sinner’s Friend,’ mentioned the following fact:

“I have just received your kind present of ‘The Sinner’s Friend,’ which I greatly value, as coming from you, as also for its intrinsic worth. The great day of account will alone reveal the numbers it has been instrumental in converting to Christ, and amongst others my elder brother. It is impossible for me to give you any adequate idea of the awful length of iniquity to which he ran. Drunkenness and debauchery were his constant companions.

“After praying for him twenty years, and seeing no alteration in his wicked course of life, I read, ‘This kind can come forth by nothing but by prayer and fasting.’ I then fasted twenty-four hours, and cried mightily unto God for my poor brother; and I told my younger brother, a pious clergyman, what I had done. He replied, it was of no use, for he thought my elder brother had sinned away his day of grace; but oh! my exquisite joy when I received the next letter from him, assuring me that our elder brother was indeed converted to God.

“On the day which I had set apart for prayer and fasting, I believe the Holy Ghost came upon him with mighty power, and so deeply convinced him of sin, that he saw hell opened

as it were ready to receive him, without any hope of mercy. My younger brother heard of his agony of mind, and gave him a copy of 'The Sinner's Friend;' and my elder brother declared, that the first ray of hope he had was through reading that book. The lines on the first page—

' Let not conscience make you linger,  
Nor of fitness fondly dream;  
All the fitness he requireth,  
Is to feel your need of Him—'

imparted to him a glimpse of hope. The smoking flax burst at length into a bright flame; and, though my brother did not live more than three months after the commencement of his illness, yet, during those three months, he manifested the most striking proof of sound conversion; the deepest conviction of sin, an utter abhorrence of it, and an entire dependence on the blood of Christ to take it all away."

#### THE VILLAGE SCHOOL-MISTRESS.

"In one of the western counties," wrote a friend, "resides a poor but pious woman, who has been long engaged in the useful occupation of a village school-mistress. I was once walking with a pious friend, in the neighbourhood of——, and he mentioned many pleasing particulars connected with her religious course, and promised to introduce me to her at a convenient season. My curiosity being excited, I longed for the promised interview. We went to a small but clean cottage, which we reached just at twelve o'clock, that we might not interfere with the important duties of our village friend. It was our privilege to receive many bows from the little ones under the special direction of their good guide. 'Make haste home, my dears,' was the general direction given to all; and to a few, 'Don't forget to say your grace before you eat your dinners.'

"Having dismissed her little charge, we were asked to take our seats, and a conversation commenced. It would have reminded a spectator of the beautiful reference to the communion of saints referred to in Malachi iii. 16. I was pleased with the modesty which characterized all the remarks of the pious villager. One part of the conversation I will now detail. 'How long,' said my friend, 'have you reason to hope that you have been walking in the ways of God?'—'I trust about twenty-five



years,' was the reply. 'How came your mind to be first seriously impressed?' inquired my friend. 'I will tell you. When I was servant in Cornwall, I was living without God in the world. At this time I found a tract by the road side, near my master's house, which a traveller had dropped, hoping, I doubt not, that it might do good. It was 'Vivian's Dialogues.' I was but a poor scholar in those days; but when I went to my room at night, I *spelt* out a few sentences, which greatly distressed my mind. That little book was my companion for nearly twelve months, at the end of which time it was literally worn to pieces. My mistress found out that I read in my room, when she complained that her candles were wasted, and in various ways I experienced much opposition. I hope, however, that from the time I picked up that tract, I have been asking the way to Zion, with my face thitherward.' I told the good woman I was greatly encouraged with her simple narrative; and when she found that one of her visitors was officially connected with the Religious Tract Society, she remarked with peculiar fervour, 'You have published a great many fine books, but you have not published so good a one as 'Vivian's Dialogues.' The book that led her to Christ was the most valuable in her estimation."

#### THE PUBLICAN AND HIS WIFE.

In the village of Rainham, in Kent, a few tracts were received by an individual, and, finding his own mind deeply impressed with the truths they contained, he became anxious to distribute them to others. His first attention was naturally directed to his aged parents, who were at that time keeping a public-house in the village, and were living without God and without hope in this world. Knowing the temper and prejudices of his father, he could not venture to give him the tract; he gave one, however, to his mother, entitled 'Consolation under Convictions.' This tract made a deep impression upon her mind; she became restless and alarmed. Soon after this, she received a tract from the worthy minister of the parish, the Hon. and Rev. Gerard Noel, entitled, 'Conversation between Two Christian Friends,' which deepened her convictions and her fears, and awakened the earnest inquiry, 'What must I do to be saved?' Every opportunity was embraced, in order to read

and meditate upon the tract, and to peruse the sacred Scriptures. The husband, with a heart full of enmity against God and religion, could not witness these things with indifference; every means which enmity and passion could devise was made use of to intimidate; but all was in vain. One day, as he came into the room, he found her, as usual, reading the tract; his passion immediately rose to the highest pitch; he could contain himself no longer. With inexpressible rage, he tore the tract from her hand, and put it into his pocket. There it remained. He could not destroy it. After a little time, he became solicitous to know what there was in this tract which had occasioned such anxiety in the mind of his wife. He read it: his heart began to tremble. He repaired to his son with great agitation of mind, and, pulling out the tract from his pocket, he said, as the tears gushed from his eyes, "This is the book which has made your mother so uneasy. She says" (and evidently feeling the same thing himself) 'it has set all her sins before her face.'" From that time they both gave themselves up unto the Lord, and after a life of faith and obedience, they died rejoicing in hope of the glory of God. And if departed spirits are permitted to know the transactions of earth, they are privileged in seeing their children, and their children's children, walking in the fear and ordinances of God, and actively engaged in distributing those messengers of mercy which had been made so useful to them. The little tract, still exhibiting marks of a diligent perusal, and of many a fallen tear, is carefully preserved as a sacred relic in the family, and doubtless will be transmitted to posterity, to proclaim the victory of Almighty grace.

#### THE CANAL MAN.

At a meeting at Stepney, one of Dr. Fletcher's deacons mentioned the following fact:—"A man who was keeper of one of the locks on the Grand Junction Canal, lived for many years without religion. He possessed a great portion of personal kindness. He had been the means of saving at least twelve persons from a watery grave, some of whom had plunged into the stream in seasons of frantic sorrow. In the summer of 1841, poor Matthew met with a severe accident, and was removed to the London Hospital. After he had been there

a few days he received a letter by post, of which the following is a copy, inclosing the tract entitled, 'To-Day':—

“‘You have suffered greatly, my friend; your poor body calls for help and sympathy, and in the hospital you are mercifully attended to, as you could not be at home. How is it with your precious soul? Are you fit to die? Had your sufferings caused instant death, where would your precious soul have been? Where, my friend? Where? In heaven or hell? Do think of this inquiry, and read the tract I enclose, or get some one to read it to you. Do not neglect this friendly warning, but attend to it while it is yet with you called ‘To-day.’ Oh! what a mercy you were spared yet a little longer; may it be for the salvation of your precious, precious soul! The Lord Jesus is able and willing to save all poor sinners who feel their need of his salvation. Pray, then, afflicted friend, for the Holy Spirit, to show you your need of mercy—of the precious blood of the Lord Jesus Christ to cleanse you from your sins, and to obtain your acceptance with the great God. The tract was written by a gentleman seventy years old. May the Lord make it a blessing to your soul. He is able and willing to save you from going to hell, and willing to prepare you for the holiness and happiness of heaven.—Farewell.’

“This letter led the poor man to read the tract, and the Holy Spirit blessed it to his conversion. He was proposed and accepted as a member of Dr. Fletcher’s church. When this fact was mentioned by the respected deacon, he remarked, ‘Poor Matthew would be glad to find out the writer of the letter; all he knows is, that it bears the “Stroudwater” post mark, but he knows no one there.’ Mr. Jones, of the Religious Tract Society, being at the meeting, stated that though he had not seen the letter, he thought he knew the person who had written it. He afterwards wrote to a female friend, and from her he received the following note:—

“‘My dear sir,—It was in hours of weakness, and during a long detention from the house of the Lord, that I was directed one Sabbath-day to write the letter to which you refer to poor Matthew. It used to be a saying with myself, *to myself*, on doing any such thing, “Well, I have cast one grain more of the good seed of the kingdom into the field of the world; that world which still lieth in wickedness.” I bless the

Lord he permitted me to cast in that grain, and I praise him still more that he caused it to germinate and bring forth fruit. Glory be to his holy name, that he hath seen fit to glorify the riches of his grace in the salvation of a soul from hell, by means in themselves so weak and poor. But I must not forget to tell you, that it was one of your own tracts which was thus honoured of God, in the London Hospital, to be a witness of his power to save. When I received the grant of which that tract formed one, I selected a number of that description for the purpose of enclosing in letters (now in these days of penny-postage blessedness, in which in almost every letter we write we can proclaim the glad tidings of mercy, by inserting an eight-paged tract)—and among others, poor Matthew Ralph received one. Surely it had been a shorter journey from Pater-noster-row to the London Hospital; but in this case it seemed needful that it should go from London to the country, and back again to town, to reach the object for whom it was designed. Several other such grains have been cast into the field of the world. Oh that it may please the Lord to cause them to be fruitful also !”

#### THE FLOATING TRACT.

The son of a pious mother wandered from the ways in which he had been trained, and imbibed the soul-destructive principles of infidelity. Prayers were constantly offered for him, but how were they answered? One day the young man, in a musing frame of mind, was walking near his own mill-pond. His glance fell on a leaf of paper near the edge of the water; he carelessly picked it up, and a few steps further he picked up two or three more. He now had in his hands a complete tract, which perhaps the winds of heaven had blown to the spot. Having arranged the separate leaves, as he walked he read. Becoming interested, he read the tract through. The little thing spoke of God—it spoke of the bible—it spoke of eternity. Again he read it, and feelings arose in his bosom, which he thought had been annihilated: having arrived at his house he again read the tract. He paused and thought—deeply thought—if this be all true, what? The idea was too awful, he would not pursue it: he rose and paced the floor. Now, for the first time perhaps in his life, he felt an anxious desire to look

into a bible. But in his well-furnished library that precious book was not to be found. The pocket-bible which he called his own when a boy, was now in the book-case at his mother's residence. His mother had often urged him to take it home, but no, he had no use for such books. "I will send," said he, quite aloud, "and borrow one. But no, that will expose my weakness. Yes," catching at the thought suggested by the word last uttered; "yes, it is weakness, I will not submit to it. Have I not lived satisfied with my principles? What reason have I now to distrust them? Strange, that reading this tract should so disturb my composure! I see how it is, I am indisposed—have been unwell all the morning: I will throw the tract aside, and think no more of this matter."

But the tract was not to be put off in this manner. It had seized on the spirit of a stubborn sinner; it grappled with his infidel principles. It gave no ground; the contest was long and serious; the tract was read over once more, and it triumphed. "Yes," said he, "I will have a bible."

He recollected the pocket-bible at his mother's. He thought, too, that it was possible to obtain this bible, without exciting suspicion in his mother's family. For this purpose he stepped over to her residence.

The perturbation of his mind discovered itself in his countenance, which alarmed the fears of his mother for the health of a son who had caused her so much solicitude. Eager were her inquiries as to his health; and his replies, that he was well, had no tendency to remove her fears. The sole object of Mr. L., in paying this visit, was secretly to secure the pocket-bible; several anxious glances, therefore, were directed toward the book-case. The glances observed by the mother gave a different turn to her thoughts; she looked for a moment intently at his countenance—could it be possible? the idea did force itself upon her mind, and she almost sunk under it. Could it be possible that the Spirit of God had found her lost child; and that he was now operating upon his heart? Hope and fear were too strong in her bosom. Like Joseph, she left the room, in order to give way to a burst of feeling. Pious mothers of infidel sons alone are capable of judging of her emotions at that time. She knew that her son had refused to have a bible in his house. Those anxious glances did give rise to the idea that he had come for the bible which she had many times urged him to take; there

it stood—the pocket-bible from which in his boyhood he had so often read to her.

After giving vent to her tears, the tears of hope and fear, and after having poured out her soul before God, she recovered in some degree her composure. Again, like Joseph, she entered the room—her son was gone—she sprang toward the book-case—the pocket-bible was also gone.

Mr. L. repented, in sackcloth and ashes, his former hostility to Jesus of Nazareth; and in the course of some weeks he found peace in believing in the Saviour, whom he had scornfully rejected. He is now a decided Christian. If he was once zealous in scattering the poison of infidelity, he is now doubly so, by his walk and conversation, in advocating the doctrines of the gospel.

#### THE PROFANE WATERMAN.

A young man, of generally vicious habits, and in particular awfully addicted to profane swearing, was standing on the bank of a river, waiting (as was his usual practice) for an opportunity of taking passengers across in his boat, or attending on parties who might be going on the water. A gentleman passing by heard him speaking to one of his companions; “and no doubt,” observes the poor man himself, “heard me swear too, for I seldom spoke without it.” He came up, and getting into the man’s boat, desired him to put across; the usual fee for which is one penny. Before they had got half over, the gentleman hastily stopped the waterman, and desired him to return, saying, that he would give him sixpence to put him back again, if he would promise to read a tract which he put into his hand. Struck with the singularity of the gentleman’s conduct, and pleased with the liberality of the reward, he readily promised to read the tract—and did so accordingly. It was ‘The Swearer’s Prayer.’ It pleased God to awaken in his mind serious reflections on his past life and his dangerous state; and he began to be concerned about his immortal interests. Hitherto the Sabbath had been profaned, and the house of God totally neglected by him; and he had discovered great opposition whenever his wife had proposed to go; but the following Lord’s-day, to her great astonishment, he desired her to get on her things in good time, as he intended to accompany her. He went, and has ever since continued to go: he forsook his vicious

companions and bad practices, and became a companion of them that fear the Lord: and so decided is the change in his habits and pursuits, as to afford delightful ground to believe that of him it may be truly said, "he is a new creature in Christ Jesus—old things have passed away—behold, all things are become new!"

A gentleman, in the habit of frequenting that part of the river, on hearing the above circumstance mentioned, said, "Well, I have for some months wondered what had become of —, whose tongue was always to be heard, and whose profane abominable language was a constant nuisance on the banks of the river." He is still there, pursuing his calling; but he now follows it as a quiet, peaceable man, and a Christian.

#### THE DRUNKARD SAVED.

"In one of my walks," observes a minister, "I left a tract, entitled 'For Ever,' with an interesting woman, who has for many years been alive to her best interests. She has had to grapple with much opposition from her drunken husband, who, up to that time, had lived in the open violation of the sabbath. That evening, however, Sam came home in a good humour, and his wife asked him if she might read a little book which had been left. He consented, and it appeared to make a great impression upon his mind.

"The next evening he said, in a kind manner, 'Susan, you shall read this book again to me.' The anxious wife did so; it was followed by a deep concern for his safety; his night was restless. The next morning he appeared to his wife in a most alarming state of mind, but she was able to speak of the way of mercy to him. Being engaged in hedging by the measure, he would throw down his tool, 'and fall upon his knees, and beg of God not to cast him off for ever.' 'I could only say,' he remarked, 'God be merciful! upon which I wept, and then said, Lord, save me from hell.'

"Last Sabbath I saw him for the first time at chapel. We were crowded to excess, and in a corner was poor Sam; but what a change in wicked, dissolute, drunken Sam! Angels saw his tears of penitent sorrow, and rejoiced that

'Jesus had a subject won.'

"Susan said, as she remained after most of the people were

gone, 'God has taken hold of my poor husband at last; he is a wonder of God's love; I have shed thousands of joyful tears.'"

The home missionary wrote:—"Poor reclaimed Sam, under the teaching of the Holy Spirit, makes rapid progress in divine truth. He could read but little, not having been able to tell his letters when the Lord met him. He is a monument of mercy."

#### THE ROAD LABOURER.

"In November, 1836," wrote a friend, "I went to the village of Burton, near Bridport, in Dorsetshire, for the benefit of my health. I again visited the place in the last autumn. Soon after my arrival, I was accosted by a modest young person, who asked me if I recollected having given a tract, when I was there last year, to a man who was working on the road. She said it was her father, and that it had done him much good; he had since died. I was requested to visit her mother's house. The next evening I called at the cottage, and had an interview with the family, when the eldest daughter informed me, that her father, before he received the tract, was a neglecter of public worship and all the means of grace; but that afterwards, when he returned from his work in the evening, he read the tract again and again, and his interest in the subject appeared to increase the more he thought on it. He used to carry it with him in his hat, that he might read it at leisure times during the day. The tract led him to read and study the Bible; then to pray to that God whom he had neglected up to that time; in short, to use her own words, he became an altered man. His wife said she thought it had been the means of saving his soul. For about two months he appeared to be travelling on the narrow way, anxious about salvation, and looking to the Saviour. When he was taken ill of the disease which terminated his life, and while confined to his bed, he would often say, with what pleasure he should attend the house of God if his life should be spared. As his disease increased, the tract lost none of its charms; when his mind wandered, if his daughter read it to him, it aroused him, collected his thoughts, and gave him much consolation. The comfort the father derived from religion led the eldest daughter to become decided for God, and to desire an interest in spiritual blessings. The whole family attend the preaching of the gospel. The son fills the situation



of the father as foreman on the roads. I left some tracts with him to distribute, and have lately sent him a fresh supply; he appeared willing to engage in the work, having seen the delightful effects produced by one in the case of his father. I felt desirous to know the tract that had been instrumental in producing such an effect; the daughter promptly took it from a tea-caddy, where it was carefully deposited; on looking at it, I perceived it was the handbill, entitled, 'Welcome, Welcome,' No. 127. How powerful is the truth, when applied by the Spirit of God!

#### THE BEREAVED WIDOW.

A pious gentleman visited Guernsey for change of scene, and, according to his invariable custom, he furnished himself with tracts for circulation. These he scattered in his walks and rides, and so united pleasure and usefulness in his daily recreations.

On one occasion he was travelling in the island, and was anxious to find out the residence of a friend. He called at a poor cottage to inquire his way, and found he had been led, by the wise providence of God, to pay "a friendly visit to the house of mourning." In the cottage there was a poor widow, who had recently lost her husband and her eldest son. They were engaged in business on the mighty waters, and one stormy night they were both drowned. In the room where the widow was sitting, was a son who had recently fractured his leg, and also an idiot daughter. It is scarcely possible to conceive a more painful accumulation of affliction. These trying dispensations, however, had not melted the widow's heart: she felt as a wife, she wept as a mother: but her spirit rebelled against the hand that had inflicted the awful blow. Just at this period the tract distributor called. He inquired his way, and received the necessary information. He was then anxious to benefit the distressed family. He found them awfully ignorant, no one being able to read. He contributed to their wants, and was pursuing his course, thinking it quite useless to leave a tract. He had proceeded some distance, when he regretted he had not left a messenger of mercy, and returning to the cottage, he gave them 'James Covey,' requesting the widow to get some of her son's friends to read it, when they called to see him. It subsequently appeared, that the widow went to

a publican's daughter in the village, who read the little work to the family, and the widow's heart was impressed under the power of the truth. Afflictions had prepared the way for the entrance of divine light, and she who was called to sow in tears, was soon to reap in joy.

The tract distributor, some time after this event, again visited the district, and found that the history of poor Covey had made a very deep impression on many minds. As he was riding through the village he was recognised, and many children ran after him, crying out with much earnestness, "Are you the gentleman that gave away the 'Coveys?' give us some 'Coveys.'" This request was complied with, and the little tracts were received with much joy. During his visit to the place, he was not unmindful of the widow; he made inquiries about her, and, to his great joy, found that she diligently attended the means of grace. He ascertained that before his visit she was considered one of the most profane women in the district, but now she hallowed the name of the Lord. A most evident change had taken place, and it was 'Poor Covey' who was the honoured instrument of leading the afflicted woman to the "Father of the fatherless, and the Friend of the widow."

We can frequently ascertain the state of a person's mind by very trifling circumstances. The widow retained a grateful recollection of this visit of mercy. Shortly before the gentleman left the island, the widow was anxious to present to him a small memorial of her gratitude. Silver and gold she had none. She went into her little garden and plucked her best flowers, and presented a nosegay to her spiritual benefactor; begging that he would let her know of his safe arrival at his own residence. This gentleman frequently recalls these circumstances with pleasure; and although the widow's flowers have long since faded, he has reason to believe that she continues "to flourish like the palm-tree, to grow like a cedar in Lebanon, and to bring forth fruit in old age."

#### THE DYING YOUTHS.

A minister at York was requested to visit a youth supposed to be in dying circumstances. "I found him," he writes, "very near his end, but able to converse freely. Upon inquiring into

the state of his mind, I discovered he was very anxious, and full of despair. I subsequently found that the cause of my being sent for was, his having been deeply convinced of sin under a sermon I had preached one Sabbath afternoon. He had set out from his father's house shortly afterwards, to have an interview with me upon things pertaining to his peace, and whilst on his way was taken very ill, and fell down in a kind of fit; he was conveyed home, and confined to his bed, from which he did not rise. It was very painful to witness the state of his mind; for some time there appeared to be such an overwhelming sense of sin, that he scarcely dared to hope for mercy, and comfort was far from him. One day, as I entered his chamber, he cried out, 'My dear sir, what must I do with this load? What must I do with this load? I cannot bear it; I am dying, and my soul will be lost; what must I do with this load?' I directed him to Jesus—to his ability to save to the uttermost, and bade him 'Behold the Lamb of God which taketh away the sin of the world.' I gave him the tract 'Believe, and be Saved,' and after praying with him, left him still dark and despairing. Two days after, I saw him again, but oh, what a change had passed upon him! 'Sir,' said he, as I approached his bedside, 'I have found him, I have found him! I see the way of salvation! I have dropped into the Redeemer's arms! I am safe.' He spoke of 'the beautiful tract,' as he termed it, in terms of highest commendation, and to it, under God, he appeared to owe his deliverance from despair. I continued to visit him, in conjunction with another minister, and each visit became increasingly interesting; for though he was sometimes fearing as he entered the 'valley,' his hope never failed, and I believe it was 'a good hope through grace.' On my last visit he was in the agony of death—life was fast ebbing; his father was bending over the death-bed of his son with a bible in his hand; a few hours more, and the young man entered into the rest which remains for the people of God.

"I was requested to visit a female by one of my Sabbath-school teachers. Upon entering the house, her mother met me with tears; her only daughter had every symptom of rapid consumption, and was in a desponding state of mind. I found her sitting in an easy chair, near the window of a low chamber; she had an old copy of the testament in her hand, and had

been reading the parable of the prodigal son. Upon entering into conversation with her, I found her full of despair; she thought God would not forgive her sins, because she had received impressions under the preaching of the gospel which had passed away; her fear was, that the passage which says, 'Because I have called, and ye refused,' etc., Prov. i. 24—26, would be fulfilled in reference to herself. After much conversation and prayer, I gave her the tract 'Believe, and be Saved,' and from it she derived comfort; she read it again and again. She caused her brother, a wild, thoughtless youth of about eighteen, to read it also; and whenever I called upon her, I found the tract the first topic; she kept it by her side until confined to her bed, and next to her bible it was her most beloved book. Her hopes became increasingly bright as she approached the period of her departure; her faith was firm, the fear of death was taken away, and her end was peace.

"It has been my privilege to visit many dying-beds, but I have scarcely ever seen an instance of a more satisfactory termination of an earthly career, than was furnished by the cases I have thus briefly laid before you."

#### THE BACKSLIDER RESTORED.

A loan tract distributor at Birmingham met with a female in his weekly visits, who had forgotten the vows of her youth. Her early impressions vanished as the morning cloud or the early dew. As she grew up, the amusements of fashion were within her reach, and she gladly embraced them. Her Sabbaths were spent in rides of pleasure or in frivolous amusement. She was fond of balls and card-parties, and her parents enabled her to indulge her prevailing taste. The theatre was a place of frequent resort; but often on retiring from these scenes of sin and folly, her conscience would reproach her with a vow "to be the Lord's," that she had uttered in childhood. She was arrested in this course of sin by the united influence of a pious servant of her father, the preaching of a sermon which she went out of curiosity to hear, and by family trials. She became a member of a Christian society in this town; but, alas! St. Paul's emphatic address to the Galatians was soon applicable to her, "Ye did run well; who did hinder you that ye should not obey the truth?"

She married a man destitute of means and principle, who left her with three children, to the mercy of the world. Reduced in circumstances, she kept a school for the maintenance of herself and family; but her change of circumstances, the afflictions of herself and children, and a remembrance of her former professions of religion, drove her almost to desperation. In this state of mental agony she was visited by a loan tract distributor, who read to her 'Do you want a Friend?' The subject came home to her feelings, and the truth to her heart. The Friend she wanted once more engaged her attention, and she sought his omnipotent aid. By the blessing of God on this and other tracts, which she read with great interest, she was convinced of her sin; and after nearly thirty years backsliding, she sought in earnest the God of her youth, and has found that serenity of mind which enables her to see a Father's rod in the chastisement she has endured. She is now re-admitted a member of the Christian church with which she was formerly connected, and rejoices in the hope that she belongs to the family of God.

#### THE SELF-RIGHTEOUS CONVINCED.

The Rev. Henry Hughes, at one of the Society's anniversaries, mentioned the following fact: "It so happened, that some few years ago a young man, now engaged in the service of his heavenly Master as a minister of Christ, was studying for his future profession in a village in the county of Gloucester. He became acquainted with an old gentleman who had retired from public life, in the possession of an independent fortune, and who was the frequent companion of his walks. These two persons frequently conversed together on the subject of religion; the younger of the two was acquainted with the truth as it is in Jesus, and knew something of the power of the Spirit; but it was not so with his more aged friend, and the language of his old companion often was, 'You are too severe; what you say about being born again cannot be true: if it be, more than half of us must go to hell.' In this way he went on for a long time, resisting all the instructions of God's truth; but one day he came in when his young friend was engaged in preparing tracts for distribution in a neighbouring village; he saw them on the table, turned them over with his stick, and said, 'What have

you here?’ The young man said, ‘Some tracts I am preparing for distribution; you had better take one home;’ to which the old gentleman assented; he selected one, and went away. In about a fortnight afterwards, (he had not seen him in the mean time,) the old gentleman again came, and sat down opposite his young friend: he sat for some time in silence and deep dejection of countenance, and at last he said, ‘Oh, how men are deceiving themselves! they think they are all going to heaven; but it is not the case!’ His friend made some reply, and he again said, ‘I thought that I was right, but now I see that I was wrong: that tract has undeceived me. I was deceiving myself; I thought I was going to heaven when I was not.’ He got up, walked about the room, and as the tears stood in his eyes, he clasped his hands, and said, ‘What shall I do to be saved?’ His friend talked to him, brought before him the consolations of God’s word, visited him day after day for a fortnight, during which he always found him engaged with the bible, the little tract, and the book of homilies of the Church of England. The fortnight passed away in deep agony and distress; no comfort came to him, he could receive no consolation; but at the end of that time God’s own consolations were poured into his heart, and he was able to rejoice in that Saviour who had found him, and brought him to himself. I rejoice to bear testimony that this was done through the medium of the well-known tract, called ‘Common Errors.’”

#### THE DYING COTTAGER.

A friend, residing on the borders of the New Forest in Hampshire, was providentially directed to the cottage of a poor afflicted woman. He found her resting in her own righteousness. He endeavoured to impress upon her mind the truth, “Ye must be born again,” and then left her: the following circumstance took place a few weeks afterwards.

“I hope, sir,” said a labourer, who had been shown into the parlour, “you will excuse my making so bold; but would you be so kind, sir, as to come and see my wife? I can’t think what’s come to her. She is reading her bible, and crying over it, from morning till night; and talking about you, sir, and Jesus Christ, and the new birth; and yet she says, sir, that she is quite happy, and that old things are all taken away.

To my mind, sir, she is downright crazy; but I should like you to see her, and tell me what you think. And she wants to see you: she has been wishing to send to you ever so many times, only I would not let her; but I found she would give me no peace, sir, and so I promised to come myself."

It was not long before this summons was obeyed. Disease had made alarming progress. The afflicted inmate was now unable to leave her bed. Her kind visitor entered the room where consumption was completing its work, and there, at intervals, as the cough would allow, he heard the following narrative:

"I bless God, sir, that ever you called to see me in my affliction. I hope you will forgive my treating you so rudely when you came. I knew no better then; and I was angry with you, because you did not think so well of me as I did of myself: but I know better now. I feel myself a poor lost sinner, but I cast myself on Him who is able to save; and I hope I can say, 'In the Lord have I righteousness and strength.' Though I treated you so rudely a fortnight ago, and hardly listened to what you said, there was one thing which I could not forget. You told me about being born again, and requested me to read some chapter in the testament which would explain it. I forgot what chapter it was, for when you mentioned it I had no wish to read it; but after you were gone I could think of nothing else. While I was looking after little matters about the house, and trying to think of other things, I caught myself several times saying, loud enough for any one to hear, 'Have I been born again?' Wherever I went, and whatever I did, it was still the same; the only thing that I could think about was, 'Have I been born again?' I then tried to remember what chapter it was you told me to read, but I had quite lost it; and so I took down the bible, and looked in the New Testament till I found the one I wanted. But when I had found it, it still seemed very hard to know what it meant; and I was quite down-hearted when I saw that a ruler of the Jews, and I suppose a great scholar, seemed to have been as much puzzled about it as I was. I was just shutting up the book in despair, when my eye fell on that precious verse in St. James, 'If any of you lack wisdom, let him ask of God, and it shall be given him.' I thought I would make the trial, and so I prayed in my poor way, as well as I was able, that

God would teach me what is meant by being born again; and that if I were not fit to die and go to heaven, He would make me so.

“I had just been praying in this way, when my eldest boy came running into the room, and said, ‘Look, mother, see what a pretty book I have got! There were ever so many of us playing at marbles, against the cross road, and some ladies went by in a post-chaise, and when they came close against where we were, they threw a whole handful of little books out of the window; and we had such a scramble for them; but I got one of them, and here it is. I came home directly; and ran all the way, lest any of the great boys should take it away from me.’

“Here is the little book, sir,” (putting into his hands the tract ‘On Regeneration’,) “it has told me just what I wanted to know, and what I was praying to God to teach me. I am sure it was God that sent it. How could the ladies in the chaise know anything about a poor woman like me, living two miles up the forest? and that Thomas would be at the cross road when they passed? and that out of the different little books that they threw out, he would pick up the right one? I am sure it was God that sent it.

“This little book, sir, told me, that being born again was the same thing as having a new heart, and being made like Christ. I cannot tell you what I felt when I came to be quite sure that I could never go to heaven, without being born again, and just as sure that I had never known anything about it. But I read my Bible again, and I found that there was mercy for the chief of sinners. Then I said, If so, why not for me? And I have found mercy. I feel as I never felt before. I seem to be in a new world. ‘Old things are passed away, and all things are become new.’ I am not afraid to die, for I believe in Him who is ‘the Resurrection and the Life;’ and therefore, ‘to live is Christ, to die is gain.’”

Here is presented to the reader but a faint sketch of the change which Divine grace wrought in the heart of this dying cottager. She lived much longer than she expected. She seemed to be kept alive for the purpose of showing to those around her the reality of her conversion; and when she died, it was with a hope full of immortality.



## THE HOSPITAL PATIENT.

A young afflicted man obtained admission into one of the local hospitals at Cambridge. The person who obtained for him the order of admission, gave him a few tracts, saying, "You will have the best care and advice for your bodily complaints; and if you read these little books attentively (as you will have much time for reading whilst in the hospital), you will, perhaps, find something that will be of lasting benefit to your soul; and you know that is a much more important concern." He received them with thankfulness, and promised to peruse them with care. He had not been a week in the hospital, when he was brought under the most serious convictions of mind in reference to his state as a sinner in the sight of that God against whom he had so long been a transgressor. So strong were his feelings at this time, that he could direct his attention to no other subject. His bible and his prayer-book were almost constantly before him, and the conversation of his fellow-patients in the same room, being often of a light and frivolous, and sometimes, it is to be feared, of a vicious character, became exceedingly distressing to him. This circumstance, together with the very slender hopes given to him of obtaining any relief for his complaint, induced him, after a few weeks, to obtain permission to be removed from the hospital to his own home, where he might freely unbosom himself, and procure the advice of some Christian friend or neighbour. He was soon visited by several, who felt strongly interested in his spiritual welfare, who gave him the best advice in their power, related to him the dealings of God with their own souls, and directed his attention to such parts of the word of God as seemed most applicable to his case. By these means, in a very short time, it pleased God to disperse the darkness, almost of despair, which had enveloped him, and to reveal to him the knowledge of Jesus Christ, as an almighty and all-sufficient Saviour. He appeared to enter clearly into the method of salvation, as made known in the gospel of truth; and on one occasion, when a friend called upon him, he found him laid, indeed, upon the bed of sickness; his pale and sallow countenance denoting the bodily sufferings he endured, and his pillow wet with the tears which were fast flowing from his eyes; "But," said he, whilst his features, by their animation,

verified his words, "I weep not now, sir, for sorrow, but for joy; I cannot express what I feel, nor can I restrain my feelings, which have for some time almost overpowered me. That such a sinner as I should be brought to know the love of God, and to have a well-founded hope of eternal life in his presence, is more than I can bear to think of. How can I ever bless God enough for his great mercy!" It was remarked by those who had been acquainted with him, that though formerly of a very violent and passionate disposition, particularly in his illness, he had now become quite altered in this respect, and the lion had become a lamb, as was evinced in his manner to his wife and family. He would frequently enjoin upon his wife and neighbours the importance of immediate attention to the concerns of their never-dying souls. About four days before his death, a kind friend and neighbour, whose attentions he seemed particularly to value, found him in an agony of pain, which seemed to take from him the power of utterance; but as soon as he was somewhat relieved, in reply to an observation on the great sufferings he had to undergo, he said, "They are great; but, oh! I can say,

'With Christ in the vessel, I smile at the storm.'"

The same friend found him, a few hours before his death, patiently waiting his great change, whilst his last words were, "Come, Lord Jesus, come quickly!"

Such a fact as this should encourage the friends who visit our hospitals, to abound in their good work.

#### THE SHOWMAN.

Tracts have been largely distributed at pleasure-fairs, and occasionally the Society has heard that they have been productive of good. At Greenwich the pious Dakin gave a tract to a thoughtless youth, which led to his conversion, and afterwards he became a minister of Christ.\* The following fact was received from a friend in Essex:

"A fair, many would naturally think, is a very unlikely place in which to do any good, or to persuade men to turn from vanity to the service of Christ. But there is encouragement for hope, even in the worst cases, in that scripture, 'Is not this a brand plucked out of the fire?' It is a brand, already burning, that is said to be plucked from the midst of the very fire.

\* See page 167.

“The following simple letter was addressed to me by one who was a showman at a fair, and who was led to Christ in the manner he describes :

“On passing through this town, I have posted these few lines to you, which I hope you will pardon me for. I felt as if I could not do otherwise, for I question if I shall ever live to see you any more in this world ; but I hope we shall meet in the next, in that upper and better world which you told us of when I heard you last May.

“I was at the fair with my swing-boat. On the Sunday, there was a lady giving tracts away at the stalls, etc. I stood and looked at her, and she soon came to where I was standing. She went to a stall where two men were sitting, but they would not receive a tract. I asked her if she would give me one ; she said, “Oh yes.” I took it ; and said, “I think I shall walk up the hill, and read it, instead of going to the public-house.” She said, “Oh yes, do ; it is much better ;” and added, “We have a chapel here just by, and if I were you, I would go there.” I said, “No, I will not.” In the kindest manner she said, “Why not ? I would, if I were you.” But I again said, I would not, for I never had been. And she said again the third time, “Oh, I would, if I were you ; you may never have another opportunity ; life is very uncertain ; you may never see another sabbath on earth.” I still told her I would not go. I went on up the road, and read part of the tract, the title of which was, ‘Now is the Accepted Time.’

“I thought, surely this woman is a Christian. I turned back. I thought to myself, I will indeed go ; and blessed be God that I ever saw that person to invite me to the house of God ! I cannot tell you her name, but she was at the chapel. And it was by your preaching that I was brought to see my sinfulness. The text was, Psalm cxix. 60th verse, “I made haste, and delayed not to keep thy commandments.” It was then that I found I was a sinner, and then I was directed to the Lamb of God who taketh away all sin. O, dear sir, what should I do if I had religion to seek now I am so near to death’s door ?

“I would write more, but I am so weak I cannot. I hope you will pray for me that I may be kept from the temptations of the enemy, and that I may fall asleep in Jesus.”

## THE RESTORED SAILOR.

A marine distributor at Liverpool writes: "I have been in the habit of collecting my soiled tracts in the district, and sending them in small parcels to various ships' crews, as I had opportunity. One of these parcels was received by the men on board the 'Black Prince,' in the port of Liverpool. One of the tracts especially, entitled 'Jerry Creed,' was read by most of the ship's company, and made a deep impression upon their minds—particularly on one man, a very profane swearer. He read it again and again, apart by himself, and afterwards to the rest of the men, as he had opportunity; and the result is, that he has become a serious and sober man, has given up the awful practice of swearing, and is determined to lead a new life. He is now called by his old companions, 'Jerry Creed,' owing to the great change that is so apparent in his conduct."

## THE MILITARY OFFICER'S CONVERSION.

Colonel H. signalized himself in India under the duke of Wellington. He was the victim of dissipation until his sixtieth year, at which time it pleased God to visit him with so severe a fit of illness, that it was thought impossible that he could ever recover. At this eventful crisis, a pious minister ventured to send him a copy of 'The Sinner's Friend,' with earnest prayer that the blessing of God might accompany this little messenger of mercy. The colonel, as it were by miracle, was snatched from the jaws of death; and the first work of a religious nature which he was induced to read, was 'The Sinner's Friend.'

It pleased God to send its truths home to his soul, and he then saw that, vile as he had been, he might be saved. He became a new creature; and trusted in the blood of Christ for the pardon of accumulated sins during a period of sixty years.

The evidence of this great change soon appeared in the family, and everywhere around; the long-indulged habits of profane swearing and intemperance gave way to the spirit of prayer, whilst he anxiously sought the society of the disciples of the Lord Jesus, under whose banner he now began to fight.

Soon after his conversion, the colonel wrote to the author of 'The Sinner's Friend' a most affecting detail of the happy change he had experienced, and expressed himself in terms of

overwhelming gratitude that the little work had ever been put into his hands; and he afterwards told the minister who had sent him the book, that it had been the saving of his soul, by directing him to the sinner's true Friend, the Lord Jesus Christ.

Great, and almost miraculous, was the blessed change wrought by sovereign grace in the heart of this monument of Divine mercy, which will more strikingly appear by the colonel's own words:—

“I was courted in all companies as the principal person at convivial entertainments; my acquaintance was in the highest society, and the most profligate; and it is dreadful to consider the immense quantities of wine and spirits I have dissipated during my then miserable existence; but now, I pray that every thought, word, and deed, may hereafter be sanctified and dedicated to the service of God.”

This prayer was fully answered. During the last nine years of his life, the colonel manifested true penitence and faith in the Lord Jesus; and he who was once a profane swearer, died, March, 1847, rejoicing in the salvation of God, through a crucified Redeemer.

#### THE OLD SOLDIER.

An old soldier is generally an object of peculiar interest. He has endured many trials, and escaped numerous dangers. In the present day there are many men who, while serving an earthly sovereign, are not unmindful of their Father who is in heaven; and who, while bearing an earthly sword, feel the necessity of being protected by “the whole armour of God.”

During the last summer (wrote a friend), I was travelling in one of the northern counties, and heard a simple tale which much affected and encouraged me, and which illustrated the great advantage of lending religious tracts from house to house. In a large country town, a few serious people determined regularly to visit some of the inhabitants for the purpose of lending tracts. The visitor of one district left the tract entitled ‘The Gospel Invitation’ (No. 92), at a room occupied by a poor soldier. He had long been in the army, and engaged in several battles on the continent of Europe. After the victory of Waterloo he retired from the army to his native town. He thought to end his days in peace, although a stranger to God, and tried to interest the little circle of his

acquaintance with descriptions of "the battle of the warrior and the garments rolled in blood." The poor man received the first tract left by the visitors, and read it with attention, and also those which followed. He became anxious to converse with the friend who left the tracts, and when he had the desired interview, stated his fears. The visitor pointed him to Jesus Christ, the only way of salvation. I heard an interesting account of the visits, which continued I think for several months, during which period his mind was gradually enlightened by the Spirit of God, and at length he obtained "joy and peace in believing."

The conversations with the poor veteran were often of a most interesting kind. On one occasion he remarked: "Several times have I been left on the field of battle, surrounded by the dead and the dying, and if I had then died I must have gone to hell; but God spared me to return to this town, and by 'gospel invitations' I have been pointed to the Saviour." Not long before he died he complained much of being troubled on account of past transgressions. "I know not how it is," he remarked, "but sins long forgotten now come to my mind, and greatly distress me." The visitor asked, "What do you do with these painful thoughts; do you endeavour to forget them?" The poor soldier simply replied, "No; I rake them altogether, and then I take them to the cross of Christ, and there I pray for pardon." Shortly after this conversation, the soldier left this world; and there is reason to hope that he entered into the enjoyment of "glory, honour, immortality, and eternal life."

#### THE PRIVATE SOLDIERS.

A few years since, a gentleman staying at Hastings, on proceeding to a meeting for prayer in the Croft Chapel, observed several soldiers near the place. "I put my hand on the shoulder of one of them," stated this friend, "saying, 'There is a prayer-meeting—come in; who can tell but that a little leaven may leaven the whole lump!'" One soldier answered, they were going to the barracks, and had not time; when I immediately presented them with a few religious tracts. Two years afterwards my family went to Eastbourne; on going down to them I passed a large regiment of soldiers on the parade, close by the house my family occupied. On leaving the coach, I left a parcel, and had to follow it. On my return I found

a soldier had called in great anxiety to see me, and at that moment he came again. On asking him what he wanted, he could not tell, but said the serjeant sent him. I answered him, there must be some mistake, as I had only been there an hour, and had never been at Eastbourne before. The soldier said there was no mistake, for they saw me on the top of the coach when it passed just before. I inquired why the serjeant did not come himself. He replied he was on guard, and could not come, and he was afraid I might have no tracts left. I asked the soldier if he thought they were religious tracts that were wanted. The soldier was pleased, and said, yes. I therefore desired the serjeant to come in the morning. When he came he was quite overjoyed to see me, and was surprised at my not knowing him. ‘What,’ said the serjeant, ‘do not you remember two years since at Hastings, when you were going up to the chapel, three of us were standing at the steps, when you tapped me on the shoulder, and said, “Come, soldiers, who can tell but a little leaven may leaven the whole lump!” We did not go in, but you gave us some religious tracts, which I bless God for. Ours is an immoral regiment, but through your tracts we can now reckon on twelve or fourteen praying men in the regiment.’ Accordingly I supplied him with an assortment of tracts, and whilst I continued at Eastbourne I frequently saw six or eight together, and one of them reading a tract, whilst the others listened.”

#### THE PICTURE USEFUL.

When the tract, No. 108, ‘William Kelly,’ was published, it had a graphic picture on the frontispiece, representing the subject of the narrative retiring bare-headed from the presence of a storming hostess, who had seized his hat as security for an old score. This circumstance actually did take place, and proved the turning-point in *his* life, who was afterwards appropriately designated “The Happy Christian.” The disgrace of the incident produced sober reflection; sober reflection issued in repentance; and repentance in one of the most pleasing specimens of lovely piety that modern days can boast.

The venerable author of the tract, the Rev. Hugh Stowell, of the Isle of Man, was not a little chagrined when he first saw the cut with which his production was decorated: he thought it unfair to give such prominence to the most disgraceful feature

in the history of his friend. Yet this very picture, insignificant as it might seem, was destined to conduce to an event which, contemplated in its bearings on eternity, is of a magnitude too mighty for an archangel to grasp.

In a large manufacturing town, in the West Riding of Yorkshire, this tract was left at the house of one of the most profligate drunkards in the place; and to him, strange to say, a circumstance precisely similar to that which arrested Kelly in his career, had occurred the evening before. His hat being detained for debt by the landlady of a neighbouring alchouse, he had hastened homeward, bare-headed, incensed, and ashamed, and had retired to rest, raging like a she-bear robbed of her young. Sunday morning found him sullen and perturbed; he hurried down stairs, half-dressed, and flung himself into a chair, which stood beside the table—when, lo! the first object that caught his attention, was the frontispiece of the tract which we have been describing, placed, we will not say accidentally, full in his view. Glancing at it with an eye of fierceness, he seized it, and striking the table with his fist, at the same time uttering a fearful imprecation, he exclaimed, “If they hav’nt got me already painted up to be the laughing-stock of the town; here I am without a hat. I’ll be even with them.” Thus he raved till the tempest of his ire had somewhat exhausted itself in oaths and menaces; then, prompted by curiosity, he thought he would ascertain what was said concerning himself. A near inspection of the object of his wrath immediately corrected his preposterous error; but his curiosity having been excited, he perused the little narrative, and the perusal was productive of the happiest effects. He resolved, in the strength of God, that he would reform; he repaired to a place of worship, began to search the Scriptures, and exhibited every symptom of real repentance. From being a disgrace to society, a curse to his neighbourhood, and a scourge to his family, he became one of the kindest of neighbours, faithfullest of servants, best of fathers, and soberest of men.

The lessons to be gathered from this interesting incident are sufficiently obvious. There is, however, one particular which deserves to be appended; it strikingly illustrates the perfection of that Providence which orders the minutest circumstances in wisdom and mercy.



## ANOTHER PICTURE USEFUL.

The goodness of God in connexion with tracts is frequently seen in the manner in which they have led to most beneficial results. It has already been shown that the picture on the title page has attracted attention, and proved the first step towards a sinner's return to God. The following is another fact of this character :

A minister at a naval station wrote: "I was one morning called from my study to a person who wished to see me. When I entered the room, his appearance reminded me of Covey, being a sailor with a wooden leg, who, with tears in his eyes, said, 'Here's another Covey come to see you, sir.' I replied, 'I am glad to see you, Covey; sit down.' He then informed me that he was a Swede, had been some years in the British service, had lost his limb in the action of the 1st of June under Lord Howe, and was now cook of one of his Majesty's ships in ordinary; it was with reluctance that he came into this port, having heard many things unfavourable to the place. He had been for some years married to an English woman, who, when on shore having seen for sale a tract with a picture of a sailor in the act of having his legs cut off, was induced to purchase it, supposing that it might contain something that would please her husband. It was the tract of 'James Covey,' which he read with uncommon interest, as he had known him, and had heard of him as having been a brave seaman.

"He had previously to this felt at times considerable compunction for his sins, and fear of future misery, but knew nothing of the Saviour through whom his sins were to be pardoned. He observed, 'When I read the tract, I there saw my own character. Though I thought I could fight as well as Covey, I was afraid I could not die so well. When I came to that part which stated "that none need despair, since poor blaspheming Covey had found mercy," I wept, and took courage. After having read it over many times, I resolved I would go to the minister that Covey heard. I did so; and heard of that Saviour who is able and willing to save to the uttermost, and who I humbly hope and believe has saved me.'

"After some months' trial of the sentiments, disposition, and character of this Swedish sailor, he was admitted to the Lord's table. His wife, who at the time she purchased the tract was

a total stranger to every thing serious, by reading the tract, conversing with her husband, and hearing the word, became a decidedly pious woman. It is now more than two years since the conversion of this sailor and his wife; but though the minister and members of the church are well satisfied with their conduct, yet, knowing their bibles and their own hearts, they rejoice with trembling. In conversation with me a few days since, the man observed, 'I am a wonder of merey! How astonishing it appears to me that I should come from my poor country, serve in the British navy, there lose my leg, come against my will to this port I so much disliked; that my wife, by seeing the picture of Covey, should have been induced to buy the tract by which I have had my sins so clearly pointed out, and that I and my wife should both be made to love and serve my gracious Saviour. I now earnestly pray for the salvation of sinners, for that of sailors, but especially for my poor countrymen the Swedes.' "

The illustrations which have thus been given of the happy results of reading the Society's works, must excite in the Christian's mind a variety of pleasing and profitable reflections. He will admire the freeness of the Saviour's grace, who has been pleased to bless the most simple means, for calling sinners into the fellowship of the gospel, and ascribe all the glory connected with every instance of conversion to him alone.

The facts which have been recorded suggest many valuable lessons. They teach us in 'The Lawyer's Family,' that kindness and forbearance overcome the strongest opposition, and make way for the entrance of the truth contained in the often contemned tract. 'The Road Labourer' and 'The Dying Cot-tager' confirm our confidence in the hopeful efficacy of the smallest scriptural agency, though contained in the little hand-bill. 'The Military Officer's Conversion,' 'The Clergyman's Brother,' 'The Publican and his Wife,' 'The Drunkard,' and 'The Showman,' exhibit the striking fact that the Society's works are adapted to all ranks and conditions of the people, and that all require the same truth to lead them to saving faith and repentance. 'The Bereaved Widow,' 'The Dying Youths,' and 'The Hospital Patient,' point out to us that times of affliction are frequently the best sowing times, and that the brief tract is a well-adapted means to convey "the word in

season" to the mind made thoughtful by the visitations of God. 'The Old Villager,' 'The Canal Man,' and 'The Profane Waterman,' will urge upon Christian labourers to be always watchful for opportunities of doing good; "to sow beside all waters." 'The Backslider Restored,' and 'The Self-righteous Convinced,' suggest that the tract is adapted to reach all states of mind and all the variations of character we meet with, so that no one should be overlooked in our benevolent efforts; whilst 'The Floating Tract,' and 'The Pictures Useful,' will lead us to trace the merciful overrulings of Divine providence in making circumstances, apparently trifling in themselves, the means of the most important results. How encouraging thus to trace some of the fruits of Christian effort! Surely the facts narrated powerfully enforce the Divine direction, "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

## CHAPTER XXII.

### FOREIGN OPERATIONS.

General remarks on the origin of foreign efforts.—FRANCE—Organized efforts to counteract infidelity—Grant—Paris Tract Society—Attention to the young—Results of a tract—Distribution of the scriptures—Anonymous donation—Usefulness of tracts among soldiers—Formation of the Evangelical Society of France—Liberal grants to advance its objects—Usefulness of *colporteurs* and scripture readers—Extent of the operations of the Evangelical Society—Remarkable case of conversion—Publication of works against infidelity—Religious circulating libraries—Issue of popular books—Labours of the Toulouse Society—Beneficial results of opposition—Influence of tracts upon several French pastors—Grants in aid of the circulation of M. Roussel's tracts among Romanists—Prizes offered by the society.—BRITTANY—Aggregate grants.

It does not appear, from the early documents of the Society, that its founders contemplated the extension of its objects beyond our own land. The original rules, and the early addresses issued to the public, are all silent on this point. It was, however, clearly the design of the great Head of the church, that the benefits of the Institution should not be confined within the limits of our own dominions.

The successful operations of the Bible and Missionary Societies of our country prepared the way for the labours of the press in foreign lands. These important institutions created a desire for information which could only be met by the issue of scriptural works. It must, however, be admitted that the first impressions in favour of foreign labours arose from the publication of tracts for prisoners belonging to different nations who were confined in England during the war with France. The Committee practically adopted the precept, "If thine enemy hunger, feed him." They inquired into the state of the captives in this country, and found that "the French prisoners in particular were depraved, ignorant, and superstitious, and it was feared that many of them had largely participated in the atheistic infidelity which had overspread their native country." A most interesting and affecting scene of labour was thus presented, and large editions of five French and three Dutch tracts were published. The Committee having provided these works,

a correspondence was opened with Christian ministers at Plymouth, Portsmouth, Chatham, Sheerness, and Bristol, and they were earnestly and successfully solicited to introduce the tracts among the prisoners of war, at those respective places. These labours were not in vain; the expectations of the Committee were realized, that the return of the prisoners to their native countries would be the occasion of disseminating the truth through the tracts they carried with them, and that wherever they were found, they would confer honour on the British character and furnish memorable evidence of Christian philanthropy.

Another circumstance tended to the advance of the Society's objects in foreign lands. The late Zachary Macaulay and William Shrubsole were requested by the Committee, in October, 1800, to correspond with Christians on the Continent, calling their attention to the importance of the general establishment of tract societies. The object was further promoted by a resolution at the anniversary in 1805, which stated that it was "highly desirable that the Society should, as opportunities might occur, send tracts to foreign parts." These and a variety of circumstances,\* which will hereafter be detailed, pointed out clearly its course, which, by the Divine blessing, it has been enabled to pursue, until its publications have been circulated in a large portion of the heathen and unenlightened nations of the world.

The foreign proceedings of the Society will now be briefly stated, beginning with

## FRANCE.

Soon after the close of the long war in 1814, the minds of many persons were directed to the wretched condition of France. The reign of infidelity had indeed been the reign of terror, and the people had painfully reaped the fruits of unrighteousness. In 1818, the endeavours of enlightened Protestant clergymen and laymen, resident in France, to counteract the principles of infidelity and to set forth the word of life in plain and energetic language, not only from the pulpit, but also by the press, assumed a more regular and organized form. Subscriptions and donations for printing a series of religious tracts were collected in various parts of the kingdom; several able and benevolent persons were engaged in their composition, translation,

\* See particularly the facts stated in Chapter XXIV, in reference to Denmark.

and distribution; and although opposition was manifested in some quarters, they were favourably received in others. To encourage these friends, instances were not wanting in which these silent but powerful monitors roused the careless, checked the profane, arrested the bold sinner in his career of folly and vice, confounded the sceptic, confirmed the wavering, comforted the distressed, and established the humble believer in his most holy faith.\* In aid of these interesting labours the Society made its *first* grant, amounting to 110*l.* 10*s.*

The establishment of the Paris Religious Tract Society, in 1820, followed these efforts. The disinterested exertions of foreigners provoked the Christians of France to love and good works. This new society published a variety of tracts, and established depositories for their sale in different parts of the country. It was the privilege of the Religious Tract Society to respond to the first appeal for pecuniary help from the friends of the new institution.

The visits of our countrymen to France, after the peace, enabled them to ascertain from personal experience that there existed a general desire for religious instruction on the part of many, who were returning to their ancient occupations and domestic enjoyments, after long and severe afflictions. The Society made an appeal, in 1824, for special funds to enable it to enlarge its labours, and more particularly to publish the valuable tracts of the Rev. C. Malan, of Geneva, which were found peculiarly adapted to continental circulation. In 1826, ten of his publications were stereotyped and printed in Paris, at the parent Society's expense, and about twenty thousand gratuitously distributed.

It was in this year, also, that a kindly feeling appears to have been excited on behalf of the youthful population of France. A work, entitled 'L'Ami de la Jeunesse,' was issued by the Rev. Mark Wilks, being a cheap monthly publication, similar to 'The Child's Companion,' the circulation of which was promoted by the grants of the Society. The Paris Committee found their unassuming labours attracted much attention, so that, in 1825, the circulation amounted to 120,000 publications. These evidences of zeal, on the part of their French brethren, led the parent Society to devote 250*l.* to the Paris Institution during that year.

\* Report, 1819.

At this period the French Committee, writing in faith, remarked: "In this country it is now the season of sowing, and not of reaping—of distributing, and not of collecting: the time of the harvest will come, and then the French will do for Spain and Italy, and other nations, what England now does for us and the world." And yet, in this time of sowing, many pleasing circumstances were soon made known, which proved that the dissemination of the truth, through the medium of tracts, had been very beneficial; and one fact especially, which will be here recorded, convinced the pious labourers that they had not worked in vain.

A translation of the tract, 'Serious Thoughts on Eternity,' found its way into the shop of Mr. B., a manufacturer, in the south of France, living in a town containing, without a single exception, a thoroughly popish community. He took it up, and read it; it alarmed him, and he read it again: he pondered much over it for some time, as it was the only book of the kind that had ever fallen in his way. In this tract were several references to the New Testament; this was a book he had never seen, and he longed to search further into a subject which now appeared to him of immense moment. He applied in vain at most of the shops in the town, to see if they contained such a book, and, at last, in the house of a bookseller, to whom a Protestant clergyman had sent a few copies, with the faint hope that they might meet a purchaser, he discovered the volume he wanted. He read the tract again, and consulted all the passages in the New Testament referred to; he pondered what these things could mean; he was awakened to a serious concern for his immortal soul, and the New Testament was now his constant study. At length, he thought with himself, "Are there none that are concerned about these truths?" and he concluded that the individual who had sent the New Testament to the bookseller must surely feel their importance and value. He made the necessary inquiries, and found that it had been sent by a Protestant clergyman. He wrote to a friend, requesting him to call upon the clergyman, to say that he had seen the New Testament, and was desirous of corresponding with him on the subjects contained in it. Of this invitation the clergyman gladly availed himself, and commenced a correspondence which was not speedily terminated. Mr. B——'s heart was touched by the influence of the

Holy Spirit, and his mind gradually opened to a knowledge of divine things: he left the Romish communion, and became a most useful and devoted servant of the Lord Jesus. He sold, at reduced prices, in the town where he resided, and villages around, upwards of 1100 New Testaments, and sold and distributed several thousand religious tracts. He was the means of awakening the attention of several of his friends to a concern for their souls; and amongst others, of two priests, who, although they did not immediately leave the church of Rome, actively exhorted their parishioners to read the scriptures. What blessings are these from a single tract!

The fact which has been related clearly shows the beautiful connexion there exists between the holy bible and the religious tract. They often aid each other in the work of the sinner's conversion. The tract sometimes leads to the bible, the source from whence it derives all its excellence and value; and at other times, when the scriptures have excited the sinner's attention, it expounds its divine statements to "the ignorant and those who are out of the way," and builds up and establishes the Christian in the faith.

From year to year the proceedings of the Paris Society were watched with lively interest, and timely aid was rendered to the full extent of the Society's funds. In 1828, the sum of 250*l.* was received, from an unknown friend, by the hands of the Rev. Mark Wilks, the whole of which was devoted to French operations. This generous assistance led to the publication of several valuable books, including Bunyan's inimitable production, the 'Pilgrim's Progress,' in aid of which a donation of 30*l.* was received from George Hunt, Esq., of Bath. This admirable work was followed by Keith's 'Evidence of Prophecy,' translated and stereotyped by means of a donation from Lord Bexley.

The encouraging evidence that the Paris Society was the means of extensive usefulness to all ranks and conditions of the people, urged its committee to abound in the work of the Lord. The Rev. Mark Wilks, in 1829, conveyed to them the following statement, which further shows the almost inseparable connexion between the bible and the scriptural tract.

"A zealous individual attempted to enter a guard-house for the purpose of giving tracts to the soldiers, and of conversing with them upon religious subjects. He was repulsed by the sentinel;



he exhibited his little books and pictures, in the hope of exciting the sentinel's curiosity; it was in vain, and he was about to retire, when a voice from within was heard—' Let him come in; let us see what he has got.' A serjeant, who was stretched on a guard-bed, listlessly received, and carelessly turned over the pages of the tracts, and then began to laugh at the giver and deride his zeal. A serious conversation, however, took place; the serjeant proved to be a Protestant; tracts were given to other soldiers, and a fresh supply was promised, if, on another visit, the distributor should find that those now given had been read. The second visit was made; the tracts had been read; more were demanded, and three of the soldiers present inquired how they might procure bibles. They were informed where they might obtain them at reduced prices. Bibles were given to three fine interesting men, with a serious exhortation to read them, and to pray for Divine assistance to understand them, and for strength to set an example of obedience to the will of God. Other applicants presented themselves, till twenty-five bibles had been obtained by soldiers of the same regiment. After some weeks the regiment was removed to barracks in the country, and a letter was received, stating that several of the men who had received bibles met together in a neighbouring wood, when off duty, to read and meditate on the truths they contained, and that already the serjeant appeared to have received from the Holy Spirit a gift to understand the word of God, and to explain it in a clear and most delightful manner to his companions. The regiment removed again; and in Paris a room was provided for the meetings of the soldiers, and several Christian friends enjoyed the pleasure of praying with them, and of teaching them the way of God more perfectly. Several have given satisfactory proofs of conversion from the degrading slavery of sin to the service of God. In the country the meetings are still continued, and the serjeant is a zealous distributor of tracts and a bold reprover of the profanity and dissipation of his comrades; his exertions are extended beyond his own regiment, to all the regiments composing the garrison. The following extract, from a letter lately written by him, will give some idea of the spirit evinced by this example of the beneficial effects of tract distribution:—' Oh, how happy I am! I must speak to you of my present happiness. The bonds of death were upon me; trouble and sorrow

had entered into my soul: but since I have had the happiness to know you, and to become acquainted with the children of God, I am a new creature. O my soul! return unto thy rest, for the Lord indeed has been bountiful to thee. O Jesus! thou art my only confidence, the subject of my song, because thou hast been my deliverer. Blessed Jesus, what can I render to thee for having made me one of thy redeemed people; one of the church of the new-born, the nobility of the earth? O my dear brother, let us remember that we are the salt of the earth, the light of the world. Many eyes are fixed on us, and our example may do much good or much evil. Let us avoid everything like contest and dispute; let us go forward peaceably, looking well that our lamps are filled and trimmed, and we on the way to meet the Bridegroom.’”

Mr. Wilks added: “I know that by the distribution of tracts by one person, and the conversations that have followed, forty persons have, with serious anxiety for Divine instruction, procured copies of the word of God.”

The active proceedings of the Paris Society led to results not foreseen by its first promoters. Among these was the formation of “The Evangelical Society of France,” one object of which was the employment of poor pious men as *colporteurs*,\* who were to bear among the people the holy scriptures and evangelical books. This was an ancient method of doing good in France. The first means God employed to call the inhabitants of the city of Dieppe from the error of their ways, was the instrumentality of a bookseller of the name of Verrable, † who had a few good books, which he carried on his back in a common basket. He was well instructed in the truth for a man of his condition. God in a short time blessed his labours abundantly, and brought many, even among the most eminent citizens, to the knowledge of divine truth. M. Vitet, author of the history of the ‘Ancient Towns of France,’ thus speaks in reference to Dieppe: “Three years had scarcely elapsed since a poor *colporteur’s* pack introduced into that city the first germs of the new faith, when half of the inhabitants, if not more, had renounced Roman Catholicism: the old form of worship languished and was forsaken, while the followers of the

\* The word *colporteur* literally signifies one who carries a pack or load on the neck, or the upper part of the shoulders.

† Report, 1839, p. 71.

new rising church went on boldly from strength to strength, till she feared not to claim the right of building a temple." "What did the *colporteur's* pack contain?" inquires the Paris report; "were they writings full of controversy?" History tells us they were a great number of Bibles, psalms of Marot, and pious little books."

The objects of the Evangelical Society were felt to be so important by the Committee, that they willingly endeavoured to advance its designs by frequent and liberal grants. These varied from 100*l.* to 200*l.* in the year, and proved beneficial to the society. The field of its labour was most extensive. It comprised fifteen departments of France, extending to Nancy on the north, to Clermont Ferrand on the west, and Montpellier on the south. Nor were its labours confined within these limits. "I have seen the *colporteurs*," remarked a correspondent, "in the mountains of the south, and in the plains of the north, carrying a load of books almost beyond their strength, climbing the very summit of the Alps, and descending into the lowest valleys of the Cevennes, with no other object in view than to make known the revelation of him who hath said, 'My word shall not return unto me void.' About sixty of these pious persons are continually scattering the good seed through the country. They go two and two, as did the disciples of Jesus. Sometimes they have to pass over a thorny road, but the opposition they meet with is often overruled for good. In a village in the department of the Jura, the *curé* sent the public crier round the place to give notice of the arrival of a dangerous person who had come to sell his bad books. No sooner was this known than the people of the village flocked around the *colporteur*, and bought his books to a great extent; upon this the agent remarked, 'The wicked is taken in his own trap.'"

Deeply interesting as these statements must be deemed, the annals of the Evangelical Society contain still more decisive evidence of the usefulness of its agents. "Their report," wrote one, "no longer confines its narration to the conversion of individuals, but speaks of whole villages and districts desiring to embrace the reformed religion. It is not one here and there, but souls have turned by hundreds towards the instructions of those who show unto the inquirers the way of salvation. One of the scripture readers, placed in the midst of a hundred

parishes, thickly-peopled, has been pressed with invitations to go in all directions to hold meetings for edification. The people may literally be said to press upon him to hear the word of God."

The Evangelical Society continues, through its numerous agents, to make known the gospel in many of the unenlightened parts of its extensive district. In its report for 1847, it is stated that "the agents supported by its funds amounted to 146: this number included schoolmasters and mistresses, students preparing for the Society's purposes, *colporteurs*, evangelists, and pastors." It is a remarkable fact that among the agents who devote their time and strength to carrying the word of God for sale among the rural population, one hundred and two are converted Roman Catholics. They are generally received as the messengers of peace. The total expenditure of the Evangelical Society has sometimes reached 9000*l.* in the year. It has been stated that "in thirteen years the Society received not less than 50,000*l.*, and in that time sent into the field 199 evangelists of different grades; educated 103 students destined for different vocations; and made known the gospel in various ways to thousands upon thousands who, but for its agency, would have died without the blessing. From the best estimate the Committee of the Evangelical Society had been enabled to make from such documents as they could procure, it was not too much to say that, within the last three or four years, twenty thousand souls had been taken by its agency out of the influence of Romish superstition, and gathered into evangelical congregations."

The grants of the parent Society have been devoted to the free circulation of tracts, and sometimes these have amounted to nearly 300,000 in the year. The usefulness of these works has frequently been stated. "Their dissemination," wrote the Rev. Frederick Monod, "has much contributed to excite those religious movements which are operating in the bosom of the Roman Catholic population. These little writings, containing numerous quotations from the word of God, have provoked a spirit of research, and have prepared the way for the labours of *colporteurs* and evangelists. Nor are they favourable only to the commencement of the work of evangelization, but equally so to its continuance; and we find numerous traces of their salutary influence, both on masses and on individuals." One remarkable fact will confirm M. Monod's statements.

“You need not leave your tracts here,” said an angry man to the devout and honest-hearted *colporteur*, who held out to him a few of these short and simple statements of the truth. “Don’t leave them here, for I give you a fair warning that I shall burn them if you do.” “I hope not,” answered the *colporteur*; “but at any rate I will leave the tracts with you, praying that God’s blessing may accompany them.” On saying this, he put down the tracts, and turned to depart, the man still calling out, “I said I would burn them, and I will keep my word.”

A year passed away, and the *colporteur* found himself in the same part of the country again. He remembered the circumstance which has just been related, and he felt anxious to know what had become of the violent man who had been so determinedly opposed to the reception of his little books. He inquired after him, and soon found him out. He was surprised at receiving a kind welcome from him, and still more so when he eagerly asked him if he had a bible to sell him. The *colporteur* looked astonished, and said, “Why, how is this, my friend? I thought you were determined not to read even the tracts, much less the bible; nay, did you not threaten to burn the few tracts which I left with you when I was last here?” “I know that I threatened to burn them,” said the man, “and I did burn them; and yet it was one of the very tracts you left with me that was the means of producing the change at which you wonder.” “How could the tract do this, if you burned it without reading it?” asked the *colporteur*. “I threw them all into the fire as soon as you were gone,” replied the man, “and I watched them as they gradually consumed away; but while I was doing this, the flame caused the leaf of one of the tracts to curl itself round, and to cast its light, as it burned, upon a single sentence, which presented itself before my eyes. It was this sentence which struck at once to my heart.” “And may I ask what this sentence was?” said the *colporteur*. “It was a verse,” replied the man, “out of the bible, and one which I can never forget; it was this, ‘Heaven and earth shall pass away, but my words shall not pass away;’ and as I read it, the thought struck me at once, Why I may burn these books as much as I choose, but I cannot burn the word of God; that must endure for ever: and I may refuse the word of God, but it is true notwithstanding.” The man

has since become a devoted and consistent follower of the Lord Jesus Christ, and a faithful professor of that imperishable truth which he once attempted to destroy.

The total grants to the Evangelical Society have exceeded 1000*l.*, and it may be truly stated, that no grants have afforded the Committee more entire satisfaction than those which have passed through the agency of the French *colporteurs*.

The Paris Society, in 1831, directed the particular notice of the parent Committee to the wide spread of infidelity in France, and the importance of prompt measures being adopted to counteract its progress, or at least to prevent the simple-minded from being led astray. A grant of 400*l.* was devoted to the object, which enabled the Paris Committee to publish a new edition of Dr. Bogue's 'Essay on the Divine Authority of the New Testament,' 'The Inspiration of the Scriptures demonstrated from the Testimony of Volney,' 'Leslie's Short and Easy Method with the Deists,' Dr. Doddridge's 'Evidences of Christianity,' the fourth and seventh Letters from Dr. O. Gregory's work on the same subject, and 'The Scripture Guide,' by the Rev. Edward Bickersteth; to these valuable books the parent Society afterwards added, 'The Lectures on Socinianism,' by Dr. Wardlaw. These works had an extensive circulation, and it is hoped that the Holy Spirit, by their means, prepared many minds to "receive with meekness the engrafted word, which is able to make men wise unto salvation." In reference to Dr. Bogue's Essay, the friend who prepared it for the press, and at whose disposal five hundred copies were placed, remarked: "To increase the interest in the work, I announced in the preface the fact, that it was read by Napoleon Buonaparte, at St. Helena, which I had from good authority. I hope to place it in every reading-room of any note in Paris and many of the principal towns. In the saloons, hundreds of young men and students pass many hours every day. I know so many instances of great benefit, and even of conversion, produced by this book, that I am anxious to accomplish this plan."

In connexion with the publication of anti-infidel books, the Paris Society also issued 'An Appeal by a Christian to Men of Letters,' and caused eight hundred copies of it to be sent to authors, professors, journalists, heads of colleges, etc. The "Academie" of one of the large cities charged one of its

members to present a report on this work, and several journals expressed their approbation of the sentiments it contained. The object of the appeal was to expose the degenerate and corrupt state of French literature, and to show that it is only by knowing, embracing, and presenting the truths of the gospel, that men of letters can give to France a pure, elevated, and useful literature. The Paris Committee remarked: "Should only a few literary men be impressed by this volume, the results might be very important: the source purified, the streams, instead of impoisoning and desolating, may refresh, vivify, and change the moral aspect of the country."

In 1837, a new object engaged the attention of the Paris friends, namely, the formation of religious circulating libraries, in aid of which a grant of 40*l.* was made. These libraries were extended to the English residents. In reference to this point, a correspondent wrote: "You cannot imagine how greatly blessed Binning on 'Fellowship with God' has been in Paris. One saint, in particular, has left this valley of tears, after having experienced a transition from a state of temporary darkness to one of much joy in the Lord through the perusal of the discourses it contains." Another friend wrote: "I am anxiously promoting the establishment of lending libraries, for I see much good doing from the one we have already formed. The dreadful torrent of impure, immoral, and infidel publications that are at this time inundating Paris to a degree never known before, makes these religious lending libraries a matter of great importance as a means, in some measure, of counteracting their baneful effects."

The establishment of libraries on a large scale was taken up by the friends at Toulouse. They formed, in 1835, "a society for printing religious books." The Messrs. Courtois, who originated this new effort, though extensively engaged in commercial pursuits, have for many years devoted much time to its advancement. The society publishes its works at low prices, and promotes their circulation by sale, and by the establishment of libraries. Early in the year 1835 the Committee corresponded with the Messrs. Courtois, and assured them of their willingness to help them in the good work they had undertaken. Since that time a variety of useful and popular tracts and books has been published. Among these will be found 'The Call to the Unconverted,' 'Lives of Revs. John Newton, Halyburton,

Philip and Matthew Henry, Doddridge, Colonel Gardiner, Henry Martyn, John Williams, and Harlan Page; 'Converse with God in Solitude,' Chalmers' 'Evidences of Christianity,' 'Persuasives to Early Piety,' 'Parables Explained,' 'Conversations on Sin and Salvation,' 'Commentary on the Psalms,' 'Cornelius on the Trinity,' Scott's 'Force of Truth,' Dr. Barth's 'Church History,' 'Testimony of History against the Church of Rome,' 'Scripture Similitudes for the Young,' 'Work of the Holy Spirit,' Leighton's 'Commentary on St. Peter,' 'Companion to the Bible,' Gossner's 'Primitive Christianity,' 'The History of the Vaudois of Piedmont,' Blunt's 'Lectures on the Life of St. Paul,' 'Line upon Line,' Newstead's 'Treatise on the Sabbath,' 'History of Helen,' Jones' 'Doctrine of the Trinity,' Gaussen on the 'Book of Daniel,' and 'Grandfather Gregory.'

The reports from Toulouse evidence the great good which resulted from the circulating libraries. Mr. Courtois remarked: "Romanists, tired of their vain traditions and sterile observances, seek in our writings a purer religion, and more efficacious means of salvation. Workmen unemployed for whole weeks throw aside their novels, to seek holy and solid instructions in our libraries. Elsewhere Christians, already well-established, ask for new light for their minds from our books, and new strength for their resolutions." In addition to general and encouraging results, the Toulouse Society has had facts of undoubted usefulness to cheer them forward in their course. A young man who had just finished his classical studies, returned to his father's house with those vague sentiments of unbelief, which are so much the more dangerous, as they have never been put to the proof of a serious inquiry. He opened the 'Persuasives to Early Piety;' a new world was revealed to his eyes. He felt that heavenly truth was there. He fell at the feet of his Redeemer, and the joy of salvation filled his soul.

The 'Call to the Unconverted' has had a salutary effect on many, who have been led to repentance and saving conversion. Even among the Roman Catholics, holy impressions were produced. Two nuns, of the order of St. Claire, became subscribers to one of the libraries. From the perusal of the books, they were both led to inquire whether the road they had hitherto followed was the right one that led to heaven. They read the Scriptures daily, notwithstanding the prohibition



of the priests. 'The Anxious Inquirer' brought back a youthful but wandering professor to the Good Shepherd, and he subsequently left the world bearing testimony that he had been born again.

The efficacy of the books has been so great, that in some villages a large proportion of the population joined the Protestant Church: many who were once strongly opposed to the libraries now promote their establishment. One of the reports states: "They have been remarkably blessed; more so than we ever could have expected. Many pastors who were unfriendly to the gospel now admit these collections into their churches, and do all in their power to promote their usefulness."

The Toulouse Society has not confined the sphere of its operations to France. It has sent its publications to all parts of the globe—to North and South America; to India, under the auspices of the Bishop of Calcutta; to Constantinople, Persia, Egypt, and Abyssinia, where the knowledge of the gospel is spread by missionaries; to Moscow, and several provinces of Russia containing Protestants; to Italy, to Germany, to Spain: and in all accessible places where there were souls to be saved, and the name of the Lord to be glorified. In aid of these beneficial operations, the Parent Society has cheerfully contributed upwards of 1100*l*.

The extensive circulation of evangelical publications by the various societies in France led to considerable opposition from the supporters of the Romish Church, and several of the works which had been circulated were placed in the 'Index Expurgatorius,' among the books prohibited and condemned. These proceedings only tended to advance the good cause of truth. The more its enemies persecuted, the more mightily it prevailed. So much so, that in 1840 the Paris Society reported: "There are entire villages in France deserting the Romish superstition, and demanding a purer and simpler religion; and it is remarkable that this has occurred without the presence of Protestant pastors, and solely by the instrumentality of the bible, and tracts explaining its doctrines."

The usefulness of the publications was not confined to the lower classes. Ministers of Christ were raised up by their agency, and formal priests led faithfully to preach the gospel. Two facts of this kind were mentioned in 1840, one by the Rev.

F. Martin, at the anniversary of the Society in London, and the other by the Rev. M. Audebez, at the meeting of the Paris Society. M. Martin stated: "A friend of mine was a minister of the gospel in France, but in the beginning of his ministry he did not know the truth as it is in Christ Jesus, and especially that truth which relates to justification by faith, but thought that we were justified by our works. He received a tract on this important subject. He brought its sentiments to the Holy Scriptures. He opened his Bible, and found these words, 'Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also.' This pointed him to the relative situations of faith and works in the Christian system; and from that time he began to believe in the truth, and to preach justification by faith, and sanctification as the fruit of faith, and as the proof of the sincerity of the Christian profession."

The fact noticed by M. Audebez is remarkable for one circumstance, namely, that the tract presented to the reader's mind the same text of Scripture that enlightened M. Martin's friend. The fact is thus beautifully told by M. A. :

"The late M. Bonnard, Dean of the Faculty of Theology at Montauban, was in the habit of sending, by mail, tracts to young candidates who had left the seminary, and he often added some words of advice. There was one young pastor who did not read the tracts which the venerable man lent him, and sometimes did not so much as take off the wrapper. The faith of this pastor was only a vain theory, and at length he resolved to oppose the doctrine contained in these little writings, and to convince M. Bonnard that it was useless to send him any more. He took paper, pen, and ink, and as he did not admit justification as taught in the tracts, he opened his New Testament to find passages to establish justification by works. But the first verse which he met was, 'He that believeth on me, the works that I do shall he do also.' Then, for the first time, he began to understand that faith is necessary to produce good works. He concluded that M. Bonnard did the works of Christ because he believed in Christ, and soon after he himself preached what he had before rejected. But the tracts were further blessed. The young pastor one day received a visit from his father. The old gentleman, by way of diversion, took up a tract which struck his attention, then another,

and at last read them all. He was affected, convinced, and converted, by the blessing of God, and from that moment became a zealous distributor of these pamphlets, to which he owed the peace of his soul. Some time after he died in the joy of the Lord, telling his son of the truth he had found in these leaves thrown so carelessly into the chimney-corner. Until now," added M. Audebez, "I have been silent upon this fact, because M. Bonnard was living, and Christians ought to be guarded in their praises of one another; but now I may be allowed to tell you, that this father, converted by tracts, was my father, and the young pastor, formerly a stranger to the truths of salvation, is myself."

These encouraging statements lead very naturally to a brief notice of the efforts made for the benefit of pastors in France, many of whom hold erroneous views of the person and work of Christ, though professing Protestant principles.

The 'Commentary on the Romans,' by Professor Hodge, having been translated into French by the Rev. Horace Monod, the Committee purchased one hundred copies of the work, and circulated them among French pastors and evangelists, believing it was likely to impart to them clear views of the vital truths of Christianity. They also placed copies in the libraries of the theological seminaries of Strasburg, Geneva, Montauban, and Lausanne. To promote still further the benefit of ministers, the Committee voted the needful sum for the translation and publication of Baxter's 'Reformed Pastor,' and authorized the gratuitous circulation of six hundred copies. There is reason to believe that this rousing work has been the means of stirring up many to make full proof of their ministry.

In 1817, the Committee placed with the Evangelical Society of France, for the use of their agents, a large supply of Gausson's Sermons, and 'The Life of Felix Neff;' also copies of the first volume of a commentary on the New Testament, by the Revs. Messrs. Baup and Bonnet, were presented to each of the seventy-three ministers, evangelists, and assistant-evangelists, employed by the Institution.

Nor were these efforts confined to the Protestant ministers of the country. The Committee had sincere satisfaction in promoting the circulation of the admirable tracts of the Rev. N. Roussel. In 1816, he sent 32,000 copies of his tract, 'Appeal

to the Priests,' post-free, to as many Roman Catholic ministers. This proceeding greatly provoked the hostility of one of the bishops, and led the Government officers to enter M. Roussel's house, and seize all the copies they found of his publications. They adopted a similar course at the printer's and bookseller's. Notwithstanding this opposition, the truth advanced. A Roman Catholic priest was much struck with the arguments advanced in the tract. He entered into correspondence with the author, and frankly informed him of his doubts, his emotions, and his conflicts. He asked particularly for an explanation of the doctrine of justification by faith, which he had never heard taught in the Popish Church. M. Roussel, believing the priest to be a sincere and conscientious man, promptly explained to him the essential truths of the gospel. At length he sent in his resignation to his bishop, and made an open profession of his new belief. This appears to have been the first known good effect of an extensive circulation of a powerful tract; but there is every reason to believe that many are now considering great protestant truths, through the clear and affectionate statements of the 'Appeal.'

After the effort which has been described, M. Roussel published 32,000 copies of his 'Correspondence with two Priests,' in aid of which the Committee made the author a liberal grant.

The general details which have been given, convey to the mind of the reader a very imperfect and limited view of the labours of the Society in France, more particularly through the Paris Tract Society. The large annual grants have led to the circulation of millions of truly Christian works. The yearly issues of tracts from the Paris Society have sometimes approached the large number of seven hundred thousand, including about 130,000 copies of the almanack 'Des Bon Conseils,' a work containing much scriptural and instructive information. Its annual expenditure for several years has been about 30,000 francs. In 1849 it was 45,000 francs. Its total circulation has been 11,604,576 tracts and books.

Like the publications of the parent Society, those which have issued from the French depôts have contained clear and full statements of evangelical truth. "The tracts sent out," remarked Colonel Tronchin, at a recent anniversary of the Paris Society, "are like so many variations upon the same theme,

and that theme is 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.'"

The recent revolution in France has called for renewed and enlarged efforts to spread Christian truth. The Society has been in constant correspondence with their friends, on the best means to be adopted for the benefit of the people. Among other plans, a Committee has been formed, consisting of different denominations of Christians, to obtain works suited to the present state of France; and to secure them they have offered the following prizes:

1. A prize of 1500 francs for the best decidedly Christian work, suited to the present state of the times in France, and not larger than six printed sheets. Its principal aim to be to show that the gospel is able to satisfy the spiritual and moral wants of society and of individuals. The work to be strictly evangelical, based on the great fact of redemption by Jesus Christ, true God and true man. In requiring that the book be popular, it is meant that it should be adapted to the great mass of the people, and written in a simple form, which shall be understood by the working classes, without being exclusively intended for them.

2. A prize of 500 francs for the second best work on the same subject.

3. A prize of 200 francs for each of the twelve best tracts which shall be sent in within three months. These tracts must fulfil the same conditions as the principal work, namely, of being Christian, suited to the present times, and popular. This last characteristic is decidedly essential to these tracts, because they are specially intended for the working classes. They must not exceed two sheets. The Committee, from the Jubilee fund, has undertaken the printing of the adopted works, and will retain the proprietorship of them.

The Committee trust that these proposals will call forth a series of scriptural books and tracts, which will be a lasting blessing to France.

The extensive changes resulting from the revolution have greatly affected the pecuniary condition of all the religious institutions of the country. The appeals for help have been earnest and persevering, and could not be rejected. In the year 1849, the grants to the Paris Society amounted to 700*l.*,

a portion of which was specially appropriated to the Evangelical Society. A variety of most seasonable tracts has been issued; among these have been, 'The True Friend of the People,' 'The False Friend of the People,' 'A Workman to his Comrades,' 'Communism and Christianity,' and 'True Fraternity.' One hundred thousand copies of each of these and other new tracts were printed, and in a few weeks seven hundred thousand were circulated. "Most urgent," wrote M. de Pressense, "is the necessity to carry forward this and every other work of faith, with zeal and prayer. Other tracts are circulated in great abundance, teeming with the most objectionable sentiments. How important is it, then, that the friends of divine truth should oppose the efforts of the emissaries of Satan! It is especially so, when no one can tell how long the present opportunity for effort may last. It may be but for a short time that 'a wide and effectual door' may be opened."

In addition to the operations which have been carried on through the Paris Tract Society, the Committee have felt the importance of circulating portions of holy scripture, printed in a tract form, with brief but striking introductory chapters. The Rev. N. Roussel will superintend the publication of 15,000 copies of the 'Gospel by St. Luke,' the 'Acts of the Apostles,' and the 'Epistle to the Romans.' He has undertaken to write the introductory remarks, and to see to the efficient distribution of these important portions of the Divine word.

#### BRITANNY.

The Rev. Joseph Jenkins, agent to the Baptist Continental Society, pointed out to the parent Society the ignorant and lamentable condition of the population of Brittany. He stated, that although one million of people spoke Breton, they possessed until lately no religious book in their language, except the New Testament. On these representations various grants have been made for printing tracts, and small books for Sunday-schools. These little works, though much valued by the people, have excited the severe condemnation of the priests. Their opposition assumed a novel form. They printed a violent Breton song, entitled, 'A Song against the Heresy of the Bad Books'—Air, 'Be silent, O ye unbelievers.' It was cunningly composed, and was full of bitter calumny and falsehood. The poor Bretons were told that the active friend in circulating tracts

“was a serpent full of venom, and the artizan of errors, who had ascended from the abyss, and crossed the sea, to make war against God and his church, and to strike with a mortal disease the inhabitants of Brittany.” The song contained other statements which it would not be proper to mention. This tirade produced no lasting influence on the minds of the people, but led some to inquire for the books which were everywhere spoken against. The Society has made several grants for the issue of tracts, and in 1819 the willingness of the people to receive small publications suggested the importance of issuing larger works. The Committee, therefore, granted 120*l.* out of the Jubilee fund for printing editions of six new tracts, and two thousand copies of Dr. Barth’s ‘Bible Stories.’

The information which has been given of the Society’s operations in France has been principally taken from three of the leading institutions, which are labouring, through the press, to benefit the people. In Lille, Lyons, Alsace, Strasburgh, and many other towns, societies have been formed for similar purposes, and all the labourers have been encouraged by the Divine blessing in their varied operations. Happily these interesting communications are too numerous to be introduced into the present volume: they all illustrate the great principle of scripture, that the weak things of this world are mighty through God to the pulling down of the strongholds of superstition and error.

The Society has devoted out of its limited funds, principally through the Paris Tract and Evangelical Societies, 928*2l. 2s. 0d.* to the various objects which have been detailed.

## CHAPTER XXIII.

### WESTERN EUROPE.

#### SPAIN AND PORTUGAL.

Discouragements—Circulation of scriptural works in Spain—Depository at Gibraltar—Opposition of the Spanish authorities—A long interval—Publications denounced by a canon, who was compelled to retract—Friends raised up occupying high stations—Aid rendered by some of the public journals—Usefulness of a tract—Spanish Translation Society—Future prospects gloomy.—Aversion of Portugal to the circulation of tracts—Grants—A religious movement—Opposition of the priests—Labours of Dr. Kalley—Amount of grants.

THERE is much cause for painful regret that the plans which have been devised for the benefit of these countries have been so little successful. The Society has availed itself of every opening which presented itself for circulating its publications, believing that the seed-corn cast upon the waters, even under discouraging circumstances, will be found again, though after many days.

#### SPAIN.

In 1806, the ‘Scripture Extracts’ were translated and circulated among the Spanish prisoners of war then in this country. They were followed by ‘The Epistle to the Romans.’ Grants of these and other valuable tracts were placed with friends in Spain, who dispersed them among the people. Shortly after this effort was made, a depository was opened at Gibraltar for the sale of Spanish and Italian tracts, under the care of two respectable friends. The facts communicated to the Society proved the beneficial influence of these little works among the soldiers in garrison, several of whom were awakened by them to feel the supreme importance of religion.



Several years passed away without the Society having any opportunity of conveying tracts into Spain, in consequence of the vigilant opposition of the authorities. In 1815, grants of suitable tracts were made to correspondents who visited several parts of the kingdom occupied by the British forces at the close of the campaign, and freely scattered them both among the soldiers and the people generally.

It was not till 1823 that another effort could be made for the benefit of the Spanish people. About 8000 tracts were then sent from Gibraltar, and the information received led the Committee to hope that "difficulties were passing away." A minister remarked: "Many of the Spaniards begin to suspect that they have been misled, which has resulted from their reading the holy scriptures and religious books. They willingly receive tracts, and as willingly converse on the subject of religion." He added: "I am acquainted with a Spanish priest, who begins to enjoy divine truth through the reading of some tracts. He has translated 'Conversations between Two Friends,' 'On Regeneration,' 'The Woodman,' and the 'Swiss Peasant.'"

More than ten years elapsed from the time this pleasing intelligence was received before any further attempt could be made to scatter religious works. Here and there friends were found to co-operate with the Society for a short season; but the fears of persecution overpowered their sense of duty. On the other hand, violent opposers were met with, who preached against the Society's agents. On this subject a friend wrote: "The priests will never be idle spectators of our efforts. A canon, one of those who preach in the cathedral, delivered a sermon expressly against our books. Epithets, of which their language is ever lavish, were not spared, and the distributors of the books were honoured by the application of one especially invented for them. They were styled 'Satanists.' No evil results followed this address; on the contrary, some of the highest authorities censured the poor canon so severely, that he had to cut the affair short by ascending the pulpit on the next Sunday, recommending the books to the perusal of the people, and actually eulogizing to the skies those very distributors whom he had consigned to hell the week before."

The Society succeeded in publishing in Spanish Dr. Keith's 'Evidence of Prophecy,' the Rev. Edward Bickersteth's 'Scripture Help,' and various excellent tracts. These, for a

season, excited considerable interest. The same remark also applies to 'The History of the Church of Christ,' and Cooper's 'Sermons on the Leading Doctrines of Christianity.' A few booksellers were induced to keep them; but the secret opposition of the agents of Rome prevented their being sold. There were some of the priests who approved of the Society's works. "Keith's 'Evidence,'" wrote a friend, "is quite an exotic in this country, and my two copies were devoured, even by some priests."

As in former times there were saints in Caesar's household, so in the midst of the moral darkness that has covered Spain, a few devoted coadjutors were found occupying important official stations. In 1836, books and tracts were placed with the governors of two provinces, who were enlightened men, and valued the correspondence of the Society's agents. In reference to one of them, it was stated, "We bless God for this opening, especially when we remember that the predecessor of this governor had one of our pedlars arrested, his books destroyed, and that it was with the greatest difficulty he escaped: now, thanks be to God, things are changed."

The Spanish journals occasionally ventured to speak kindly of the labours of the foreigners. The editor of a Malaga newspaper, when referring to the gratuitous distribution of religious tracts, both to the young and to heads of families, remarked: "It appears to me to be due to such an act of genuine philanthropy, to present thanks to the distributor on behalf of the public at large, who are indebted to him for a benefit, which may be slighted, indeed, by ignorance and ingratitude, but which must be highly appreciated by every man of good sense. Eternal praise to so beneficent a stranger! Oh! that there were a few imitators of such actions. If there were, the evils which now afflict us would be soon diminished."

It has already been seen that when no direct distribution could be made in Spain, religious works penetrated into the country from the depository at Gibraltar. The water of life often flowed from that rock, and produced the fruits of the Holy Spirit in the still harder rocks that were found in the hearts of sinners. One fact may be given.

A Spaniard, condemned to die, was visited by an excellent man, who left with him a few of the Society's tracts. He read them, and they produced so good an impression on his mind, that

previous to his execution he blessed the Lord for them. They afforded consolation and happiness to several other prisoners who were under sentence of transportation, and were the means of bringing one of the men to God in sincerity and truth.

The residence of an active friend in Spain led the Committee, in 1839, to make another attempt to publish suitable works. He printed eight thousand copies of four tracts; one of them being 'Primitive Christianity,' by Gossner; and two thousand copies of 'The Scripture Help,' abridged, it being impracticable to introduce into the country an edition in Spanish, which had been previously printed in England.

Some of the larger works which have been noticed, were originally published by "The Spanish Translation Society," in which Dr. Wilson, the present Bishop of Calcutta, took a deep interest. Mr. Green, a member of the Tract Committee, and now one of the Society's trustees, was long occupied in revising these works, and passing them through the press. After many almost ineffectual efforts to introduce them into Spain and her colonies, the Translation Society placed their stock of publications with the Religious Tract Society; since which, the Committee have occasionally included them in their grants.

The friend who superintended the Society's works in Spain was compelled by the authorities to retire from the country. He was able, however, to remain a sufficient time to distribute nearly the whole of his tracts. He wrote thus to the Society: "Whenever my books were forcibly taken from me, they invariably found their way into channels to which I had no means of access; namely, amongst the magistrates, their friends, and families. I have lately returned from a Spanish penal settlement on the coast of Africa; but there, as everywhere else, I had to encounter the furious opposition of the priests. I was, however, very successful with the military and some of the principal inhabitants, who received with the greatest avidity everything I offered them in the shape of religious information."

Similar intelligence was furnished by the friends who received Spanish works for circulation among the troops of Don Carlos during their temporary sojourn in France. They wrote: "The Spaniards are very anxious about religious subjects; they rejoice to possess the book of God. Our *colporteur* was surrounded by them, begging for the New Testament. He was compelled to

fall on his basket to prevent the books being taken. They much desired 'little books.' About 2500 tracts were distributed, and were received with many thanks."

The labours of Christian friends in the circulation of religious works were generally followed by strong ecclesiastical censures. Letters from the highest authorities condemned the tracts, including 'Little Henry and his Bearer,' because "they all teemed with the pestilential vapours of the Lutheran doctrine." Dr. Boguc's 'Essay on the Divine Authority of the New Testament' was also strongly denounced.

The prospect in reference to future operations in Spain is by no means encouraging. The light, however, continues to spread from Gibraltar, which has long been favoured with the disinterested services of the Wesleyan missionaries, and several devoted military men. Looking to the agency employed by the Society, the Committee feel with a correspondent, who having expressed his hope "that better days would soon dawn upon unhappy Spain," added: "I feel perfectly satisfied, that nothing can have a greater tendency to hasten this most desirable event than the dissemination among the inhabitants of the knowledge which is contained in your tracts, and of which the people have been so carefully deprived."

The grants to Spain for fifty years have only been 487*l.* 7*s.*

#### PORTUGAL.

This kingdom, one of the most ancient of the political allies of Great Britain, has been the most unwilling of the continental states to tolerate the circulation of the Society's tracts. In 1809, the first translations in the Portuguese language were circulated. 'The Scripture Extracts' were well received by many of the people. Few years have passed without grants of Portuguese tracts having been made, although to a small extent, the want of suitable agency preventing their efficient circulation. In 1827, several new tracts were printed, and 25,000 were sent to Portugal for distribution by friends connected with the British army.

Nearly ten years after the distribution of this grant, information was received of an encouraging character; a religious movement appeared among a portion of the people, who manifested an anxiety to obtain scriptural tracts. 'Little Mary, or God in every Thing,' and 'The Young Cottager,' soon appeared.

A friend wrote: "It is very desirable to have a few books without delay; there is ample opportunity of circulating them just now, and it is impossible for any one to say how long this may continue." An English clergyman who had travelled in Portugal assured the Committee, "that from one end of the country to the other, from *Tras-os-Montes*, in the north, to *Algarve*, in the south, multitudes were thirsting for heavenly knowledge, for that word which is able to make them wise unto salvation." A friend, when speaking of the tract, in Portuguese, 'Little Mary, or God in every Thing,' observed:—"The book was put into the hands of a Portuguese priest, residing in the neighbourhood of *Lisbon*, whose opinion of it, and of similar works, was expressed in the following remarkable words:—"I approve highly of this little book. I have often regretted the want of books of a similar character for children, and I hope many more like it may be printed." One of the agents of the European Missionary Society mentioned, that "a prior, or priest of a parish across the *Tagus*, had paid him a visit, and taken with him some copies of the scriptures, and several tracts. Of the latter there was a great scarcity; but it was hoped that the deficiency would very soon be supplied, as the work of translating tracts and small books was progressing rapidly in *Oporto*." Another minister in Portugal stated:—"I am persuaded that these good little books are the very best pioneers of the truth that can be employed. The people have such a vast mass of prejudice to be overcome, that the gentle and gradual tuition such books impart, which at once explain the design of the word of God, and work silently on their understandings, cannot fail to have a most beneficial influence."

Encouraged by these statements, the Committee proposed to their friends at *Oporto*, to pay the expense of publishing any nine tracts, from the Society's list, which they might consider most suitable for circulation, bearing in mind the superstition and infidelity which prevailed. The offer was accepted, and the following works were selected:—"The Importance of Prayer;" "The Prevailing Intercessor;" "The Redeemer's Tears over Jerusalem;" "The Young Cottager;" "The Dairyman's Daughter;" "The Negro Servant;" "The Loss of the Kent;" "Little Henry and his Bearer;" "The Ruins; or, the Inspiration of Scripture demonstrated from the testimony of Volney."

Several of these works were printed, and illustrated by casts of wood-cuts. They were purchased with great avidity. "Some thousands of the tracts," wrote a friend, "have been circulated in Lisbon, and we have lately had the satisfaction to hear that they are in use in some of the schools: this is very encouraging, and gives rise to a hope, that they may gradually get into extensive circulation, and, with God's blessing, be the means of doing much good."

Their circulation, however, was interrupted by the violent opposition of the priests. A pamphlet was issued, warning the people not to receive them, and very specially condemning 'The Young Cottager.' The writer strongly appealed to the people against the books of the heretics, and closed by urging them not to allow them entrance into their houses. He added: "If they should enter, burn them, and then they will cast upon you the only light they are capable of giving." It was encouraging to hear that, notwithstanding this opposition, "many read the tracts with undiminished delight."

A few of the obnoxious publications were sent from Portugal to the Brazils at the request of the Committee, with the hope that being printed in the parent country, her children in the colonies would receive them. The letter of instructions never reached the person to whom the box was consigned, and not being claimed, the little works were legally sold by the officers of the customs to pay the duties. In this way they found an unexpected channel of usefulness. A further order was received for 3000 copies of the Portuguese works, which was forwarded.

In 1842 about 14,800 tracts and books were voted to correspondents in Lisbon, Madeira, and St. Michaels; and on the application of Dr. Kalley, the Committee printed in Portuguese three tracts, 'To a Sceptic,' 'On Family Worship,' and 'The Law and the Gospel,' and voted supplies for circulation.

The faithful labours of Dr. Kalley excited bitter opposition. He was subject to a long imprisonment for an alleged violation of the local laws, but was eventually liberated, there being no grounds whatever for the charges brought against him.

The whole grants to Portugal for nearly fifty years have only amounted to 288*l.* 7*s.*, clearly and painfully showing the difficulties which have been experienced in this sphere of labour.

## CHAPTER XXIV.

### NORTHERN EUROPE.

#### ICELAND, SWEDEN, LAPLAND, FINLAND, DENMARK, AND NORWAY.

Formation of a Society in DENMARK contemporaneously with the Religious Tract Society—Harmony of both in spirit and object—Rev. J. Paterson and Rev. E. Henderson—Disappointments overruled for extensive good—The effects of the first Tract—ICELAND the early scene of the Society's labours—Services of Mr. Henderson—Publication of tracts—Grants to Pastor Johnson—Translation of 'Doddridge's Rise and Progress'—Origin of the movements in SWEDEN—Formation of a Society in Stockholm—Grants and extensive circulation of tracts—Co-operation of Count Rosenblad—Prosperity succeeded by adversity—Efforts to revive the Society by Rev. G. Scott—Visitation of LAPLAND—Encouraging successes—Testimonies of Messrs. Henderson and Paterson respecting the work in FINLAND—A devoted Finnish peasant—Generosity of a Swedish lady—Society established at Abo—Grants—Anxiety of the people to read—Loss of property by fire—Rev. Dr. Steinkopff's visit to Denmark—Its results—Tracts among the soldiers—Exertions of Mr. Von Bulow—Copenhagen Tract Society—Rev. R. W. Sibthorp in Denmark—Dr. Pinkerton's appeal for NORWAY—Translation of tracts—Grants to five new societies—Important spiritual results.

At the time of the formation of the Religious Tract Society, some Danish Christians had their attention directed to the importance of doing good through the press. In 1799, a society was formed in Fubnen, "to extend the influence of pure and vital Christianity by the dispersion of religious tracts in Denmark and Norway." In September, 1802, the Religious Tract Society was favoured with the correspondence of this kindred institution. Its committee stated their conviction "that the most successful means for promoting the spread of true Christianity was the dispersing of edifying tracts;" and then expressed sentiments in beautiful harmony with the catholic principles of the Society. "As in the present day the Spirit of God seems to be bringing the true lovers of Christ, among all parties, nearer together, to unite their hearts by the bonds of brotherly love, and to pull down the walls of partition which were raised by particular opinions and modes of expression in

matters of inferior moment, we endeavour to avoid in our writings all those peculiarities that are distinctive of this or the other party of Christians, and to speak plain bible language, seeking to gain followers, not for men, but to our Saviour; and desiring to be of one spirit and one soul with the followers of Christ in all denominations."

A few years after the formation of the Tract Society at Fuhnen, a providential circumstance led to the most important results for the benefit of Northern Europe. The Rev. John Paterson and the Rev. Ebenezer Henderson, animated with a zeal for the propagation of the gospel, devoted themselves to the missionary cause, and determined to proceed to India. They applied to the directors of the East India Company for the permission then necessary before missionaries could settle within their territories, but they peremptorily declined complying with the request. Under these circumstances they repaired to Copenhagen, with the view of obtaining a passage to Tranquebar, and exercising their ministry within the settlement attached to the Danish crown on the coast of Coromandel.\* On reaching Copenhagen, their hopes were again disappointed. They remained there for a season, to ascertain the will of God. Their path to the East continued to be hedged up, and subsequent events clearly evidenced that God was preparing them to cultivate the cold regions of northern Europe, and not the sun-burnt plains of India.

It was at this important crisis that Mr. Henderson obtained a translation of the Society's tract, 'The Great Question Answered,' which he published at its expense. Its circulation was connected with the most important and unexpected results. "I took a number of these tracts one afternoon," remarks Mr. Henderson, "and walking through the royal gardens at Copenhagen, I gave one to a young gentleman, whom I did not know, and who did not know me. All I could then say in Danish was, 'Be so good as to take it.' He was much struck with the circumstance that a religious tract should be given him by a young man in the garden. He was a medical man, and one of the Moravian brethren. He read the tract, and was rejoiced to find that some persons had come to the city who were endeavouring to give circulation to the gospel. He sent his brother-in-law to find us out, for we were obliged to have

\* 'History of the Bible Society,' vol. i. p. 241.



our names printed at the bottom of the tract. This Moravian brother called upon us, and finding we were 'true men and not spies,' he opened his mind, and told us of a society engaged in circulating tracts and the Icelandic scriptures. That led us to Iceland; we were then brought into contact with the Bible Society through the Rev. John Campbell. All that has been done in those regions, and is still doing, for the circulation of the scriptures and tracts, may be traced back to the little tract I gave away in the royal gardens of Copenhagen, in September, 1805."\*

## ICELAND.

Soon after the publication of 'The Great Question Answered,' at Copenhagen, the Rev. John Paterson was led to inquire into the state of religious knowledge in Iceland, and having communicated the result of his inquiries, the Committee, in the year 1807, authorized him to print an edition of 5000 copies of 'The Scripture Extracts' in the Icelandic language.

After the issue of this tract, little appears to have been done until 1815, when Mr. Henderson visited Iceland for the British and Foreign Bible Society, and while he felt anxiously desirous to enrich its inhabitants with the treasures of the scriptures, he improved the opportunity of promoting the benevolent designs of the Tract Society. "Of the gratitude with which little tracts are received," he wrote, "and the avidity with which they are read, I have had the most convincing proofs since my arrival in the island. I have in a short space of time circulated no less than 1950 copies of 'Scripture Extracts,' and 2640 of 'The End of Time.' What is still more encouraging, a religious tract society is organizing in Iceland, which has already met with many friends and subscribers."

When this information reached the Committee, lengthened communications were also received from the excellent Rev. J. Johnson, of Modrufell. In appealing for help to print Icelandic tracts, he assured them "that no soil on which they had sown the seeds of divine truth could wear a finer appearance of a rich and luxurious harvest than the Icelandic." They were much impressed with the simple but expressive remark of their esteemed correspondent: "Oh, how many excellent tracts must have flowed, as from another

\* See 'Labourers in the Foreign Field,' Chapter IX, p. 88.

fountain of God in Horeb, from the Religious Tract Society in England! How happy we should be, if only the crumbs of these spiritual dainties might fall to us in Iceland!"

A grant of 21*l.* was made to Pastor Johnson, which led to the publication of twelve important tracts, including 'The Warning Voice,' 'The Great Question Answered,' 'James Covey,' 'Dialogue between a Traveller and Yourself,' 'Poor Joseph,' and 'Vivian's Three Dialogues.' Their circulation proved acceptable to many, particularly among the poor, who exercised much self-denial in paying the low price charged for them. These quiet efforts, however, excited the deep enmity of a few, and an attempt was made by a native of the country to poison the minds of the simple-hearted Icelanders with the seductive principles of infidelity. The scoffer and his associates made but little progress; the reflecting Icelanders declared that they valued truly scriptural writings more highly because they were attacked by ungodly men.

A few grants were occasionally voted to Pastor Johnson, but little progress was made in the issue of tracts. On this subject he remarked, in 1837: "Our society has almost gone to the ground for want of subscribers." In reference to 'Doddridge's Rise and Progress,' which he had carefully translated, he wrote: "I have often read the work with profit to myself, but am destitute of the means of defraying the expense of its publication for the benefit of my countrymen. I have nearly reached my seventy-seventh year: to me it is the same whether I live or die, if only my countrymen may be enlightened and reformed by the reading of good and awakening books. I have been fifty-three years in a ministerial charge, which brings in about thirty specie dollars a year, and out of this I must maintain a curate on account of my increasing age."

A grant of 50*l.* was made to this devoted and self-denying servant of our Lord to enable him to send forth the work, which he has left behind him as a standing memorial of an attached pastor's desire to promote the best interests of his people.

#### SWEDEN.

The movements of the friends who were the means of first directing attention to the objects of the Society in northern Europe, were marked by various interesting circumstances,

which were overruled for the spread of divine truth. In 1808, Mr. Paterson was in Denmark, pursuing his great primary object for the Bible Society, when the war with England compelled him to seek a temporary asylum in some friendly or neutral territory. He retired to Sweden, and to this change, remarks the historian of the Bible Society,\* “dictated by a seemingly harsh necessity, may be traced the origin of those measures which, cherished by the respective countries in which they were proposed, have terminated in the establishment of active, useful, and flourishing bible societies in the north and north-eastern sovereignties of Europe.” The same remarks are strictly applicable to the subsequent proceedings of the Religious Tract Society.

On Mr. Paterson’s settlement in Stockholm, he immediately considered what could be done for the promotion of religious knowledge in Sweden, and after much perseverance succeeded in the formation of a Religious Tract Society. Large editions of ‘The Great Question Answered,’ ‘James Covey,’ and ‘Vivian’s Three Dialogues,’ were issued through a grant of 25*l.* from the Religious Tract Society, and their circulation excited much attention among all ranks. The king was pleased to express his thankfulness that persons were found willing to diffuse the knowledge of the Redeemer among his people.

The first report of the Stockholm Evangelical Society stated that nearly 136,000 tracts had been circulated among the labouring poor, and the soldiers and sailors of the country. In aid of these operations, the grants of the Religious Tract Society amounted to 100*l.* The Stockholm Committee gave the following simple but correct view of the usefulness of tracts to private Christians.

“The feeble and lame require crutches. Many a sincere follower of Jesus must have a staff to lean upon. He will tell you, and no doubt with a sorrowful heart, ‘My natural bashfulness and want of courage to express myself satisfactorily, prevent me from addressing, exhorting, instructing, and comforting my dear fellow-creatures as I could wish.’ Another complains, ‘Had I but an opportunity to exhort my neighbour in the day of affliction, when his heart is troubled, and ready to listen to a word of advice, then, indeed, I might have hopes of doing him good.’ Is it not evident, that having religious

\* Vol. i, p. 313.

tracts at hand for distribution, will in both these cases be found a very happy resource for persons in such circumstances?"

The good cause, at Stockholm, was greatly strengthened by the kind co-operation of its president, Count Rosenblad, who held a high official station in the king's government. In 1814, he directed that the report of the society should be sent to every diocese in sufficient numbers for the clergy: he also caused to be forwarded all the tracts to every bishop and consistory in the Swedish dominions, and to all professors and public instructors in each of the universities.

The results of these efforts were of a most satisfactory character, and awakened a general interest in favour of the society; so much so, that its general meeting, held in April, 1815, was more numerously and respectably attended than any previous one. Count Rosenblad was in the chair, supported by the Archbishop of Upsala, all the bishops, and many members of the national diet. A handsome donation of 600 rix-dollars was received from his royal highness the Crown Prince, and many dignitaries in church and state were announced as members of the society. The circulation of the tracts had increased to 1,203,750, in several languages. The grain of mustard-seed, sown in 1808, had become a great tree, which spread its boughs over the whole country, and bore fruit for time and eternity.

The prosperous scenes through which this society passed were gradually overcast with clouds. There was secret opposition to its objects, and the love of many waxed cold. The noble Count Rosenblad, however, remained faithful to the institution, and, in his last letter to the society, in 1837, he wrote: "Deeply convinced of the importance of circulating the tracts of the Evangelical Society, I consider it my solemn duty to aid such circulation to the utmost of my ability. I cannot otherwise evidence my gratitude to the Most High, for the many benefits I have received from his hand—for the special grace which, to such a great age (eighty), continues to me the blessings of health and unimpaired mental energies. I cannot better employ the remaining days God may give me, than in using the high station in the community to which the providence of God has called me, in promoting godliness and virtue among my fellow-countrymen."

From the year 1815 until 1833, the proceedings of the Stockholm Society were marked by much feebleness; although, up to the latter period, more than two millions of religious publications had been issued. In the latter year, the Rev. George Scott, the Wesleyan missionary residing at Stockholm, endeavoured to rekindle the dying embers of this once flourishing cause. New grants were made, new tracts were issued, and many thousand hand-bills were distributed. These revived labours were productive of much good. Mr. Scott printed, in Swedish, Doddridge's 'Rise and Progress,' 'The Mother at Home,' 'The Child at Home,' 'The Young Christian,' and 'The Anxious Inquirer for Salvation Directed,' in aid of which large grants were made by the Religious Tract Society. These works, it is hoped, will long continue in circulation, and convey spiritual blessings to many souls. In reference to the 'Anxious Inquirer,' the friends at Stockholm wrote: "In every place where we had the opportunity of making this work known, it met with a most welcome reception, and we have been rejoiced by the intelligence that it has been the means of a blessed awakening to many."

## LAPLAND.

The visit of Messrs. Paterson and Henderson to the people of Lapland, in 1808, to introduce to them the word of God, led to the publication of tracts for their benefit. They found that the venerable Dr. Nordin, Bishop of Hernosand, to whose diocese Lapland belonged, had established a printing-press, with the hope of benefiting the people.\* Their visit, therefore, was most opportune, and led them to consider the best means of making the press efficient. During this tour, they scattered widely evangelical tracts. The Stockholm Society printed 15,000 copies of three tracts, in Laponese, and voted 11,000 of that number for gratuitous distribution. In the following year other tracts were printed, and grants were made to assist these objects, amounting to 50*l*. It pleased God to raise up the needful agency to give efficient circulation to the works which had been printed. A man of considerable rank kindly visited the most distant parts of the country, and scattered in his way the good seed of the kingdom.

The success connected with tract circulation in Lapland was truly encouraging. In 1829, being more than twenty years after the first visit to the country by the agents of the Bible Society, Dr. Henderson conveyed to the Committee the following statement:—"When Dr. Paterson and I went to Lapland, in 1808, we took a stock of tracts from Stockholm. There was one place where we distributed several hundreds, consisting chiefly of copies of 'The Great Question Answered.' Some years afterward, we learned that a great sensation had been produced in the parish by giving away these tracts. Inquiry was excited; and, almost immediately, the saving influences of the Holy Spirit were poured out on those who were engaged in reading them: a concern about the immortal interests of their souls became very general among the inhabitants of that parish: the flame, which was thus kindled, was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life. But where were they to find them? In the parish church? Alas! the name of Jesus Christ was never mentioned, except in the Liturgy, or those parts of the service which had been previously composed. Those whose minds were brought under a serious concern about their everlasting interests, found nothing but coldness analogous to the icy and adjacent regions: they, therefore, met together in a large barn, which was opened for the purpose. In the course of a short time there was not an individual in the parish that did not join the assembly. A persecution was raised against them, and a commission was appointed by government to go down and examine into the affair. It was found that nothing took place in this assembly but the reading of the scriptures and the sermons of Luther. What was the result? The clergyman and the band of soldiers were blamed for the conduct which they had pursued. At last the clergyman thought that he would go and hear one of the sermons read; and although he only went out of curiosity, yet the presence of that Supreme Being was there who said to Zaccheus, 'Make haste, and come down!' The word reached his heart: he made confession of his former ignorance: he began to preach the unsearchable riches of Christ: he took his flock back to the church; and, from that period, the doors of the barn were never more opened for such a purpose."

## FINLAND.

The circumstances connected with the Society's operations in Finland are not the least interesting of its foreign details. Its attention was directed to this country by Messrs. Henderson and Paterson. So early as the year 1808, Mr. Henderson wrote: "We enjoyed many opportunities of giving away tracts on our journey to Finland. We distributed in all between 6000 and 7000. It was truly gratifying to perceive the avidity with which they were received, and the attention with which they were read." Mr. Paterson also, in 1817, stated: "In Finland the affairs of the Tract Society go on prosperously. Tracts, partly in Swedish, and partly in Finnish, have been translated, printed, and distributed, to the number of 25,000 copies, by a zealous student of the university of Abo. At Javalax, in the north of Finland, a peasant has procured a translation of 'The Dairyman's Daughter,' and printed it at his own expense. He is now proceeding in the same way with several other tracts; thus even the northern peasants are your co-workers in this labour of love. Let this encourage you to proceed. May the example of the Finnish peasant be followed by many of his more wealthy and more enlightened brethren in England!"

In reference to this devoted peasant, the Society's correspondent wrote: "He is a beautiful instance of the power of redeeming grace. After he was brought to the knowledge of the truth, he formed the resolution of devoting himself wholly to the cause of God among his countrymen. He sold his farm to his brother for a reasonable price, on condition that he would furnish him with clothes and board, provide a warm room for him, and feed his horse. His money lies at interest in his brother's hands, and he devotes the annual income to the cause of religion. His chief object is the circulation of tracts. He has had nine or ten of the best tracts of the Religious Tract Society translated into Finnish, and printed at his own expense. He has also borne the expense of a young man's education at Abo, who promises to be a useful preacher of the gospel, and who assisted him in translating and printing the tracts."

A Swedish lady, wife of a Finnish nobleman, was another devoted friend to the tract cause in Finland. She printed at her own expense 8000 copies of a tract which had been exceed-

ingly useful to her in early life, and then requested Mr. Paterson to undertake their distribution. He sent part to a religious friend for that purpose, and no sooner was it known that he had them, than the Finns came in crowds to receive them, and the remainder were immediately called for; many of the Finns coming for more than forty versts (or thirty English miles) to receive these messengers of grace. A great awakening took place among the poor peasants, and in several villages prayer-meetings were established. Mr. Paterson, after giving these details, remarked: "Their cries for more tracts are most urgent. I have had the 'Warning Voice' translated into Finnish, and shall print it at your expense."

In 1818, a religious tract society was established at Abo, in Finland, of which the archbishop was the patron. Immediately the Committee heard of this new cause, a grant of 30*l.* was made in aid of its funds. Soon after its formation, a student in the University at Abo communicated to the society the following deeply-interesting facts:

"The Tract, No. 34, concerning the 'Love of some Jewish Children to the Crucified Lord Jesus,' has been eminently blessed in this place. On the 6th instant, a young lady, attended by her female servant, called upon an old pious widow, who keeps a prayer-meeting in her house for a number of young people of her own sex. When the widow had ended her first prayer, and before she gave out the hymn, the strangers asked whether they might be permitted to remain? The widow said, 'By all means;' for she had discovered in their faces and manner the greatest distress of mind; and having asked whether they could join in the hymn they were going to sing, (which was in the Finnish language,) they both burst into a flood of tears, and said 'No!'—for being Swedes neither of them understood it sufficiently. During the singing both were still in tears; therefore when the hymn was ended, the good widow asked what was the cause of their distress, and what they wanted?—Both answered, 'We want everything, for we want JESUS! We read last week some tracts published by the Evangelical Society, which almost broke our hearts; but especially one about 'Three Jewish Girls at Berlin;' we have been in tears ever since, and know not what to do; for we have always counted the Lord Jesus and his grace a thing not worth attending to; it is therefore just that he now rejects us.' Much was



said to them for their encouragement, but they could not at first receive it; at length the compassionate Jesus revealed himself to them as their sin-pardoning God, and gave them peace in believing, even that peace which passeth all understanding; so that they now go on their way rejoicing, walking in the paths of all his commandments, blameless. We seem in these to behold a new instance of what occurred to weeping Mary at the sepulchre. The moment Jesus mentioned her name in his impressive way—‘Mary!’ her soul understood it was him, although her bodily eyes till that instant could not discern that he was standing by her; she then fell at his feet, crying, ‘Rabboni!’

‘A gentleman belonging to the higher establishments for education, well known for his great learning, related the following concerning himself:—‘In my youth I was led into infidelity by a friend in whom I had the greatest confidence, and so continued until last spring. In the preceding autumn, however, a parcel had been sent to me, containing a copy of *each* of the tracts then published by the Evangelical Society, which I put aside at once without so much as opening it; but in the spring of the last year, while in a low and sorrowing state, I happened to look into the place where that parcel lay. I took it out, broke the seal, and turned over the tracts one by one, and felt inclined to select those that were *historical*: among these ‘Poor Joseph’ and ‘The Young Cottager’ came first to hand:—I read both; and they made an impression on my mind that shook, as by an earthquake, the very foundation of my whole false system; while a conviction arose in my soul, that this is the true and simple way to salvation.’ Here the learned relater was obliged to stop for a while, to give vent to his feelings, which quite overcame him; but soon after he added:—‘From that moment I read all the tracts with delight; and did not fail to show to my learned friends, at every proper opportunity, the folly of their religious system, contrived by the false wisdom of man; and that a religion which does not begin in the heart, nor work a change of heart, and in the whole of our moral conduct too, can be no religion from God: and when at times all my reasoning with them did neither take effect, nor convince them, I broke off, and left them with this memento from the Bible, ‘I am not ashamed of the Gospel of Christ: for it is the

power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek,' Rom. i. 16.'"

These facts encouraged the Finnish Tract Society zealously to prosecute its objects, and occasional grants were made for their promotion. In November, 1820, Dr. Paterson sent an encouraging report of its proceedings. He wrote: "You will learn with pleasure that the Finnish Tract Society is prospering in a wonderful manner, and promises to rival in zeal and usefulness the Evangelical Society at Stockholm. Indeed there are few countries where there is such a field for usefulness as in Finland. The poor people have scarcely any books in their own language. They can nearly all read, and are most anxious to receive books on religious subjects. The local committee wish to meet this demand, but this exceeds their own means. I promised to lay their case once more before you, and request for them a grant of 30*l*. I am the more anxious on this subject, as I wish to get as many tracts printed and circulated as possible during the lifetime of the present archbishop, who zealously espouses their cause."

This appeal was met, and several others in subsequent years. In 1828, the Society was favoured with its last official communication from the venerable archbishop, who stated, in appealing for a liberal grant, that, in consequence of an awful fire at Abo, eleven thousand persons had been left without house or home, and that the Finnish Tract Society had lost all its property except a very trifling sum. He added: "Being now in my seventy-second year, I cannot expect long to survive so many and such heart-breaking afflictions."

In complying with this affecting appeal, the Society's direct connexion with Finland ceased. The deep afflictions of the people prevented the revival of the Abo Society. They continue to receive occasional supplies from the societies in Sweden and Russia.

#### DENMARK.

The formation of the Danish Society in Fuhnen, about the time when the Religious Tract Society was established, has been already mentioned. This first Danish Society published many valuable tracts, and as early as 1813 had distributed 100,000 copies, which proved peculiarly acceptable and useful.

In 1812, the Society's Foreign Secretary, the Rev. Dr.

Steinkopff, visited Denmark, where he was authorized to make grants to societies and individuals, to promote the diffusion of gospel truth. This visit was connected with important results. A few extracts will be given from the report received from the excellent secretary :—

“ Though I cannot but lament, with some of the wisest and best inhabitants of Denmark, the progress which infidelity, contempt of the holy scriptures, and immorality, have made in a country once so highly distinguished for its piety and the attachment of its people to the bible, yet my mind was often consoled and gladdened by the many proofs I received, that a considerable number of persons is to be met with, both among the higher and lower classes, among the clergy and laity, who are decided friends of the holy scriptures, warm advocates for their Divine inspiration and universal dissemination ; and who zealously endeavour to make themselves useful by circulating truly evangelical writings. Some do this as individuals in their private capacity, and at their own expense ; others have united for the express purpose of promoting the circulation of the word of God, or the dispersion of religious tracts. Among the most zealous and indefatigable are the countess of Reventlau and the family of the Van der Smissens. The countess is a *noble* character ; born of one of the first families in the kingdom, favoured with the advantages of a superior education, and filled with holy zeal for that religion the blessed influence of which she herself experiences. Her active spirit and lively temper have been in some measure weighed down by an illness of twenty years, under which she suffers more than falls to the lot of most people ; but no sufferings can abate her pious solicitude and zeal. To do good is still her delight. She pays every possible attention to the best interests of the poor on her estates. She has circulated at her own private expense many thousand bibles, testaments, and tracts. And what shall I say of the house of Van der Smissen ? Their praise is in all the churches ; piety, and the blessing of God, seem to descend from father to son, from son to grandson. Many excellent books of various sizes, and a number of religious tracts, have been printed either entirely or in part at their expense, which has not been inconsiderable. In their warehouse there is an assortment of these religious pamphlets, which they distribute far and wide. They have also had the satisfaction,

in more than one instance, to be informed of the beneficial effects produced by the reading of these little messengers of peace. I encouraged these excellent men to unite with some other pious and benevolent persons for a still more enlarged, systematic, and permanent distribution of religious tracts, and left them the sum of 10*l.*; but should have given ten times as much, had not my limited powers prevented me; fully persuaded as I am that the tracts which they circulate deserve a still more general dissemination, being free from all party spirit, and confined to the grand fundamental truths of experimental and practical Christianity."

The parent Society printed several tracts in the Danish language, a large number of which appear to have been distributed with the happiest results. Many were circulated among the Danish soldiers in the hospitals, in consequence of which their chaplain was instructed by the commander-in-chief, his Highness Frederick Prince of Hesse, to present the thanks of his sovereign, the King of Denmark, as well as his own, to the Religious Tract Society, for its benevolent attentions.

In 1819, a new society was established at Lyngby, near Copenhagen, and to promote its objects a grant of 20*l.* was sent to its Committee. This movement was followed by the private exertions of Mr. Von Bulow, who translated and printed in Danish, 'The Swearer's Prayer,' and the tract 'To the Aged.' He heard of several instances of their usefulness. Pastor Ronne, of Copenhagen, also translated and printed 'James Covey,' 'Sin no Trifle,' and other tracts. Five thousand copies were given to Mr. Von Bulow for circulation, together with ten thousand of each of the tracts translated by himself.

The Copenhagen Tract Society followed the one at Lyngby. It was established in 1820. Its operations were not extensive, but still they conveyed important truth through the country. In 1829 about 198,000 copies of forty-two different tracts had been printed. To encourage its friends, the Religious Tract Society purchased their publications to the extent of 25*l.*, sending part of them to Christiana and Christianfeld, and the remainder to correspondents in different parts of Denmark, for gratuitous circulation among the poor. The sum laid out in this purchase was applied to the publication of new tracts.

It was at this period that the Rev. R. W. Sibthorp, then the Society's clerical secretary, visited the tract societies in Denmark; which were greatly revived by the judicious arrangements he made, and the grants he placed at their disposal. New tracts were printed, and a large circulation of them took place. A grant of 10*l.* was specially made to assist the Copenhagen Society to print 'The Pilgrim's Progress.' This work was followed by 'The Rise and Progress of Religion in the Soul,' 'Baxter's Call to the Unconverted,' 'The Saint's Everlasting Rest,' and other important works.

The labours of the Danish friends have continued until this time. Dr. Henderson, who was one of the earliest correspondents from this country, has also been one of its latest. In a letter from him, after visiting Copenhagen in 1846, he referred to the books which have been noticed, and added: "The Society which publishes these books has the sanction of most of the bishops, who have voluntarily offered to facilitate their circulation through their respective diocesan offices. The name of her Majesty the Queen, who is forward in promoting every good work, stands at the head of the list of subscribers."

## NORWAY.

In 1829, the attention of the Society was directed to this portion of the continent, by a letter received from their esteemed friend, Dr. Pinkerton. He stated, that at Christiania there were several persons engaged in disseminating, by various means, the genuine principles of the gospel. A society had recently been formed for publishing instructive religious works. About this time, also, an application was received from Pastor Wexels, on the subject of children's books. The friends at Christiania were authorized to translate eight new tracts, and to print editions of 5000 each, to form the basis of a general tract society. One of the friends in Norway remarked, that the grants to that country "would bring pure evangelical instructions to the lonely huts of its interesting inhabitants, scattered in its forests, mountains, and creeks, and among whom, in different parts, a work of grace had already made great progress."

Mr. Von Bulow extensively circulated the tracts he received from the Society during his visits to a considerable

part of the Norwegian coast, running his small vessel into the numerous inlets by which it is indented; and so communicated the gospel to many destitute people. He continued the same labours as far as the North Cape, where he found that many of the people were absolutely worshipping idols.

In 1833, Dr. Paterson, on his return from Norway, brought before the Committee the necessitous condition of the country, and the willingness of a few pious people to promote the publication and circulation of religious works. The Committee encouraged these friends by the offer of 50*l.* on the formation of societies at Christiana, Drontheim, Bergen, Stavanger, and Christiansand. This proposal was accepted, societies were formed, and several tracts were promptly issued.

The Lord was pleased to raise up a lowly agent in Norway to call back many of the people from the awful errors of Socinianism, partly by preaching, and partly by the issue of suitable tracts. Dr. Paterson thus describes the individual.

“When all was darkness, and everything seemed to threaten that the light of the gospel would be completely removed from Norway, God, in his providence, raised up a poor peasant, who lived near Indenekihill, on the confines of Sweden. He had received nothing but a common education; but the Lord brought him to an acquaintance with the truth, and filled him with zeal to make that truth known to his countrymen, who were perishing for lack of knowledge. This good man, with his knapsack on his back, set out on the road; went through the length and breadth of Norway, proclaiming the gospel, in that wild and romantic country, to thousands and tens of thousands; and the Lord gave testimony to the word spoken in a most remarkable manner; for hundreds were, in a short time, by his instrumentality, made to see and embrace the truth. You may easily conceive he would not be allowed to go on in peace; he was cast into prison by his enemies. As soon, however, as he got out, he was again at his work; but, at length, having come to Christiana the capital, a most bigoted place in regard to religion, he was laid hold of, and east into a dungeon, and kept eleven years, from 1800 till 1811. Oh! but he was not idle there; for, like Bunyan, he was writing treatises, and sending them forth into every part of the country; contriving, in the space of a very short time, to have 122 tracts published at Cassel. The people were astonished—they

had never seen the like. Some said he must be an Englishman; others said, the English knew better what to do with their money; at length, they said he and his followers must be Hongianas (after the peasant-preacher's name). The effect of the peasant's labours already referred to is this, that at this day there are not fewer than ten thousand followers of the Lamb in that country. Although my object was chiefly to distribute the Bible among them, yet I always like to do something in tracts, and I never go abroad without some of them. I bought a few, and, putting them into my little carriage, gave them away as opportunity offered. The people were astonished, and ready to fall down and kiss the very ground on which I stood."

The help afforded to the poor but zealous disciples of our Lord in Norway led to beneficial effects. In 1840, full information was received from the friends, in reference to which Dr. Paterson, who formed the societies, wrote: "I am sure you never spent money to more advantage than the first fifty pounds you voted to Norway. The effects have been the issue of about one hundred different tracts, and about three hundred and fifty thousand printed, and nearly all circulated."

The spiritual results of this wide scattering of the seed in this thinly-populated country is thus noticed:

"Our tracts," writes the secretary, "are from different sources, but in all of them our chief view has been to answer the question, 'What must I do to be saved?' as plainly as possible. That our endeavours in the Lord have not been left without his blessing, we may confidently hope." He then adds: "We must not overlook, but, on the contrary, we should with heartfelt thanks acknowledge the blessing, which the Lord has evidently bestowed upon some of the tracts; for instance, 'Poor Joseph.' I called to visit a woman eighty years old, who had been awakened by this very tract. It was both touching and gratifying to witness the heartfelt sorrow for sin which this old person evinced. She was comforted by the grace of God, and 'entered into the joy of her Lord.' Thus it pleased the Good Shepherd to snatch this poor wandering sheep, by means of this tract, as a brand from the burning, and to carry her home on his shoulders. I select this particular instance of the Divine blessing out of a number of others, because the fact was so very conspicuous. In order to promote the distribution of

tracts, we send them to clergymen in the country, and such other persons as may be willing to sell or distribute them. We have also sent some quite up to the north. It is pleasing to observe, that the Spirit of the Lord has not left us; and particularly among the poor country people, a hunger and thirst after the word of life appears to exist. We keep up with the other tract societies in this country, particularly that of Stavanger, a brotherly union, inasmuch as we pray for them, correspond with them, and exchange tracts with, or buy others of them."

The following fact from Drontheim has also been reported to the Committee: "We have been visited by a good man from Germany, who has for the last twenty-three years devoted his life to tract distribution, depending entirely upon Providence for temporal support. After having travelled through almost every part of Germany, with his bundle of tracts on his back, he made his way into Denmark, thence to Norway; and, after fulfilling his mission in Christiana, Christiansand, Stavanger, and Bergen, arrived at Drontheim. We gave him seven thousand tracts, with which he is employed in going from door to door, and meets with much success. When he has supplied the town, he will traverse the country for the same purpose, and then intends going on to Sweden. Thus the tracts will find access into many families who, perhaps, might never otherwise have seen them."

In 1843, several valuable books were issued. The Committee encouraged their friends by voting 10*l.* in aid of publishing 'The Church History' by Dr. Barth, and the esteemed compiler of 'The Sinner's Friend,' gave 5*l.* for an edition of that work.

In Norway, as in other countries, the proceedings of the people of God have been much opposed, not only by the infidel portion of the population, but by many who professed and called themselves Christians, on the plea that "the tracts contained new doctrines, whereas they were the doctrines proclaimed by the Redeemer and his apostles."

The total grants to the societies in Northern Europe amount to 1750*l.* 6*s.*



## CHAPTER XXV.

### CENTRAL EUROPE.

HOLLAND, BELGIUM, GERMANY, CARINTHIA, BOHEMIA, HUNGARY,  
BAVARIA, WURTEMBERG, SAXONY, HANOVER, PRUSSIA, FRANK-  
FORT, WESTPHALIA, POLAND.

HOLLAND—Dr. Pinkerton and Dr. Steinkopff's visit to Rotterdam—Formation and efforts of the Netherlands Tract Society—Grants—*Colporteur* agency.—BELGIUM—Society formed in Brussels—Succeeded by the Evangelical Society—Influence upon Roman Catholics—Prosperity of the cause.—GERMANY—Mr. H. Young's account of early tract efforts—Labours of Rev. L. Van Ess and Count Von der Reeke—Visits of Dr. Steinkopff and Rev. R. W. Sibthorp—Evangelical hymn-book.—CARINTHIA—Poverty and persecution of the population.—BOHEMIA—Application from Bishop Fabricius—Grants for publications.—HUNGARY—Its trials—The first appeal and grant—Wide diffusion and usefulness of works—Exertions of Mr. Wimmer—Opposition.—BAVARIA—Early activity and bright prospects—Mr. Keisling, a special agent of good—Secessions from the Romish church—Revived efforts and opposition.—WURTEMBERG—Distribution of tracts at Stuttgart—Movement for the young—Dr. Barth—Efforts for schools, etc.—Dr. Barth's speeches.—SAXONY—Society at Leipsic—Rationalism.—LOWER SAXONY SOCIETY—Its labours—Reprints of valuable works—Fire—Rev. J. G. Oncken and Hamburg Society—Circulation of tracts and great spiritual results.—HANOVER—Institution sanctioned by Government—Decree prohibiting all organised operations.—PRUSSIA—Baron Von Schernding and his widow—Formation of a society under the patronage of the king—Branch associations—Progress of the cause—Visit of Mr. Sibthorp.—FRANKFORT—Efforts among journeymen—Rev. Dr. Pinkerton's labours.—WESTPHALIA—Society at Elberfeld—Grants—Effects of the neological works of Germany—Correspondence with faithful men—Usefulness of evangelical books and tracts—The holy coat—Secessions from Rome—Assistance and co-operation from German ministers—Special efforts and results.—POLAND—Prevalence of infidelity and vice—Grants of tracts—Censorship—Anxiety of the people for 'Arndt's Christianity'—Eager desire of the Poles for books.

THE Rev. Dr. Pinkerton visited Rotterdam in 1815, and in an interview with the friends of the local Missionary Society, found they were actively engaged in the publication of tracts, which formed one branch of their operations. He encouraged them to press forward in the good work. The same society was visited in the following year by Dr. Steinkopff. He was informed that nearly 100,000 tracts had been printed in the Dutch, German, and French languages. Among these works

were 'Vivian's Dialogues,' 'On Regeneration,' 'Serious Thoughts on Eternity,' 'The Great Question Answered,' 'The Dairyman's Daughter,' and 'The Negro Servant;' tracts which had been extensively circulated in Great Britain. He presented to the Committee a donation of 20*l.* from the Religious Tract Society. During his tour in Holland he formed an association at Zeist, having secured the kind co-operation of the Rev. P. Treschow, a man of superior talent and devotedness. This visit brought Dr. Steinkopff into connexion with this minister, who, four years afterwards, was his successor as foreign secretary of the Parent Society.\* This little association was the means, for a few years, of circulating many excellent tracts.

The Netherlands Tract Society was formed in 1821. The Rev. A. S. Thelwall, an English clergyman, and one of the secretaries, in reporting this new institution, stated the simple circumstance in which it originated. "An individual circulating English tracts was often asked for Dutch ones; he obtained a few, which only increased the desire for more, and thus led to the formation of the society." He added: "Those who have been most active in the establishment of our institutions have followed, not their own reasonings and contrivances, but the guidance of the Lord, who has led them 'by a way that they knew not,' from one step to another, and has shut up their path on one hand, while he opened a door on the other, till they have been partly induced, and partly compelled, to measures which have afterwards been followed with the happiest results."

This new society met with encouraging patronage, and pursued its cause with vigour. The London Committee printed twenty thousand copies of the tract 'On Regeneration,' translated into the Dutch language, and presented them to its Committee, together with the stereotype plates. A further edition was issued at Amsterdam; the tract was widely distributed and received with great avidity.

In 1823, the Netherlands Society numbered more than two thousand members, had printed fifty-three tracts, and circulated 243,875; its total receipts were 840*l.* sterling. It has gone forward like all other societies, subject to many fluctuations, but it still scatters largely the truths of the gospel.

The operations of the press in connexion with the Rotterdam

\* Mr. Treschow was appointed Foreign Secretary in 1828.

Missionary Society long since ceased, and it was not till the year 1846 that any systematic effort was made to rekindle a zeal for the publication of tracts in that city. In the instrumentality employed to secure the object, we see the special leadings of Providence. A native of Holland who, from his youth, had been absent from the land of his birth, was led to settle at Calcutta. In that distant city he was an active member of the Tract and Book Society, and felt a deep interest in its proceedings. On his return to England, he visited his fatherland. He found there was no tract society at Rotterdam, and proposed the formation of one to several ministerial and lay friends, who co-operated with him in its establishment. How great a privilege it is to promote the Saviour's cause, even when we seek relaxation from the active engagements of life!

The Committee immediately sent to Rotterdam duplicates of the stereotype plates of all the Society's Dutch tracts and children's books. The appearance of new tracts, and particularly of children's books, excited much attention. Four pious *colporteurs* were employed to promote their sale, so that at the end of the local Society's first year the issues amounted to 133,000 tracts and children's books. The London Committee again furthered the object by stereotyping twenty tracts and children's books. These works have already led several to feel the value of the gospel. One fact of usefulness has been furnished by a lady who gave away tracts she had received directly from the Religious Tract Society.

“Finding myself in the vicinity of a large Romish church on the sabbath morning, I folded neatly a few tracts, and laid them on the pathway leading from this temple of idols; at the same time seeking the blessing of Him who alone could prosper my humble efforts. This I continued to do during my sojourn near Breda. Circumstances led me to visit the same place in August last, when a gentleman called upon me, and inquired if I were the lady who, during my previous visit to that part of the country, had been in the practice of leaving tracts on the public pathway. I acknowledged having done so, when he told me, evidently with much pleasure, that one of these had been the means of rescuing a man from the bondage of error. He had, in his youth, been a Protestant, and, as such, had frequently,

but I fear carelessly, been accustomed to read his bible. In riper years, he had formed an imprudent matrimonial connexion with a Roman Catholic, by whose influence, we presume, he had been induced to forsake the religion of his youth, and to join the apostate church. His children were also educated in the same faith. On a Sabbath morning, one of these little swift-winged messengers of mercy attracted his attention; he stopped, and, taking it up, proceeded on his way. The tract was read, and the Spirit—the ever-blessed Spirit—brought the truth as it is in Jesus home to his heart. His long-neglected bible now became the companion of his leisure hours; and, through the guiding light of the same Spirit, it has opened his eyes to see his previous criminal neglect of its inspired pages, and, as far as human eyes can see, it has touched and melted his heart. He now attends a Protestant church, and, notwithstanding the curses of the priest, he continues daily to read, with his wife and children, that precious book, which is able to make us wise unto salvation. There is every reason to hope, through the instrumentality of this little tract, that his family will, ere long, be brought from the darkness of error to the light of truth.”

Equally interesting have been the facts stated by the Rotterdam Society. The following are extracted from their reports: “A man, who built his hopes for eternity on his good works, and who, notwithstanding this, lived a profligate life, was induced to read two tracts, which a friend who felt for his immortal soul put into his hands; they were, ‘The Sinner’s Help,’ and ‘The First Prayer in the Family;’ these messengers of mercy were blessed to him. He felt himself a lost sinner in the sight of God, and anxiously inquired, ‘What must I do to be saved?’ Since that time, he has been instructed by one of our ministers, and has been admitted a member of the Dutch Reformed Church.

“Another man, a Roman Catholic, read the tracts, ‘Do you want a Friend?’ ‘The Way to Heaven,’ and ‘The Way to Hell;’ these led him to see the erroneous doctrines he once believed, and induced him to search the scriptures with prayer. He has now applied to one of the ministers for instruction, which is granted him. We hope soon to hear that he has been admitted as a member of the church.

“In one of our garrison-towns, some of the military men

were in the habit of swearing. One of the soldiers, a pious man, bought several copies of the tract, 'The Swearer's Prayer,' and distributed them amongst his comrades. At first they laughed at him, called him names, and swore more dreadfully than ever. At last, however, they read the tract; it was blessed to some of them; two have discontinued the dreadful sin of swearing, and have given evidence of repentance, whilst others have not practised it so much as before."

The society is still advancing, and the parent Committee trust that it will long continue to send forth the pure truths of the gospel throughout the kingdom and its colonies.

## BELGIUM.

Belgium is a country that will ever be interesting to the Christian, for there Tyndale translated the scriptures into English; and there the gospel light shone forth with brilliancy, and made rapid progress at the time of the Reformation. Dr. Pinkerton, in 1826, visited the country, and afterwards suggested to the committee, that much good would result from the publication of a few good Flemish tracts. They were anxious to attend to the recommendation, but the want of funds prevented. From this difficulty they were relieved by a donation of fifty guineas, to aid in the establishment of tract societies on the continent, from Thomas Thompson, Esq., an old and generous friend of the society. A proposal was made to several ministers at Brussels, to form a society, which was then found to be impracticable. Mr. Thompson permitted the Committee to devote 20*l.* towards the printing of ten of the Society's publications in the Flemish language, which Dr. Pinkerton had selected.

Little appears to have been done for the diffusion of Christian truth through the press until the formation of the Belgian Tract Society, in 1835. A grant of 10*l.*, which was followed by other and larger supplies, was made to the new association. It proceeded without much energy for several years, and, in 1839, was succeeded by the Evangelical Society.

The friends of this new cause were instructed to publish, at the expense of this Society, three thousand copies each of six new tracts, in the Flemish language. They were also

encouraged to promote the establishment of circulating libraries, and for this purpose books to the value of 40*l.* were placed at their disposal.

The Belgian Committee were much cheered by the fruits that followed the distribution of their tracts, and more particularly in their having been the means of raising up one of their most devoted agents. In reference to this fact the secretary wrote :

“ This *colporteur* was formerly a Roman Catholic, and a very devoted one ; being discontented with the instructions of his *curé*, and his mind becoming enlightened on many points of his religion, he took a journey to Rome, in order to find out the truth. Arrived there, he was introduced to one of the cardinals, who apparently not being able to satisfy his inquiries, counselled him to return to his village, and submit himself to his *curé*, and to follow his instructions. He told the cardinal that the *curé* knew nothing about the truth. He returned to the country an infidel, chiefly through the influence of what he saw and heard at Rome. He then wrote some tracts against religion, confounding in his writings the Roman Catholic system with Christianity. Hearing of our worthy president, he called on him, by the recommendation, I believe, of one of the bible *colporteurs* who had sold him the scriptures. He presented him his writings, on which our president made his remarks, and then put into his hands some religious tracts, begging him to read them, and to compare them with the word of God. He accepted the tracts, and at home, studied them ; and it pleased the Holy Spirit to open his eyes to the truth as it is in Jesus. He quickly returned to Mr. Goedkoop, and told him of his views, and ever afterwards continued to frequent his instructions, walking twenty-four miles every Sunday to be present at Divine worship. He then offered himself as an occasional *colporteur*, and was employed by our president as such on his own account ; but, wishing to be more fully employed, and to give up his own business, he requested to be presented to our Committee, and on the recommendation of our president, and after having seen him ourselves, we agreed to try him for a certain time, so as to be able to judge of the expediency of employing such an agent. You are aware of all the advantages of such a work ; the little books are preachers which penetrate where no voice of man could reach ; and where the door would be shut in the face of a minister of Christ, it is most readily opened to this small still voice, which, though of itself a dead letter, yet oftentimes, by the breath of the Holy Spirit, speaketh so as to arouse the guilty conscience, and to lead the weary sinner to a merciful, gracious, and most glorious Saviour. The *colporteur* seems to be fitted by our great Master for the work he has in hand, in a very particular manner. Whether attacked by the civil or the ecclesiastical authorities, he has a reason ever ready to render them, and he answers them all with calmness and respect, which has been noticed even by his enemies.”

The London Committee sustained by liberal grants the labours of the Belgian Society. Various excellent tracts and books were annually sent forth, particularly 'The Scripture Help,' by the Rev. Edward Bickersteth, and 'The Parables, Miracles, and Discourses of our Lord.' These books, though valued by the people, soon became offensive to the supporters of the Romish Church. The spirit of opposition burst forth with much violence in the annual charge of the bishop of Tournay, in Lent, 1842. The cause of truth, however, prevailed. Even Roman Catholics were brought to feel the beneficial influence of Christian works, and the great fact was stated in the Belgian report, "That nine-tenths of the devoted and successful *colporteurs* were from that very class, through whose agency the tracts had proved great blessings to the people who received them." Surely it may be said, "That the word of the Lord grew mightily and prevailed."

When the Committee observed the persevering labours of the *colporteurs*, they increased their supplies, frequently devoting 100*l.* a year to the Belgian Society. They also promoted the publication of a large edition of Dr. Malan's tract, 'The True Cross,' which was well adapted for the country.

The Committee feel satisfaction that their grants to Belgium have amounted to 1115*l.* 2*s.* The last report of the Evangelical Society shows, that although it commenced in much weakness, it is now firmly established. Ten stations are occupied by its twenty-five agents; the sales by the *colporteurs* have considerably increased, and its annual receipts are 45,437 francs.

## GERMANY.

The attention of the religious public of Germany was drawn to the plans and proceedings of the Religious Tract Society soon after its formation. The earliest effort noticed in the reports is mentioned in a letter from Henry Young, counsellor and professor, dated at Marburg, July 4th, 1802. He was a remarkable man, and a devoted follower of the Saviour. His singular autobiography is now before the English public, under the name of 'Henrich Stilling's Youth, Travels, and Domestic Life.'

In Mr. Young's communication, he gave an account of the translation and distribution, in German, of two of the publications of the Religious Tract Society then on the catalogue; namely, 'Farmer Littleworth' and 'Thomas Newman,' from the 'Village Dialogues' of the Rev. Rowland Hill. In these early days, a grant of 30*l.* was made to Mr. Young, for the publication of religious tracts.

This commencement of Christian effort, through the press, gradually advanced in various parts of Germany; and individuals of piety and devotedness were assisted in their labours; among these was the Rev. Leander Van Ess, Catholic Professor in the University of Marburg, who was introduced to the Society in 1816, as a large distributor of the scriptures and tracts. He shone, for a short time, like a brilliant star in the midst of a dark and benighted people. A grant of 100*l.* enabled him to send forth many valuable works, addressed to the Roman Catholic clergy and laity.

The Count Von der Reeke, of Dusseldorf, in Westphalia, was an early correspondent. He was devoted to the Saviour's cause, and in two years printed and circulated, at his own expense, one hundred and fifty thousand tracts. The Society considered it a high privilege to encourage such a fellow-labourer in his zealous endeavours to scatter heavenly truth.

During various tours taken by Dr. Steinkopff in Germany, he was authorised to promote the establishment of tract societies, and to aid them with liberal grants. In 1816, he reported the formation of new institutions, and among them the Christian Association in Northern Germany, which at that time comprehended nine auxiliary committees. Several princes and princesses, with many noblemen, clergymen, and gentlemen, were among its contributing members. The annual income amounted to 300*l.*

The German associations were watched with considerable anxiety, and aided to the full extent justified by the Society's funds. In 1830, the Rev. R. W. Sibthorp visited several of them, and by his counsels and timely grants they were considerably revived. In his report to the Committee, he remarked: "It must not be expected, and there are symptoms of this already visible, that Satan and the evil hearts of men will let the kingdom of darkness be disturbed without strong and active



opposition; and therefore whatever ground there is for thankfulness, and hope, and gratitude, there is abundant cause for humility, for dependance, and looking above the instruments used to the Lord himself, with an ascription of all glory to him on the one hand, as well as a seeking of all strength and blessing from him on the other."

Among the general objects which engaged the attention of the Society for the benefit of Germany, was the preparation of a devotional and evangelical hymn-book. The subject was pressed on their attention by several clergymen of Bavaria, who assured them that even Roman Catholics confessed that Luther had done more harm to their church by his hymns than by his sermons; but that during the last sixty years the hymns used in the churches had been filled with most unscriptural sentiments. A collection, from Professor Von Raumer, was printed in an edition of ten thousand copies. A second edition soon followed, the people being exceedingly anxious to obtain possession of the book.

Having given a brief view of the general efforts for the benefit of Germany, the details of the Society's labours will be sketched in the different countries in which they have taken place.

## CARINTHIA.

The condition of the Protestants in this Austrian province was brought under the notice of the Committee. It appeared from the statement received that their number was about 22,000, and that they might be emphatically called "a poor and afflicted people." The men are employed as mountain shepherds, cowherds, and woodmen. They have been reduced since 1826, by repeated and inexplicable conflagrations, almost to ruin, and are subject to every kind of oppression from their Roman Catholic neighbours. A grant of 30*l.* was placed with Dr. Barth for these depressed people, through which he was able to circulate a variety of works which were acceptable to them.

## BOHEMIA.

There have been few openings into this country for the diffusion of religious truth. In 1829 the Committee received an application from Bishop Fabricius, of Hernhut, stating that great good would follow the circulation of Gossner's 'Primitive Christianity.' A competent minister had offered to translate it; but the people, though anxious to obtain the work, were unable to meet the expenses of publication. The Committee placed at the bishop's disposal 20*l.* to pay the necessary charges.

Ten years after this little work appeared, the Rev. Professor Tholuck, of Halle, urged the publication of a new Bohemian hymn-book, prepared by some friends in Berlin. He stated that there were a few Protestant congregations scattered in Bohemia, who were mostly under the influence of the rationalist school. Some of them, however, enjoyed the ministry of pious clergymen and teachers, and were in a prosperous religious condition. "In this country," he remarked, "the enemies of evangelical truth have succeeded in poisoning the stream of sacred poetry. The period of false enlightening, as it was termed, has introduced among them hymn-books of a deplorable character, containing pieces of quite a Socinian character." The Society granted 50*l.* to meet the Professor's wishes. On the receipt of this sum, Mr. Elsner, of Berlin, wrote: "I intend to print ten thousand copies of the book. I heartily rejoice to be made the distinguished instrument in supplying this long-neglected, though in time past highly-flourishing, part of the Bohemian church with this invaluable book, which will be equally acceptable to many in Hungary."

Although the direct grants to Bohemia have not been numerous, yet through the supplies sent to Hungary, ten thousand 'Bible Stories,' by Dr. Barth, and ten thousand copies of his 'Church History,' have been published for the benefit of the Bohemian people; and very recently the Lower Saxony Society has been authorised to print tracts for general circulation among them.

## HUNGARY.

This interesting country has been an object of much soli-

citude on the part of the Religious Tract Society, although no direct efforts could be made for its benefit until the year 1836. "It would be difficult," remarks a correspondent, "to find any country since the times of Mohammed, where Protestantism has suffered such severe shocks. The extension of the pernicious principles of rationalism has been much more rapid and destructive in this country than in many others. The gospel has disappeared from nearly all the pulpits, and has become almost unknown, both among the higher and lower classes." The political circumstances of the people placed many difficulties in the way of Christian effort. It, however, pleased God to raise up one or two devoted friends in this long-neglected land, who were anxious to make known the way of salvation to a perishing people.

In the year 1836, Mr. Wimmer, a pious Protestant minister at Oberschutzen pleaded earnestly and successfully for his country. A grant of 25*l.* was sent to him, with which he purchased five hundred copies of Dr. Barth's 'Bible Stories,' five hundred copies of the 'History of the Church of Christ,' and a good supply of the 'Pilgrim's Progress.' Ministers were permitted to introduce these and similar books into the Hungarian schools, "provided the parishioners were not called upon to pay money for them."

The friend to whom this grant was made reported the circulation of the works. He wrote as follows: "With the help of the Lord, I have spread, in the course of the last year, more than eight thousand copies of Christian books. The Lord has evidently blessed my efforts; many good seed-corns have been spread. Will the Lord let this seed be without fruit? By no means! My breaking eye will, I trust, see many a germ, and before the throne of the Lord many a ripe ear, as a fruit of this seed. Blessed be the Lord for his gracious assistance!"

The first grant to Hungary was succeeded by a supply of six hundred of the 'Bible Stories' in German, and three thousand copies of twelve new tracts suitable for the people. The circulation of these publications appears to have been truly beneficial, particularly the 'Bible Stories' and the 'Church History.' The former found its way into Roman Catholic schools, and in several of them became a regular school-book, and was so highly acceptable that the official authorities

allowed it to be used in the schools throughout the Austrian dominions.

The Society, encouraged by the fruits which followed its grants, authorised its friends to publish the 'Bible Stories,' Neff's 'Conversation on Sin and Salvation,' in the Hungarian and Bohemian tongues, and Baxter's 'Saint's Rest,' in Bohemian. In 1842, nearly forty thousand copies of these and similar books were distributed. Many families were impressed, awakened, and resumed the holy duty of prayer. These and similar results led the Society's correspondent to write: "Where the darkness of the country is so intense, every beam of a future morning must be saluted with joyful hails."

The exertions of Mr. Wimmer, which have been detailed, were so unabated, that Dr. Barth, of Calw, after a visit to Hungary, reported that up to 1843 more than 67,200 volumes which the Society had aided in printing had been circulated in Hungary and Bohemia. Although 100*l.* had been voted for these objects in 1843, a further grant of 150*l.* was made in the following year for new editions of works in the German, Bohemian, and Hungarian languages.

After the payment of these grants, the circulation of the 'Bible Stories,' 'Church Histories,' and other books, advanced so rapidly that Mr. Wimmer stated, on the 19th of August, 1843, that 117,000 had been printed, and above 100,000 distributed. He added: "The youth of the whole monarchy are instructed from these books. The blessing of God rests visibly on this business. Nearly all through Austria, Hungary, and Transylvania, are these works spread; in the Protestant schools, in dungeons, in prisons, in hospitals, in families, they are read; many thousands are in the hands of the Roman Catholics, and the blessings which have attended them, and will do so, are not to be estimated."

Thus far we have seen much success connected with the self-denying and disinterested labours of a single minister in Hungary; but here, as in other parts of the continent, the sad fact was to be learned, that the season of prosperity often precedes the time of danger. The bright shining of the sun is no security against the appearance of the darkest clouds. In 1844, the circulation of 'The Church History' was interdicted by the government. At Regensburg it was publicly burned by the Roman Catholic priests. In Hungary, the work appeared in

the 'Index Librorum Prohibitorum.' These acts of opposition, however, led to a more diligent perusal of the books. A correspondent wrote: "Although 'The Church History' has been repeatedly forbidden by the censors of the press, and even ordered to be confiscated, the desire for religious works becomes, on all sides, lively; and so far from the want being supplied by what has hitherto been done, it has only been stirred up, and fanned into a flame, over a space of twelve thousand German square miles, among four millions and a half of Protestants, interspersed with twenty-seven millions of Catholics. It is wonderful what one little book, with the blessing of God, is sometimes in a position to effect." That this feeling among the people might be preserved, a grant of 100*l.* was voted to send out fresh supplies of the prohibited publications.

Immediately after these opposing efforts were witnessed, the providence of God raised up men of God at Pesth, to cooperate in the Society's great work. They appealed for help in the publication of books for the higher classes, and the Society, assisted by a generous donation of 100*l.* from a member of the Committee, granted 300*l.* for the publication of Dr. Bogue's 'Essay on the New Testament,' 'The Pilgrim's Progress,' 'The Call to the Unconverted,' 'The Life of Capadose,' 'The History of Redemption,' by President Edwards, 'The Anxious Inquirer,' and some important tracts. Several of these works have appeared; but others have been delayed by the political events which have distracted the country.

The labours of Mr. Wimmer continued without abatement up to the close of 1818. In his last report he stated the number of different publications distributed since 1810, to be above half a million, of which 150,000 were the 'Bible Stories' and 'Church History,' of Dr. Barth. He added: "A new morning is dawning on the evangelical church in Hungary; the Lord is looking down graciously upon us. The bible, prayer, and Christian education are the three rocks against which the powers of Satan shall be dashed to pieces. The fruits of our labours ripen slowly. One great good done for the people by our efforts has been, that many of the rationalist books are, by degrees, pushed out, and good ones placed in their stead."

The Committee had several interviews with Mr. Wimmer during the year 1818. At their request, he formed a corre-

sponding committee at Oberschutzen, to superintend the publication of works sanctioned by the Society, in Hungary, Styria, Carinthia, Carniola, the Tyrol, Istria, Croatia, Selavonia, Transylvania, Bohemia, and Moravia. In most of these countries, the liberty of the press was then enjoyed. Mr. Wimmer suggested several works which he thought would do much good in the proposed sphere of his labours; and for these objects a grant of 100*l.* was placed at his disposal.

The civil war in Hungary suspended all efforts to spread the knowledge of the gospel. The Jewish missionaries left Pesth, and Mr. Wimmer became an outcast from his fatherland. He wrote: "I have been torn away from the scene of my labours, my plans, and my family. The property of the Tract Society is fully secured. What the future will bring—what the Lord will do with Hungary's evangelical church, with our work, with me—I cannot, of course, yet imagine. I know not: the Lord will order it."

#### BAVARIA.

The early communications from this country were of a peculiarly interesting character, and led to the hope that no circumstances would cause the gold to become dim. The letters received from Dr. Steinkopff during his tours in 1813 and following years, presented Bavaria as the scene of considerable activity. "From Nurenberg," he wrote, "as from a centre, thousands and hundreds of thousands of religious books and tracts have been dispersed in every direction." In 1816, he informed the Society, "That pious Catholic priests were most actively engaged in the distribution of tracts of pure scriptural truth and practical piety."

In Bavaria, as in other countries, the Lord raised up a special agent for his work. He finished his labours, and the work languished and died. A fact like this shows how much good rests on human efforts, and yet how dependent they are on the sovereign blessing of God. Dr. Steinkopff furnished the following description of the holy man whose labours will be noticed:

"Mr. Keisling is a merchant, but having himself found the pearl of great price, he values it above all earthly riches; and knows no greater happiness than to lead others to seek it also. His mercantile business was the occasion of his visiting for fifty-two successive years, twice every year, different fairs in

the Austrian dominions. Yet he had higher objects in view than merely earthly gain. He became the friend, advocate, and benefactor of almost all the Protestant congregations in Austria, Hungary, and Transylvania. Long since he had distributed personally 100,000 tracts and books. Many, both Protestants and Catholics, will bless him at the last day for having been the instrument of their spiritual illumination, conversion, and edification. He is now upwards of seventy, and although he has lost almost the whole of his property, owing to the calamitous effects of the war, his mind is full of cheerfulness, his spirit full of activity."

A few grants were made to Bavaria before the death of Mr. Keisling.\* He was removed, and soon afterwards the once active cause of Nurenberg decayed, and it was not till the year 1828 that any communication was received from its friends. In that year the Rev. R. W. Sibthorp visited Nurenberg, and left a donation from the Society in aid of the local funds.

Early in 1832, a Roman Catholic priest and six hundred of his congregation left the Romish communion and joined the Protestant church. In consequence of this secession, the popish clergy were more zealous in their endeavours to prevent the people from reading the scriptures. A friend in Bavaria, under these circumstances, requested the Religious Tract Society to print 10,000 copies of a tract containing 'Extracts from the Writings of the Christian Fathers on the Duty of Reading the Scriptures,' which the Committee consented to do; persuaded that such a publication would not only strengthen the faith of those who had left the Romish church, but also lead others to feel the duty of searching the holy scriptures for themselves. With the same view, the Committee devoted 30*l.* for the publication of 'Andrew Dunn.'

The secession of the Roman Catholics, and the active circulation of tracts, led, as usual, to much opposition. The subject was thus noticed by a pious, though greatly persecuted, Protestant clergyman :

"The Catholics are in a state of the utmost excitement. Within four days I have distributed more than 3000 tracts among none but Catholics. The grant of 10,000 tracts I received only a fortnight since; I have again distributed them so freely, that I have only about 300 copies left. These

\* The Society has published a brief but highly interesting life of Mr. Keisling.

house preachers have gone forth through a circuit of thirty miles. In my own congregation the tracts are operating with a great blessing. More than 3000 are reading them every Sunday, both here and in the adjoining places. I find the tracts of the greatest assistance in my ministerial work."

At the time of this excitement, the Society presented the series of its biographical works to Professor Schubert, of Munich. He was engaged in the publication of similar works in German, which were much read by the students. The Professor was one of the tutors to the young Princess of Bavaria, and most devoted to the cause of God. In Munich, many of the tracts 'On Reading the Scripture' were distributed.

Twelve years passed before the Society was again permitted to scatter the good seed of the kingdom in Bavaria, and then they granted 10*l.* for printing 5000 copies of a German work, entitled, 'Counsels to the Scattered Protestants in Bavaria,' which appeared to be a seasonable publication.

There are now negotiations going forward with several of the pious ministers in Bavaria, which, it is sincerely hoped, will lead to the firm establishment of an efficient society for the wide circulation of suitable books and tracts.

#### WURTEMBERG.

The state of this country was fully brought before the Society by Dr. Steinkopff, its Foreign Secretary, in 1813. He found at Stuttgard, Christian ministers who had printed and distributed many tracts, and he encouraged them with a grant of 20*l.*, which was followed by renewed support in succeeding years.

The tracts issued by the friends at Stuttgard were of a decidedly evangelical character, and were much valued by the people. The Report for 1816 stated, "that soon after the garrison chaplain, M. Moser, had given tracts to a few persons, his house was filled with soldiers, and the number of applicants increasing, he could no longer give them away in his own house, but was obliged for two whole days to make use of a shop next door to him for that purpose." Not only was there a desire to procure these publications, but in some cases there was clear evidence that they were beneficial to the readers. In two years, 74,000 tracts were issued.

The Stuttgard society endeavoured to promote the benefit of



the rising generation. In the capital of the kingdom, and in country parishes, pleasing instances occurred of young people who not only delighted in reading the publications themselves, but also cheerfully contributed their mites to the dissemination of them; and by adorning the doctrine of God their Saviour in all things, became the joy of their parents and a blessing to their youthful companions.

These and subsequent movements for the young were evidently suggested and pressed forward by a truly devoted man, who will be presently seen acting alone in the great cause of juvenile literature.

The Stuttgart Society continued a quiet course, adding occasionally to its publications; and in 1826 reported that with few exceptions it had gratuitously distributed 287,150 tracts. After this time it languished, so that when Mr. Sibthorp visited Stuttgart, in 1830, he found that its friends were few, its funds limited, and that there was much opposition to its proceedings. It had become altogether inefficient.

Under these circumstances, it was considered that in this portion of Germany, much good might be effected through individual agency, which could not be realized by confederated friends. The failure of the Society brought out the energies of one whose works are now extensively known in many parts of the world: this friend was the Rev. Dr. Barth, a pious and active minister at Mottlingen, near Calw. His income little exceeded 60*l.* a year, out of which he maintained a family of six persons. He had the care of nine hundred souls in two parishes, and yet feeling for the state of his country, he occupied himself in printing children's books; sometimes sending out ten thousand copies of a new book every six weeks or two months. His own statement will best describe his character, and the extent of his operations:—

“When I was a boy of ten years old, I had the idea of writing a little tract which contained ‘Bible Stories,’ having some drawings of my own pen; you may imagine how they were executed. As I had no opportunity of having them printed, I was obliged to copy by myself the little tracts with the drawings, and after having finished twenty copies, I distributed them among my schoolfellows. Little thought I, at that time, that I should be able twenty years afterwards to publish a collection of ‘Bible Stories’ with many engravings for schools and families, of which more than 150,000 copies have been printed, not reckoning the translations into six different languages. I published two little tracts for

children at my own expense; several others followed; and in 1829 a tract association was instituted for publishing German tracts with engravings for children. The first sum of money for this undertaking was granted by the Religious Tract Society, so that our little association may justly be called a daughter of your venerable Institution. More than 600,000 of these little tracts have since been sold. It was but three years afterwards that we considered the necessity of introducing into the schools of Germany a very deluge of Christian school-books, and so to wash away the great quantity of books written by unbelieving authors, in order to raise up a better generation of faithful Christians. This was only to be done by selling our books at the lowest possible price, besides their having superior embellishments in every respect. By the merciful grace of our Lord, and by the generous assistance of the Religious Tract Society, and of Christian friends in England and Germany, we have been able to make a commencement in this undertaking. Nearly 300,000 volumes of Christian school-books have been put into circulation; and besides that, some of our publications have been translated into the English, French, Bohemian, Hungarian, Servian, Arabic, Turkish, Canarese, Tamil, and Bengalee languages. Many of them have been spread among Roman Catholics in Hungary and other countries. We should never have gone so far, if not aided by the noble and indefatigable assistance of your Society and other Christian friends in the country. Our expenses since 1822 amount in the whole to about 5000*l.* sterling, and the contributions to about 800*l.*"

These statements were given at the Society's meeting in 1841. Dr. Barth was permitted to appear again at the anniversary in 1845, when he greatly cheered the meeting with his enlightened communications and simple expressions of confidence in the sure promises of God. He remarked:—

"I had the honour, four years ago, to give some report of our performances. We have been enabled, by the gracious help of Divine Providence, to print and circulate 250,000 volumes of Christian school-books; so that, in the whole, 550,000 volumes have been spread: and, besides, 120,000 volumes of missionary papers, 109,000 volumes of religious books for the young, and nearly 1,000,000 of little children's tracts, including the translations of several of your books, in fifteen different languages. All this has been executed by means of contributions, to the amount of about 1000*l.* sterling, the rest having come in by sale. If you inquire after the fruits of our labours, of the numerous seed-corns which have been disseminated far and wide, I can only reply, that I do not inquire after them, being firmly convinced that the good seed must absolutely produce a good harvest; and that what has been sown in the hearts of youth, usually will not germinate in the next season, but a little afterwards. The sower cannot be the reaper at the same time: perhaps he will come after. I have no time to look after each seed-corn which has been spread; but I am like a man who should cast seed into the ground, and

should sleep and rise night and day; and the seed should spring and grow up, he knoweth not how. And though I have a good number of letters from many parts, testifying to the usefulness of our books, still I never thought of collecting such testimonies of our having not laboured in vain; for that I knew beforehand. I am aware that our books have done much good in palaces as well as in cottages. King Otho, of Greece, perused them when young; and I have been informed, that the hereditary princes of three different kingdoms find much pleasure in reading them. But much more than this. Another circumstance leads me to think that they are adapted to do much good. I mean the hatred with which they are persecuted by the Roman Catholic party, on account of their strongly maintaining the principles of the Reformation. Our 'History of the Church of Christ,' after having spread in Hungary to the extent of 25,000 copies, has been prohibited, and the confiscation of the extant copies has been ordered, though there was not a single copy to be found. There are not a few persons who cannot see the necessity of spreading so many religious books and tracts and papers in Christian countries, being, at the same time, aware of the necessity of doing so in pagan lands. If there were no heathenism among the Christians, is it not probable there would be no paganism whatever on the whole earth? If all were such Christians as we ought to be, we really could not suffer any single heathen to go about in the darkness. So your Society is a missionary society too, and while you endeavour to convert to Christianity the Christians merely in name, you are helping indirectly in bringing near the time when all nations shall flow unto the mountain of the Lord's house. Besides, you are sending the musket-balls, while the Bible Society sends the cannon-balls, and the Missionary Society sends the artillery-men, to break down the bulwarks and strongholds of heathenism. Well, then, let us go on in this holy war, which will put an end to all other wars; and let us not forget the word of a famous commander, 'England expects every man to do his duty!' Yes, the church of Christ also expects every man to do his duty."

The grants to Dr. Barth and his friends have been small indeed, compared with the mighty work which they have accomplished; but the Religious Tract Society rejoices in having been permitted to give even "a cup of cold water" to these disciples, and it has not lost its reward.

## SAXONY.

In this country little was done to promote the circulation of religious tracts until several visits from Dr. Pinkerton had been made to Leipsic. He strongly recommended the object to local and influential hands, and in 1821 he had the gratification to see his wishes fully realized. A society was established on the 31st of October, being the anniversary of the Reformation.

A grant of 20*l.* was voted to the new society, which enabled its friends to commence their operations. The circulation of tracts produced considerable good, but the cause was not carried on with persevering zeal. A revival of the Society was secured in 1827, after a visit from Mr. Sibthorp, when Dr. Volkman, Professors Hahn and Lindner, and other respectable divines and laymen, united in its objects. This new organization was encouraged by a grant of 20*l.*, to be expended in printing translations of works that should be approved by the Committee in London.

A depository for the sale and circulation of tracts was opened in Leipsic, and several thousands of the publications of the Lower Saxony Society were distributed in the neighbourhood. Larger books being needful, 'Erskine on Faith,' 'Scott's Force of Truth,' and the 'History of the Church of Christ,' were adopted by the local committee. Dr. Volkman remarked:—

"The principles of rationalism have acquired such a deep root in the minds both of the higher and lower orders of the people, being taught by so many university professors, that we feel a powerful inducement, and are exceedingly anxious, to oppose their influence by disseminating evangelical doctrines. The enemy of the gospel forces his way through every unguarded door, and Germany is now enduring a severe conflict with the haughty spirit of rationalism."

The friends at Leipsic have published only a few tracts for several years, but have been the means of distributing many works issued by kindred societies.

#### LOWER SAXONY.

The Lower Saxony Society at Hamburg was formed on the 15th of August, 1820, and its friends have prayerfully and actively promoted its objects for nearly thirty years. Among its earliest tracts are found, 'Common Errors,' 'The End of Time,' 'The Dairyman's Daughter,' 'The Young Cottager,' and others, from the catalogue of the parent Society.

In 1825, the Society had so considerably increased its operations, that a new tract was published every month. The 'Bible Catechism,' by Mr. Lloyd, was also issued for the benefit of the young, and the London Committee voted the sum required to print five thousand copies of the work.

The early success of this Society produced much joy in the minds of its friends; but sorrow was soon mingled with it by

the spirit of persecution which prevailed. This opposition, however, only increased the Society's funds, and greatly promoted the circulation of its tracts. In 1829, about 503,753 publications left the depository, and were distributed in Saxony and other countries. The local committee pressed forward, and though their funds were low, they cried aloud: "Shall a door thus widely opened, in every part presenting an ever-increasing field of useful operations, be opened in vain? Christian brethren, ye answer No! Think what *one* tract may do; and that, for five pounds, five thousand copies of 'Search the Scriptures,' or a similar tract, are printed; and for five shillings you may show the way of salvation to two hundred and fifty immortal souls."

Such was the blessing granted to the Lower Saxony Society, that a general awakening and revival took place in a village about six miles from Celle, from the circulation of tracts. Nor was this a solitary fact; for "its publications did much good in the districts where the principles of Semler and Hume had done incalculable mischief, and where the holy sabbath was a day of worldly employment, amusement, and idleness."

Through the special assistance of friends in England, particularly Lord Bexley, the Religious Tract Society printed Keith's 'Evidence of Prophecy' in German, and placed five hundred copies at the disposal of the Lower Saxony Society. This valuable work was followed by the 'Pilgrim's Progress,' through the liberal assistance of George Hunt, Esq., of Bath. The tracts long continued to be the means of much usefulness. An encouraging fact was mentioned in 1832, to show the importance of a liberal circulation of tracts by Christian travellers in foreign lands. A minister who had been under the power of sceptical principles, thus wrote to the Hamburg Committee:—

"In the spring of 1827, I heard that a tract distributor had arrived here. I lost not a moment in hastening to him to enforce the public order, then so welcome to me, prohibiting their circulation. The traveller was an English clergyman; his name I have forgotten, although he received me kindly. I represented to him, with some severity, that I could not, and would not, suffer such an inroad on my flock: he must, therefore, give up all further distribution, or be contented to have his whole stock confiscated, which I would order to be done. This might be painful to him; but he endeavoured to convince me that his tracts contained nothing but truth. It was labour in vain; the Lord had not

yet humbled me. The Englishman gave me Nos. 16 and 17 of your tracts for examination, and continued his journey to Retzebuttel. Deeming it a useless labour to read them, I laid them aside. Some time afterwards, when I had entirely forgotten this transaction, I began to waver; and members of my own congregation were the unconscious instruments of God. After some months, my present colleague, Pastor Müller, came here; and although I received him with mistrust, he was destined to complete the work of grace. I read the Bible again, in which, for the six years I had been in office, I had only read the parts appointed for my texts, and found it quite a different book from what I had formerly done. I read your tracts, which brother Müller had given me, and the spirit of truth pervaded them. The Lord had conquered me in secret, but I could not acknowledge him, either before the world or to myself. This confession remained difficult, till meeting again with my old friends, without intending or being aware of it, I opposed their unbelief in the Saviour God had revealed to us. Their astonishment was great at my foolish change of sentiment, yet it certainly was not so great as my own at this public confession; but the joy in my breast surpassed both, and from this moment I was decided. I had no desire to turn back, for I had felt too powerfully the workings of the Lord in my breast; and from this time I have preached to my congregation and to myself, the most needy of all, only Christ, and him crucified. Why do I relate all this? Merely that you may learn how useful the tracts have been to your opponent, and what vast thanks I owe them for the many souls Jesus in his mercy has led captive by them, and made accessible to his grace."

The labours of the Lower Saxony Society were greatly impeded by the awful fire with which the city of Hamburg was visited in 1842; every tract was consumed, but, happily for the Institution, the loss was nearly covered by the insurance which had been prudently effected. Immediately the London Committee heard of this painful calamity, they sent tracts to the value of 20*l.* to be distributed among the sufferers, with the hope that they might be led through them to improve the day of their visitation.

The Committee of the Lower Saxony Society soon resumed their zealous labours, and with much success. In addition to many tracts, 'The Anxious Inquirer' was added to its publications. Among the larger works which had been issued, 'The Evidence of Prophecy' had been found frequently useful, particularly in leading to a thoughtful examination of the scriptures. One fact has been given, showing that two of the children of Abraham after the flesh had joyfully received the Saviour through its means. A Jewish missionary wrote:

"The Committee have kindly granted me, upon my request, as many of Dr. Keith's 'Evidences,' for my Jewish mission, as I shall have need

of, though I am not able to pay for them myself. This excellent book I like to circulate as widely as I can among the Jews, as I have seen many blessings from its perusal. When I travelled, in 1835, from Hamburg, through Denmark, I came to the town Slagelse-upon-Zealand, where I visited a Jewish printer, who was quite an infidel, and would not enter into any kind of religious conversation with me, nor would he accept any of my tracts; but when I showed him Dr. Keith's book, printed in Hamburg, by Messrs. Nestler and Melle, in whose office he had worked for some years as a compositor, he was so pleased to see a book with their names upon it, that he accepted it. When, in May, this summer, I came through the town again, I found that both the sons of this Jewish printer had, by the reading of this work, been led to seek their Saviour, and had been baptized; and though the father has not followed their example, still he is not so full of enmity as formerly. I could freely speak to him of the great salvation that is in Christ Jesus; and I trust he will also seek to have part in that salvation."

A very feeble view has been given of the extensive labours of the Lower Saxony Society. Its twenty-eighth annual report states that although the Committee had passed through a year of great political excitement and commercial depression, yet its issues had been 320,403 publications; making the total issues to be upwards of six millions and a half. Two *colporteurs* were employed, one in Hanover and East Friesland and the other in Rhenish Prussia. The Committee of the Tract Society have voted liberal sums for many years to their valued friends. The grants for 1849 amounted to 210*l.* Looking at what the Society has been permitted to accomplish, the remark of its Committee has great force—"Who could have anticipated such results, when it is remembered that the Society once seemed to rest on the exertions of two individuals! The Lord hath done great things for the Institution, and it is marvellous in our eyes."

The circulation of tracts from Hamburg has not been confined to the Lower Saxony Society. The Rev. J. G. Oncken formed another institution, called "The Hamburg Tract Society," to which the London Committee has made frequent grants. In 1840, Mr. Oncken stated that since the establishment, in 1836, of the Society with which he was connected, upwards of 500,000 tracts had been issued.

Mr. Oncken has, by incessant labours, greatly promoted the usefulness of the society; sometimes sending forth 200,000 tracts within six months. In reference to the spiritual fruits of these exertions, he has given many striking facts. He wrote:—

“As the tracts are frequently read by many individuals, sometimes by whole villages, we may estimate, on a moderate calculation, that upwards of two millions of our fellow men have the gospel presented to their minds annually through our society. Nor are we without many interesting proofs that our tracts have the blessing of God accompanying them. I could multiply instances of conversion; but suffice it to say, that one-third of the seven hundred converts in this city, the fruit of our labours, were converted to Christ through the circulation of tracts. The last of these, a woman, called on me and stated that the tracts brought to her by our brethren had led her to see and feel her wretched condition as a sinner; and, having obtained peace in the blood of Christ, she felt herself bound to join his people, and render a cheerful obedience to all his commands.

“Several of the prisoners in one of our gaols have been so powerfully wrought upon by reading the tracts, that on the day of their liberation they have wept bitterly, and would fain have remained a week or two longer, to profit by the gaoler's instructions, to whom they were indebted for our publications. It is also a happy fact, and which demands our gratitude to Him who can turn the hearts of men, or restrain their wrath, that we are not now molested, or in anywise interfered with, by the police in our tract distributions; what was formerly done by stealth can now be done openly. Our labours in the city and suburbs have been thus encouraged, and about thirty brethren are regularly engaged, on every alternate sabbath, going from house to house, sending forth our little messengers of peace.”

There is now an annual issue of 500,000 tracts by the Hamburg Society, which have a very general circulation in Hungary, Germany, Austria, (particularly in Vienna,) and in other countries. The parent Society's grants have been made to the full extent that its funds would justify. During 1848, 250*l.* was placed at the disposal of Mr. Oncken and his friends. The supplies have been small compared with the benefits which have been imparted to many immortal souls by their zealous and untiring labours.

#### HANOVER.

The authorities in this country have been less favourable to the publication of religious works than those in some other parts of Germany. In 1814, an institution was organized under the sanction of the Government, and the following novel announcement of its objects was made:

“With the permission of his Majesty's Cabinet Council, a society has been formed at Hanover similar to that of the Religious Tract Society in London, whose object is to promote the beneficial reading of the holy scriptures by distributing small printed tracts, either for money or



gratuitously. In this manner they hope so to operate upon the hearts and minds of their countrymen, that the high import of the essentials of the Christian religion—faith, love, and hope—may be properly understood; their great value, far surpassing anything that is visible and perishable, made more perceptible and clear, and the reverence shown for them in this life become more extensive and universal.”

A grant of 20*l.* was made to this new society, which enabled the local committee to send forth a few scriptural tracts. Its labours continued for a few years only, and were then interrupted by the power that originally sanctioned them.

In December, 1829, a decree was issued by order of Baron von der Deeken, the provincial counsellor of the king of Great Britain and Hanover. The following is a copy of this singular document, issued in the name of the most tolerant monarch in the world :

“ It has come to our knowledge, that for some time past, there have appeared in our jurisdiction foreign missionaries, who not only form conventicles, but have also distributed little tracts, which are partly filled with quibbles upon the articles of Christianity, or are at least of such a nature that they cannot be understood by the common people or young persons.

“ Further, the uncommon ways and means made use of by the said missionaries for the circulation of their publications easily lead to abuses; and to prevent such, the following decree has been issued by the Privy Council of Luneburg :—

“ 1st. The distribution of tracts by foreign missionaries is in future entirely prohibited, and can only take place by the dignitaries, superintendents, and ministers of religion; and all other persons found transgressing the above decree, by distributing tracts, will be punished as the law directs.

“ 2nd. It is strictly forbidden to vend little publications of religious contents at fairs, or upon any other public occasion, without special permission: each transgressor will be fined and imprisoned according to circumstances, besides the confiscation of all such tracts.

“ All magistrates and police-officers in this our territory, are required to possess the above decree for their direction, and strictly to fulfil the same.”

The foreign missionaries noticed in this official document were devoted men from the neighbouring countries, whose only object, in the distribution of the condemned tracts, was to point out to the people the true way of salvation.

This decree prevented all organized operations, and the only tracts that have recently entered Hanover have been from the societies at Bremen and Hamburg, in which work they were aided by the grants from London.

## PRUSSIA.

In this kingdom, the diffusion of Christian truth has long been promoted by devoted men, under the highest sanction. Among the individuals thus actively engaged, the late Baron Von Schernding held a distinguished place. He is said to have printed, at his own expense, several hundred thousand tracts, and employed people to promote their gratuitous distribution. A large stock remained on hand when this excellent man died, which his widow, animated by the generous spirit of her husband, transmitted as a present to the friends of the good cause at Berlin.

These individual labours prepared the way for more systematic operations, and hence, in 1815, the Prussian Tract Society was formed, through the influence of Dr. Pinkerton, under the sanction of his majesty the king, who graciously granted to it the freedom of the post, to send all its parcels and letters to every quarter of the Prussian dominions.

The high patronage under which the committee of this new society acted, enabled them to form branch societies in six important towns, and to secure corresponding members in various parts of the kingdom. Many tracts were issued, including small works, in Polish and Wendish. To assist in these labours was a high gratification to the parent Committee.

In September, 1818, Dr. Pinkerton reported the progress of the tract cause. He stated, that during the preceding two years, the local society had circulated upwards of 158,000 copies of thirteen excellent tracts. The whole number printed, which were nearly all distributed, since the formation of the society in 1814, was 308,802. The Doctor added: "This precious seed of evangelical principle and Christian example has been widely sown in every part of the Prussian dominions; and the great demand for these publications, which is continually increasing, proves how welcome they are among the peasantry of this nation."

The parent Committee, feeling a lively interest in the continued prosperity of this national society, requested their secretary, Mr. Sibthorp, during a tour in Prussia, in 1828, to seek a conference with its conductors. He attended a meeting, when one of the principal pastors of Berlin presided, and about twelve other members were present; among them, Lutheran

and Moravian pastors, and one Roman Catholic. He found that the society had printed one million and eighty-five thousand tracts, the greater part of which had been circulated. The friends had met with many difficulties, but they had persevered. They felt the growing importance of their work, there being an awful mass of infidelity in the land, under the names of rationalism, neology, and philosophy, which called for the most strenuous exertions of real Christians, or threatened otherwise the most tremendous consequences.

The result of these conferences was the printing and stereotyping of several tracts, including the 'Sixteen Short Sermons,' and 'The Negro Servant;' and also the formation of several associations for *leading* tracts to the poor.

The proceedings of the Berlin society have been far from efficient for several years, arising from the opposition existing to the circulation of all evangelical works. The London Committee, in answer to Dr. Paterson's urgent appeals, in 1836, voted 50*l.* for the circulation of tracts in Hungary, Poland, and Bohemia; a further sum of 50*l.* for the publication of tracts which were out of print for want of funds; and 30*l.* for editions of two tracts in Wendish.

Immediately on the receipt of these grants, the Berlin committee printed fifty thousand copies of ten tracts, which were carefully revised by Dr. Paterson. A large distribution took place in the countries for which the special grants were made. There was also a considerable revival of religious effort in the capital, in reference to which Professor Tholuck remarked:—

“Berlin, for a long time, was the stronghold of infidelity, under the sceptre of a king who made Voltaire his gospel, and Rousseau his catechism; that very city is, at the present moment, prospering as a vineyard of the Lord, under the sceptre of a king who openly confesses that he was educated to Christianity in the school of tribulation; who openly confesses that the ice-fields of Moscow kindled a Christian fire in his heart. It is under the protection of this king that every good cause continues to flourish. No society is formed there, but it enjoys his royal patronage; nay, no letter is sent throughout any part of the kingdom on missionary affairs, without enjoying the privilege of going postage free.”

For several years, the parent Society has been without any intelligence from Berlin. The once flourishing cause has declined, through the painful political agitations which have existed, and the too successful exertions of many who are opposed to the holy and humbling truths of the gospel.

## FRANKFORT.

After the establishment of the Christian association in Northern Germany, a branch society was formed in Frankfort, which was active both in procuring subscribers and in circulating the works published. The parent Society granted help to the infant cause. Among other objects which engaged the attention of the newly-formed institution, was the circulation of tracts among the journeymen who travelled through the country for work. In reference to this opening, a Jewish missionary wrote from Frankfort:—

“About five hundred journeymen received tracts at my house. Now, none of these men remained in Frankfort, but continued their journeying from place to place, and from country to country; therefore, it is difficult for me to speak of the fruits the tracts may have produced. It may be with these men and tracts, as with the birds, who often carry with them the fruit or seed of herbs, flowers, and trees, to other parts, and so are the means of transplanting them from one country to another. To whatever part on the continent these journeymen may go and find work, I am sure they will produce their tracts, and speak about their contents to their fellow-journeymen and masters. Most of these journeymen were Roman Catholics, and we do not know how great a blessing the tracts, by the grace of God, may produce. That this, my suggestion, is true, is to be seen from the immediate consequences that have followed; for more than one hundred and fifty Jewish journeymen were stirred up thereby to come to me for Jewish tracts, new testaments, and bibles, which gave me an opportunity to preach Christ crucified to them. Often I have had a Jewish, a Roman Catholic, and Protestant journeyman, at one and the same time with me; and whilst I was directing the Jew to the Lamb of God, the Catholics began to pray, and the Protestants to weep, shaking my hands, saying, *they had never heard the way of life stated in this manner*. The great day of Christ will reveal it, if fruit to eternal life has been produced thereby.”

In 1831, the Rev. Dr. Pinkerton, whose services on behalf of the Society have been already noticed, settled at Frankfort as the agent of the Bible Society. He assured the Committee of his willingness to do all in his power to forward their important objects. They assisted him in the publication of the ‘Christian House Friend,’ a magazine, which has had an extensive and beneficial circulation, and to promote its usefulness in destitute districts, they voted the sum of 20*l*.

Among the works of a profitable character, Dr. Pinkerton has published 10,000 copies of a German translation of ‘The

Sinner's Friend.' "I have put this tract," wrote Dr. Pinkerton, "into the hands of princes and nobles, learned and unlearned, praying that a blessing may rest upon its perusal. I humbly hope that what we have been enabled to do through this little acceptable gospel tract, will not be in vain in the Lord."

## WESTPHALIA.

In July, 1814, the Rev. Dr. Pinkerton reported the formation of a new society at Elberfeld, called 'The Wupper Valley Religious Tract Society,' under the direction of a pious and respectable committee. In making this communication, he remarked: "Elberfeld is a place famous for its variety of religious sects; so the worthy president, in order to prevent disunion, proposed that all the tracts which they should publish in the first instance should be translations from those of your Society. Accordingly they will begin with the 'Dairyman's Daughter.'"

A grant of 20*l.* was voted to this society. The merchants and manufacturers in the Wupper Valley being connected with every part of Germany, few places in the north-west were more promisingly situated for tract operations.

The Religious Tract Society had the privilege of rendering occasional help to the Wupper Valley Society. After labouring for ten years 376,600 publications had been circulated, and the sum of 2000*l.* expended. In 1830, the Rev. R. W. Sibthorp visited Elberfeld, and conferred with Pastor Graber, the president of the society. The proposals of help he made led the esteemed president to write: "They were submitted to a considerable number of friends of the Wupperthal Tract Society, and occasioned in the minds of all present, feelings of joy and gratitude to the Lord. We perceived a fresh proof that the Lord Jesus will extend the borders of his glorious kingdom by the union and exertion of Christian societies; and we notice with thankfulness the ready and willing mind of our brethren in England to further the good work and aid their brethren in Germany, that the body, which is the church, may increase and continue in love."

The assistance of the parent Society was not confined to organized institutions, but was frequently extended to individuals. Among these was the Rev. J. H. Bernheim, of Iserlohn. He

was an active minister, and in one year he received through the Hamburg and Barmen societies twenty thousand tracts, which he prudently distributed.

Having detailed the proceedings of the Society in various parts of Germany, it only remains to make a few remarks on the plans recently adopted for the benefit of the people.

The wide circulation of works in Germany promoting neological and other views, in decided opposition to the evangelical truths of scripture, led many thoughtful Christians to look with anxiety to the results which would follow. They knew that whatsoever men sowed, that would they also reap. The fruits gradually appeared. They were seen in the wide-spread opposition to pure truth. Most of the German tract associations felt the withering influence of the principles industriously propagated both from the pulpit and the press. The minds of men became unsettled upon many important points, and the apostles of infidelity succeeded too extensively in producing a general contempt of religion, and a consequent disregard of all the injunctions of Divine revelation.

The religious excitement that prevailed in 1845 made the Committee anxious to obtain accurate information as to the real state of the different parties which were attracting the public attention. With this view, they opened an extensive correspondence with judicious friends, and soon obtained valuable communications for their future guidance. The Committee found that a large number of the seceders from the Roman Catholic and Protestant churches held erroneous views of divine truth. Hence, the venerable Mr. Gossner, of Berlin, wrote: "The majority of the persons engaged in the movement, deny the Divinity of our Lord Jesus Christ as much as they deny the pope. It is modern philosophy, but not divine light, that has opened their eyes to see the errors of the Romish church; and the building, therefore, which such persons wish to erect, does not stand on the right foundation." There were a few, however, who, whilst uniting with unbelievers in a great effort against popery, fully concurred in the remark of one of their leaders: "The world itself could not proffer a price for which I would barter my belief in Jesus Christ, the Son of the living God; and we have only joined together that, in the exercise of

mutual love and forbearance, we might fight with united forces against the encroachments of Rome."

So far as this movement was connected with those who were the true lovers of the scriptures, a variety of means led to their determination to leave a corrupt church. The publications of Wessenberg, Sailer, Hug, Van Ess, Gossner, and many others, were instrumental in doing much good, in connexion with a wide circulation of the holy scriptures. In reference to Gossner's 'Primitive Christianity,' a correspondent wrote: "I know that through this useful book, one of the most influential persons in the present movement had his eyes opened to the evils of popery. The tract 'Andrew Dunn' has not been without a blessing: this will be seen from a letter I have just received from a converted Roman Catholic priest, in one of the darkest parts of Germany. 'I became a Protestant,' he writes, 'in 1836, and I now preach the doctrine of the cross in three churches, in a manner that does not please the wise after the flesh. It has pleased God to bring souls to the knowledge of the truth by my instrumentality, and to separate them from the world. I had some experience respecting tracts, when a Roman Catholic priest, and found the history of 'Andrew Dunn' much blessed.'"

The minds of many of the people having been prepared for casting off the iron yoke of popery, all they wanted was a fitting opportunity of publicly confessing their altered sentiments. The set time appears to have arrived when the Archbishop of Treves exhibited, in the cathedral of that city, the pretended robe of our holy Redeemer as an object of divine worship. Then the rupture took place, which led many of the priests, and a multitude of the people, to forsake the Romish Church; so that, in 1846, there were 265 places of worship connected with the Christian Catholic Church of Germany.

In making needful arrangements for the publication of tracts suitable for the times, the Committee were zealously assisted by the committees of the tract societies at Hamburg, the Rev. John Gossner of Berlin, Dr. Marriott of Basle, the Rev. J. G. Oncken, and other friends. Mr. Gossner, in reply to the communication from the Committee, seeking his literary aid, wrote: "I was born a Roman Catholic, and I have the experience of a long life, being seventy-two, and am better acquainted than any Protestant can be with the prejudices,

errors, and way of thinking among the Roman Catholics. I know, therefore, better how to meet them, and bring about conviction, when their eyes begin to be opened." Another friend, who renounced popery about ten years since, also wrote: "The most suitable instruments for producing an impression upon the minds of the Roman Catholics, must be found among those who were formerly their co-religionists, and who still associate with them in ordinary life."

Immediately the Committee were prepared to adopt active measures for the diffusion of scriptural truth, they were anxious that all their efforts should be carried on in connexion with pious and devoted ministers. They requested Dr. Marriott, of Basle, to undertake an extensive tour, for the purpose of promoting these objects; and he secured the cheerful co-operation of many pious pastors in different parts of Germany. About 450,000 copies of the following works were printed by the Lower Saxony society, Dr. Barth, and other friends: 'Gossner's Primitive Christianity,' 'St. Peter's Plea for Reading the Holy Scriptures,' 'The True Catholic,' 'The Mass,' 'The Testimony of History against the Church of Rome,' 'The Priest and the Bible,' 'Andrew Dunn,' 'Extracts from the Fathers on Reading the Scriptures,' 'Extracts from the Lives of L'Holè and Stillman, formerly Roman Catholic Priests,' 'Remarkable Awakenings under Martin Boos,' 'Christ for us and in us,' and many tracts containing powerful evangelical appeals. These timely publications were conveyed throughout Germany, and induced many to examine the holy scriptures for themselves.

"We have received," wrote the Lower Saxony Committee, "the most gratifying intelligence of the good accomplished by the tracts designed for Roman Catholics and others in their present excited state, and printed at the expense of your Society." Another correspondent wrote: "It will be very satisfactory to your Committee to be informed that all the apostolical flocks, save one, are rapidly increasing. Dr. Jettmar, in Berlin, is receiving constant accessions from the ranks both of the Romanists and German Catholics. We have reason to believe the work to be of the Lord, and feel, therefore, the cheering assurance that his blessing will continue to rest upon it."

The great movement which has been thus noticed, however painful in many of its results, led to much discussion of the truth, and was the means of bringing many individuals to



inquire after the way of salvation. The Lord's people were led to greater decision of character. Like a fan, it produced a clear distinction between the chaff and the wheat.

In the special efforts which have been detailed, the Society's grants amounted to nearly 600*l.*, a large portion of which was met by the generous donations of friends, amounting to 490*l.* The auxiliaries at Leeds, Bristol, and Bath, took the lead in this timely aid; the donation from Leeds alone being 141*l.*

The grants of the Society to Germany have been unusually large, but the Committee believe they have been wisely expended in the diffusion of the truths of God. There have been great trials of faith on the part of the local friends of the Society, and sometimes the noisy triumphs of infidelity have alarmed them; but nevertheless, the truth of the Lord has pursued its silent, holy, efficacious course; "the still, small voice" has been heard amidst the tumultuous tempests which have been raised "against the Lord and against his anointed." The Saviour's cause has advanced; hence the Rev. Dr. Pinkerton, whose name is identified with the Society's operations in Germany, writes after a long tour: "Not only is the number of tract societies and tract distributors increased, but in many of our principal towns we have depôts for the exclusive sale of religious tracts and books. Twenty years ago, not one of these depositories of pious books was in existence. The same may be stated respecting our religious periodicals. We have from thirty-five to forty of these decidedly Christian journals, that are now published in different parts of Germany and Switzerland, of which twenty years ago there was not one in existence. These facts prove that there is a growing desire for religious edification, and, taken in connexion with the constantly-increasing demand for the holy scriptures, and full attendance in the churches where the gospel is preached in its purity and power, tend to confirm the truth of what I have formerly stated, that the cause of evangelical religion is gaining ground in Germany, against all the various systems of infidelity and error with which the country has been so long overrun."

#### POLAND.

The Society, in 1815, placed the sum of 150*l.* at the disposal of the Rev. Messrs. Paterson and Pinkerton, to promote an

extensive distribution of tracts in Poland and other northern countries; and subsequently added 80% to the grant. These friends informed the Committee that infidelity and its inseparable companions, licentiousness and vice, extensively prevailed in the midst of twelve millions of the Polish people, who were comparatively destitute of opportunities of instruction in those truths which alone can make wise unto salvation. Considering how peculiarly tracts were adapted for usefulness in a country where a great part of the population is thinly scattered over extensive districts, the Committee made the liberal grants which have been noticed.

The tracts which were published were useful to the Polish people, and also to the German colonists. On these points the following letter will be read with interest :

“The success attending these silent preachers of salvation soon became apparent, and we had applications from various German colonists in Poland, requesting us to send to them some of those ‘precious little things.’ We supplied them as far as our means would permit us, but the demand was so great, that in a few months we had not a tract left; and since that time we have had repeated applications for more. One proof of success from the distribution of your tracts is, that the colonists have, of their own accord, made small subscriptions for the purpose of having others purchased for them; they have also been instrumental in stirring up many to a sense of true religion; and deputations have been sent to us, inviting us to go and preach the gospel of Christ, where the tracts have been given. Among the Germans residing at Warsaw, many have likewise been distributed; and I trust, in due time, we shall see fruit springing up to the glory of God, from the seed thus sown.

“One gentleman, who holds a high situation at court, is so much pleased with the tract called ‘The Brave Soldier,’ that he has promised to get permission, from his Imperial Highness the Grand Duke Constantine, to have it printed in Polish, for distribution to the army. If this permission is granted, may we look to your Society for pecuniary assistance to enable us to undertake this important work?”

The missionaries in Poland were furnished with subsequent grants, which, added to the local aid they received, enabled them to circulate, in little more than twelve months, about 18,600 tracts. In subsequent years the numbers distributed considerably increased, and interesting facts were received of their usefulness.

The grants for Polish tracts were not always available, by reason of the interference of the local authorities. One of the professors in the University at Warsaw obtained translations of six valuable tracts, including ‘The Dairyman’s

Daughter.' There were, however, so many passages struck out by the censor, that it was not considered right to print the mutilated work. The truth was expunged, and the tract was therefore useless.

The Committee, notwithstanding the difficulties which existed to all Christian efforts, succeeded in distributing a few works. They sent seven thousand copies of two tracts, 'No Man without Sin,' and 'The Swearer's Prayer,' to different friends, and granted to the Jewish missionaries at Warsaw 20*l.* towards the publication of 'The Dairyman's Daughter.' In reference to this tract they wrote: "That little book will find many readers among the higher as well as the lower classes of readers." A variety of difficulties prevented the appearance of this work; but in 1836 it passed the censor's office without mutilation, and a large edition was printed.

An interesting application was received in 1834. The missionaries at Posen had determined to publish, in Polish, 'Arndt's True Christianity,' together with his 'Book of Prayers.' The sum of 20*l.* was voted in aid of the object. Before this valuable work was issued, one of the Society's correspondents wrote: "If one of your Committee could have been with me on my last tour to Cracow and through Upper Silesia, and had heard the requests of poor pious people, begging most earnestly *for their Arndt*, the book which has for so many years been the food which nourished the souls of their ancestors during popish tyranny, or that you could read their heart-rending letters, which they write now and then, asking if the printing had not yet begun, surely you could not withhold your help from such petitions. They do not desire to have the work gratis, but will pay what is in their power."

After the Society's grant was announced, the Rev. George Wermelskirk wrote: "I rejoice that the precious 'Book of Prayers' which forms part of 'Arndt's True Christianity' is ready, and about to be put into circulation, and that the rest of the four books are in the press. The poor Protestant Poles wait with the greatest anxiety for the books, and will read them, I hope, not merely with much avidity, but also with extensive profit to themselves and the rising generation."

The continued difficulties which the friends in Poland met with frequently retarded their work for many months together. A little tract occasionally appeared. In 1842, a friend, long

resident in Warsaw, requested the Committee to assist him in the preparation of a volume of 'Christian Hymns and Prayers for the People.' He thought it would be desirable to have one edition in Roman type for Poland, and another in German type for the Protestant Christians in Prussia, Lithuania, and the neighbouring Russian provinces. The great dearth of devotional writings in Poland made the publication of this collection a matter of considerable interest; and the Committee granted 60*l.*, to assist in printing 10,000 copies of the work in the two forms proposed. The Society's correspondent wrote, soon after the hymns were printed: "Above one half of the editions have been sent off already. The whole undertaking has cheered my heart, particularly when I remember that these works are circulated in countries which have long been deprived of the Divine word."

The Committee trust that in future years increased efforts will be made for a people who are anxious to obtain religious information. A Jewish missionary in Poland has remarked: "Such is the desire of the Poles for books or tracts upon religious subjects, that if they were to be distributed gratuitously, there would be no time left for the primary object of my tours. On my last journey I sold, at four small towns, upwards of four hundred copies of some of our little tracts at a penny and two-pence each." The Society will always feel it a privilege to help a people who are willing to help themselves.

The Society's grants for Central Europe have amounted to 6819*l.* 19*s.*, a large portion having been devoted to the various populous countries included in Germany.

## CHAPTER XXVI.

### SOUTHERN EUROPE, AND COUNTRIES BORDERING ON THE MEDITERRANEAN.

SWITZERLAND, ITALY, MALTA, GREECE, EGYPT, TURKEY, WALACHIA, NICOMEDIA,  
BAGDAD, SYRIA, JERUSALEM, SMYRNA.

SWITZERLAND—Societies at Berne and Basle—M. Lavater and M. Gesner—Monthly Conference—Dr. Steinkopf's visit—Subsequent inactivity—Grants—Expulsion of ministers—Opposition—Translations—*Colporteur* agency—Revival of effort—Services of Dr. Marriott.—ITALY—Anxiety of the founders for the Country—Tract efforts—Paleario's work—'D'Aubigné's History of the Reformation'—Grants—Activity during the revolution.—MALTA—Its importance as an outpost and spiritual storehouse for other countries—Dr. Pinkerton's tour through the east—Publications—Rev. W. Jowett—Activity of the foreign presses—Usefulness and number of the works issued in various languages—Donations and grants.—GREECE—Its claims as a field of labour—Efforts of the Rev. S. S. Wilson and Rev. Isaac Lowndes—Translations—Prevalence of infidelity—Extensive circulation of works—Beneficial results.—EGYPT—Hopeful movements of the Pacha—Arabic translations under the sanction of his highness.—TURKEY—Impediments—Grants—Opposition from the Government—Constantinople—Condemnation of works by the Catholics—Interest among the Armenians—Zeal of the American missionaries—Walachia—Nicomedia—Eminent success of the 'Dairyman's Daughter'—Bagdad—Western Armenia—Syria—Efforts of the American missionaries—Jerusalem—Damascus—Smyrna—Desire for religious books—The dying translator—Decline of Mohammedanism—Total grants.

#### SWITZERLAND.

In the year 1802, the Society was favoured with the correspondence of the Rev. John Rudolf Huber, of Basle. He reported the formation of a tract society at Berne, to which the Society presented copies of its publications, and thus commenced a fraternal intercourse with the pastors and Christian friends of Switzerland.

A similar institution was afterwards formed at Basle. These societies laboured for several years, sustained by local support. In 1810, an application was received from the Basle Committee, requesting pecuniary assistance in publishing 2000 tracts for the Protestants in Languedoc, and in aid of its general opera-

tions, when 25*l.* was voted, which appears to have been the *first* effort for the benefit of the Cantons.

During the life of the excellent M. Lavater, he formed a select circle of Christian friends, who met once a month for conversation, at the close of which each deposited a small sum of money for the printing and circulation of religious tracts. After his death the association was continued by his son-in-law, M. Gesner, when the venerable Antistes Hess honoured it with his presence, advice, and assistance. By this simple method many a tract was dispersed, and the attention of Christians kept up to the importance of distributing such unpretending but useful publications.

These unostentatious proceedings were so far productive of good, that when Dr. Steinkopff visited Switzerland in 1815, he reported the existence of societies at Lausanne, Lucerne, and other places, and gave an interesting account of the private efforts of Mr. Steinman, of St. Gall, an aged gentleman, who for more than thirty years had been a constant distributor of religious tracts. The Doctor remarked: "Catholics and Protestants are in the constant habit of applying to him, and some will bless him in a better world for the books he has been the favoured instrument of putting into their hands.

From 1815, nearly twelve years elapsed, during which period the societies in the beautiful valleys of Switzerland were in an inactive state, only one communication having been received from them. In 1827, the Rev. L. Blumhardt, of Basle, applied for copies of all the children's books published by the Society, which were sent to him. "These tracts," remarked Mr. B., "may be transplanted upon German ground, where there exists an overflowing quantity of children's books which contain only novels; or, when they instruct in religion and morality, they do it in such a way, that little can be the good, whilst great may be the harm they do."

The Lausanne Society was re-established in 1828, and received a grant from the Religious Tract Society, which stimulated its friends to active efforts. In the following year, the Committee reported that eleven new tracts had been printed, eighteen depôts opened for the sale of the Society's works, and 58,000 publications printed.

In 1831, the Committee voted to the society at Basle the stereotype plates of six tracts, and undertook to pay for the

printing of 10,000 copies of each. In this year new societies were formed at Neufchatel and Geneva, to which assistance was given. The communications received from these districts clearly showed that the good seed which had been scattered had not been in vain. Some part of it had fallen into good ground, and produced fruit to the glory of God. The following extract will interest the reader:

“ We have been much encouraged to continue this work by the experience of a special blessing the Lord has been pleased to vouchsafe upon the reading of some of the tracts above mentioned. The tract, ‘ A Dialogue on Regeneration,’ has been the means of bringing a young schoolmaster, in a village in the Grand Dukedom of Baden, to a knowledge of his lost state; and this young man is now teaching his numerous scholars the road to Christ, the fountain of life, for which he joyfully endures the persecution of his infidel pastor, and is becoming more and more, by the grace of God, a shining light in a very dark part of the church. ‘ William Kelly ’ is read eagerly by many, and has been a means of awakening a desire in the hearts of different persons after the happiness which this good man found upon earth. ‘ Newton’s Three Letters ’ have, through grace, shown many awakened Christians hereabouts the necessity of a closer walk with God, and I have, since their publication, found much opportunity to converse more freely with individuals on this important subject. Yesterday a Catholic man from Mount Gainsel, one of the snowy tops of the Alps, came to thank me in behalf of the children of his neighbourhood, who had eagerly received from his hands some tracts I sent them a year ago, and he joyfully carried another parcel along with him, which, in the hand of our God, may be the means of melting or cultivating many a cold heart in those icy regions, where the vivifying truths of our blessed religion are so little known, and still longed for.”

The value of tracts in Switzerland was increasingly felt in 1834, in consequence of the expulsion of more than twenty evangelical ministers from their pulpits. Their circulation, however, met with much opposition in some places, particularly in St. Gall. One devoted minister was visited in confinement by two Roman Catholic priests, who took with them specimens of the tracts which had been circulated. The pious prisoner confessed himself to have been the distributor. An interesting conversation took place on the doctrines they contained: the priests departed, and soon obtained a decree to destroy the scriptures and tracts; which was accordingly done. Notwithstanding these proceedings, it is said that “ the devoted missionary, on his liberation, continued the distribution of tracts up to the very door of the stage-coach in which he took his departure from the town.”

The opposition to the diffusion of scriptural truth led to

increased grants to several of the societies, particularly to new ones which had been formed at St. Gall, Zurich, and Chur. In the year 1835, the grants to Basle, Berne, and St. Gall, amounted to 60*l*.

The Rev. M. de Rodt, of Berne, prepared translations of 'The Rites and Worship of the Jews,' and 'Scripture Illustrations;' and Professor Schireks, of Chur, 'The Dairyman's Daughter,' 'Moses, the Pious Negro,' and 'Arndt's Prayers,' in the Engaden and Oberland Romaic dialects, and in Italian. Dr. Malan, of Geneva, also published 'My Grandfather Gregory,' and 'My Grandmamma Gilbert.' It gave the Tract Society great pleasure to assist in the issue of these works.

It was in 1836, that the operations of the friends at Geneva were brought fully before the Society. Its great work was reported to be the distribution of the truth through the medium of *colporteurs* and the establishment of religious circulating libraries. To attain these objects, many towns and villages were visited by its devoted agents. In reference to them the committee of the Evangelical Society reported: "Their zeal is indefatigable; they brave the most dangerous ways, and contend with weather almost always unfavourable, the winter being their season of labour."

In aid of the extensive operations of the Geneva society in the issue of anti-popish tracts, the Committee made repeated grants, sometimes amounting to 100*l*. in the year.

The year 1837 witnessed a great revival of effort among the societies in Switzerland, and cheering communications were received from Basle, Lausanne, Berne, Zurich, St. Gall, Chur, Vevey, and Geneva, all testifying to the great importance of the Society's labours. In addition to grants to the societies, aid was rendered to several friends in the publication of translations of 'The Manners and Customs of the Jews,' 'Rites and Worship of the Jews,' 'Scripture Illustrations,' 'Companion to the Bible,' and other works. In reference to the feelings existing in the cantons on the Society's objects, Dr. Malan wrote:—

"A tract-revival has taken place in these countries. A new desire after those 'sayings of old,' which bring glad and living tidings, breaks off from a night of slumbering, and to supply the souls with true light is our *laborious* duty. Societies are formed; a re-union at Nyon, on the shore of our beautiful lake, is there placed as a centre to a numerous circle of villages, both in the plain and the adjacent mountains. From the canton of Berne a 'noise of bones shaking,' and even of many



praises to the Lord, is heard; and they cry to us, 'Give, and keep not back, hundreds and thousands of tracts, for the valleys and the hills on the boundaries of France. Help, and come!' So the lamp is to be lighted and furnished anew, and indeed, copiously. So do we desire to do. But oil (I speak of the material one) oil is wanting; and a tract revival without tract-money is a deep well without a bucket. Therefore I say and cry, Come over and help us! Send the bucket, even the buckets, and supply from your maternal stock to your infant's poverty. I know, from many proofs, that your maternity is gracious; let her be touched by our wants, and answer *as a mother*."

These appeals were liberally met, and greatly encouraged the Society's zealous and devoted correspondent.

In 1844, the Committee availed themselves of the services of Dr. Marriott, who had been connected with the Missionary Seminary in Basle. His visits to many towns secured the co-operation of ministers and other friends in the objects of the institution. He also issued many new and seasonable publications through the grants which were placed at his disposal. In 1846, he sent from his depôt 109,000 copies of different tracts. In subsequent years these numbers greatly increased, and latterly reached nearly 180,000 tracts in the year. Their circulation was greatly promoted by his extensive tours, during which he stirred up the minds of many Christian people to the duty of widely disseminating divine truth.

A new feature in the Society's operations is seen in connection with the zealous efforts of Dr. Marriott for the benefit of the Italian Protestants in the Grisons. The Doctor, when referring to this subject, wrote: "I visited a village six thousand feet above the level of the sea. Although the place is completely surrounded by Roman Catholics, yet not one Protestant had denied his faith and embraced Popery. The aged and devoted minister, who had laboured twenty-six years among the people, has a stipend of 19*l.* per annum, with a family of seven children to maintain, who are all at home with him. He was anxious to see 'Andrew Dunn,' in Italian, of which he once possessed two copies; and to receive a supply of 'The Evidence of Prophecy,' by Dr. Keith." Such was the paucity of books among the Italian Protestants, that Dr. Marriott observed: "One minister told me that the hymn-book he had was a borrowed one; and that his predecessor also had one lent to him, as copies of it were not to be obtained for money, and were exceedingly rare."

Upwards of eight thousand tracts and books in Italian, including a supply of 'Andrew Dunn,' and 'The Evidence of Prophecy,' were sent to the destitute Italians.

Subsequently, Dr. Marriott visited the Italian Protestants in Poschiavo, on the southern side of the Alps, who have greatly suffered from the persecutions of popery. He gave copies of 'The History of the Reformation' to all the ministers in the Italian Protestant communes, and left a supply for the schoolmasters. He also circulated a considerable number of Italian tracts, as well as 'The Church History,' by Dr. Barth, 'The Evidence of Prophecy,' 'The Life of John Newton,' 'Leslie on Deism,' and other works. In the Valley of Engadin, Dr. Marriott gave 'The History of the Reformation' to all the evangelical ministers who were acquainted with the Italian language. Similar efforts were made among the six Italian Protestant communes in the valleys of Bregalia and Misocco.

In addition to the supplies made to local institutions, the Committee presented to each of the hundred and fifty ministers who left their churches in the Canton de Vaud for conscience' sake, the first volume of the 'Commentary on the New Testament,' by Messrs. Baup and Bonnet. The esteemed commentators, in acknowledging the grant, thanked the Committee for facilitating the circulation of their work, "thereby testifying their sympathy and fraternal affection towards the pastors and ministers of the gospel who are suffering for the name of Christ." One of the ministers also wrote: "Your publications reach us at a time when they are particularly precious to us. The numerous difficulties which we experience in meeting for worship, and in spreading the gospel by preaching, oblige us to have recourse more than at any other time to religious publications, in order to instruct and edify ourselves. We are endeavouring to establish libraries in those churches which can contribute for them. We are circulating through the country cases of books for the use of the smaller churches, and the scattered groups of believers, whom it is sometimes difficult, dangerous, or even impossible to visit. We wish to form dépôts of tracts, which are to be sold or given according to circumstances. Such is the work which you are come to facilitate and encourage by your help. You have stretched out the hand of Christian love to very poor and weak brethren. You have by this rejoiced their

hearts and strengthened their hands. May the Lord reward you for it! and blessed be his name for this proof of his love."

The brief details which have been given of the Society's labours in Switzerland necessarily present but a limited view of their extent and value. They have called for the appropriation of 224*l.* 2*s.*; and the records of the Society show that they have not been distributed in vain.

## ITALY.

The peculiar interest felt in the temporal possessions of the Pope and the gross darkness of the people under his care, has produced an anxious desire among all true Protestants to spread the words of eternal life throughout the Italian States. The founders of the Society participated in this feeling, and in 1806 they printed 'The Scripture Extracts' in Italian. This valuable compilation was sent to Malta and other places in the Mediterranean, and from thence was introduced into Italy. Further to promote the diffusion of truth, a depository was opened at Gibraltar, in 1808, for Spanish and Italian tracts, many persons speaking these languages being occasionally there.

After a lapse of some years, a safe and promising channel of usefulness appeared to open. A few tracts were translated and printed in Italy, and a grant of 50*l.* was made to encourage their circulation. Many difficulties were soon experienced by the friends who undertook the work. The local authorities, by their constant vigilance, prevented any enlarged effort being made.

From the year 1817 until 1836, a lapse of nearly twenty years, only occasional opportunities presented themselves for conveying religious works into Italy, and then principally through Christian travellers. In the latter year, a correspondent residing in one of the States received 5300 Italian tracts for circulation in his neighbourhood. He informed the Committee that there were but few places in which spiritual efforts could be made, and remarked: "Nevertheless, the utility of tracts is evident. These are the torches which shine in the midst of the darkness of Catholicism, and shed here and there gleams of hope and faith. The pastors should be assisted in the propagation of pure Christianity, either by the diffusion of works written for that

purpose, or by the translation into Italian of books of a moral and religious character." After this intimation, the Committee promised the needful funds for the publication of 'Scott's Essays,' but its printing was prevented by the censor. 'The Rise and Progress of Religion in the Soul' and 'The Evidence of Prophecy' were, however, issued.

In 1843, a few friends associated together in Italy to promote the publication of works suitable for the people. With these the Society co-operated, and placed about 16,000 tracts at their disposal. On this occasion, one of the friends wrote:—

"I have made an excursion as far as Loughorn, and have seen many Christian friends in Tuscany. Alas! even in Tuscany, the most enlightened country in the Peninsula, a very small proportion of the inhabitants can read; and for a people wholly ignorant of the word of God, tracts are needed of a simple character. The work of Keith will easily find a circulation, and will reach the better educated classes. I have recommended that as many as possible of this interesting book be sold, and the proceeds placed to the credit of the Society. But, as I have already told you, it seems to me absolutely necessary, after consultations with Christians on the spot, to seek the destruction of Popery and the influence of the priests, by means of controversial works. With the assistance of some friends, we have begun to translate such works as Vinet's 'Sermons on Matt. xvi. 18;' the controversy of Drelincourt, which is, in fact, a collection of Scripture statements, bearing upon Romish errors; and other works of a similar character. We soon expect to have ready 'The Psalms of David,' which we have reason to hope will be used as an elementary book in schools."

These views of the active labourers in Italy led the Committee to unite with their friends at Geneva in securing approved translations of 'Lucilla,' 'The Account of the Inquisition, by Ciocci,' and the first, second, and third volumes of Dr. Merle d'Aubigné's 'History of the Reformation.' In reference to the last work the excellent author remarked: "We have the means of procuring an excellent Italian translation, and the Pope himself is helping us. In his last encyclical letter against the bible, he had the kindness to insert a paragraph against my 'History of the Reformation,' a work not then translated into Italian. The effect of this prohibition was, that some friends immediately obtained a translation of the work into that language. It is now very nearly finished, and measures have been taken for its publication." The Committee voted 50*l.* to meet part of the expenses of publishing Dr. D'Aubigné's valuable work, and 30*l.* for an edition of Dr. Barth's 'Church History.'

In addition to these works, Sermons from Vinet, Chalmers, Malan, and Monod appeared; also the 'Scripture Texts Arranged,' of the Irish Tract and Book Society. In aid of these works the Committee granted 30*l.*, and expressed their readiness to further the issue of any others which were in accordance with the scriptural principles of the Institution.

The unexpected openings in Italy, which occurred by the revolution in 1848, clearly pointed out the great importance of prompt measures being adopted, to secure the issue of an increased number of suitable publications. After assisting some friends at Leghorn to issue a few scriptural tracts, the Committee printed the epistle to the Romans, with a brief explanatory preface. They authorized their Italian friends to circulate 10,000 copies of that inspired tract. They also published a valuable work, entitled, 'The Benefit of Christ's Death; or, the Glorious Riches of God's Free Grace, which every True Believer receives by Jesus Christ and him crucified. By Paleario, a Secular Monk of the Church of Rome,' first published at Rome, in 1543.

Paleario suffered martyrdom for the truths contained in this book, including the great standard doctrine of justification by faith only. After two hundred and seventy years had passed away, an English translation of the work was found. It has been carefully translated back again into Italian, and five thousand copies have been printed at the Society's expense. The blessed martyr, though dead, again speaks to Italy; and, though he has rested from his labours, his work now follows him.

The grants to Italy have been 305*l.* 4*s.* 5*d.*—a fact which clearly shows the constant opposition which has been made against all endeavours to promote, in that country, the diffusion of scriptural knowledge. The Committee endeavoured to work while it was day, urged forward by the seasonable admonition of the local labourers: "The door is now open, but no man can say how long it may remain so! Should the affairs of Italy be restored to their former state, it is morally certain that the door will be more closely shut than it ever has been. Who would seek for the restoration of things as they were, at such a vast price?"

## MALTA.

This station is an important sphere for the operations of the Society, not only in reference to its own inhabitants, but as affording an opening to the interesting nations connected with the holy scriptures, in which they first appeared. The gospels of the evangelists, the epistles of St. Paul, Peter, and James, the addresses to the seven churches, were all originally produced as tracts. "And if ever," remarks the report for 1824, "the golden lamps of the apocalyptic churches are to be rekindled, and eastern nations revisited by the glory which has long since departed—an expectation which, guided by the light of prophecy, we confidently cherish; if the darkness which has for ages obscured the fairest portions of the earth, is to be scattered, and the delusions of Mohammedan superstition are to be broken, and all anti-Christian heresies are to be abolished; it must be by a recurrence to the ancient principles and wise expedients of former times—by the faithful exhibition of the truth and grace of our exalted Redeemer."

In 1806, the Society printed tracts in the Italian, Greek, and Arabic languages, and sent them to Malta, where they were kept, as in a spiritual storehouse, to be scattered, on all fitting opportunities, among the people of various nations. These supplies were continued for twenty years. In 1819, a small but active committee circulated nearly seven thousand tracts, in the Spanish, French, Greek, Italian, and English languages.

In 1822, a more extended effort was made, and a grant of 40*l.* placed with the Rev. William Jowett, of the Church Missionary Society, and the Rev. Isaac Lowndes, of the London Mission, for the publication of tracts.

The Rev. Dr. Pinkerton conferred with the Committee in 1824, previous to his departure on a long tour through the islands of the Mediterranean, and various eastern countries, to promote the circulation of the scriptures. He felt a great desire to forward the Society's objects; and for these purposes the Committee placed at his disposal the sum of 200*l.* A severe illness prevented the Doctor from proceeding through the whole of his journey, and he was reluctantly compelled to rest at Malta. There he obtained full information of the active and disinterested labours of the Society's friends. Twenty-three

excellent tracts, in modern Greek, and thirteen in Italian, had been printed at the press of the American missionaries. The Greek tracts had been extensively disseminated in the Ionian Isles and various parts of Greece, and there were increased calls for further supplies.

Dr. Pinkerton placed the sum of 25*l.* with Messrs. Lowndes and Wilson for translating and printing, in modern Greek, Newton's 'Progress of Grace,' 'Vivian's Dialogues,' 'The Sin and Danger of Neglecting the Saviour,' 'The Great Question Answered,' 'Sin no Trifle,' 'The Saint Indeed,' 'To the Afflicted,' 'The Danger of Delay,' 'Poor Joseph,' 'Cure of Naaman,' 'The Pilgrim's Progress,' and 'The Novelty of Popery.'

The condition of the inhabitants of ancient Epirus, called Albanians, was strongly pressed on the Society by Dr. Pinkerton. He wrote: "They are still a rude and uncultivated race. The New Testament has been lately translated into their tongue. Now, as this is the first book that I know of ever printed in the Albanian language and Greek character, for the benefit of this nominally Christian people, I deem it of vast moment that they should have a few of your best tracts, in their own vernacular dialect. I have, therefore, appropriated 25*l.* for printing the following tracts: 'The Cross of Christ,' 'Progress of Grace,' 'Great Question Answered,' 'Vivian's Dialogues,' 'Life of John the Baptist,' 'Progress of Sin,' and 'The Golden Rule.' A Greek bishop, at Corfu, an Albanian by birth, prepared these translations.

The Rev. William Jowett and the American missionaries being employed in translating and printing tracts for the Christians inhabiting Syria, Palestine, and Egypt, a grant of 25*l.* was placed at their disposal, to forward this interesting work.

These tracts were all completed, and, in subsequent years, others were added to the Society's list, particularly several in Arabia, by the Greek priest Ysa Petros. These included 'The Dairyman's Daughter,' 'William Kelly,' 'The Negro Servant,' 'Serious Thoughts on Eternity,' 'The Progress of Sin,' and Leslie's 'Short and Easy Method with the Deists.'

The active distribution of tracts by the different missions at Malta produced much alarm among the opponents of scriptural light. The Rev. William Jowett's correspondent stated, in

reference to some of the works circulated: "The greater part of them, I fear, have suffered the fate of martyrs. May their burning kindle a fire not easily put out!" Mr. Jowett also remarked: "This is very encouraging, and shows the necessity of printing *ten* copies where before we printed only *one*."

The judicious course suggested in the latter extract appears to have been zealously pursued. The presses of the Church, American, and London Missions, all poured out editions of old tracts, and many new ones, which were well calculated to meet the state of the people. Among these were Baxter's 'Call to the Unconverted,' and twelve of Burder's 'Village Sermons,' in modern Greek. In Italian, the Rev. S. S. Wilson printed 'Tillotson's Discourses on Transubstantiation,' and on 'The Necessity of Reading the Scriptures.' 'Andrew Dunn' also made his appearance in the same language. In reference to the works against popish errors, the Rev. John Hartley remarked: "The Italian books against popery are getting on nobly. Notwithstanding the threats and sermons which are pronounced against them, a great number have been circulated with advantage, and I believe they are now extensively read. The sooner and the more fully we display to the people all the awful abominations of popery, the sooner we shall be instrumental in bringing multitudes to that Saviour whose blood cleanseth from all sin." The following fact was mentioned as showing the value of these works: "My teacher," wrote a missionary, "a native of Italy, came into my room one morning, and took up a tract then lying on the table, and immediately cast his eyes upon the Ten Commandments, which I had inserted at the end. As soon as he had read the *second* commandment, he confessed much astonishment, and asked whether this was part of the decalogue. I immediately showed him this commandment in Archbishop Martini's Italian translation of the Latin Vulgate. He could not suppress his feelings of surprise on reading this in the Italian Bible, and in a version, too, authorised by the Pope. 'I have lived,' said he, 'fifty years; have been publicly educated in Italy; have had the command of a regiment of men, and fought in many campaigns: but till this hour I never knew that such a commandment as this is written in the pages of the bible.'"

The real ground of opposition on the part of the priests arose from their fears lest the word that giveth light should be



brought home to the minds of the people. They endeavoured to convince them that the works which they had received contained erroneous statements. Hence the tracts were said to be full of poisonous maxims. 'The Life of St. Peter,' taken from the New Testament, did not escape condemnation, because it spoke of Peter as a married man. 'The Life of St. John the Baptist,' and also of 'The Virgin Mary,' excited considerable opposition. These facts certainly prove the determination of the priests to keep the people from all knowledge of the scriptures.

The various operations which have been briefly described, up to the year 1830, were truly important in their extent and results. In about six years, tracts and books in the following nine languages were sent forth, namely, Italian, Greek, Arabic, Maltese, Turkish, Armenian, Ethiopic, Amharic and Albanian. They had a large circulation, and such was the demand for them, that the Committee devoted 200*l.* to increase their issue through the Church Mission at Malta, and at the same time extended a helping hand to the Rev. S. S. Wilson and other friends. These grants produced several new works, including 'The Parables of Our Lord,' with notes from Henry and Scott, a 'Discourse on Regeneration' in Arabic, and several children's books in modern Greek.

The esteemed author of 'The Evidence of Prophecy,' with Lord Bexley and other friends, having suggested the importance of printing the work in modern Greek, and kindly offering part of the needful expenses, the Committee authorized its publication. The Church Mission printed, in Arabic, 'The Scripture Help,' by Mr. Bickersteth, and a small periodical called 'The Christian Messenger.' 'The Evidence of Prophecy' was found useful in the modern Greek and other languages. The Committee, therefore, considered it desirable to print it in the Arabic also. The Church Missionaries undertook this labour, and the Society voted 100*l.* for an edition of 2000 copies. The friends at Malta confidently hoped that the work would excite much attention in all places where the Arabic language was spoken, and that many would be convinced "that the testimony of Jesus is the spirit of prophecy." In aid of the translation, Lord Bexley generously paid 25*l.*

After the publication of 'The Evidence of Prophecy' in Arabic, 'The Companion to the Bible,' Dr. Barth's 'Church

History,' and 'The Bible Catechism,' appeared in the same language. In aid of these works the Committee paid 100*l.*, and a like sum of 100*l.* for Dr. Keith's work. It was at this time also that the tract entitled 'The Sinner's Friend' was translated and printed in modern Greek, the devoted author having given a donation of 12*l.* towards the expenses.

The retirement of Mr. Jowett, Mr. Wilson, and other friends, from the scenes of labour which have been described, led to a painful decrease in the issues from the press. In such cases the great value of individual influence is seen, and the loss of it keenly felt. The only satisfaction of the Committee, in the altered state of Malta as a sphere of usefulness, arises from the conviction that the Society zealously laboured when it possessed the needful agency. They now feel, with the Directors of the American Board of Missions, "that the mighty energy of the press in such a place renders that station, to a reflecting mind, one of the most interesting in the whole world. The security of the island, its central situation, its proximity to various nations, dissimilar in language, manners, and religion, and the comparative ease with which a moral influence may be diffused from it to these nations, make it peculiarly eligible as the seat of a great evangelical printing establishment." From this once-favoured spot the Committee assisted in the spread of several hundred thousand tracts and books in various languages, and their earnest desire is, that it may again be said that from this island, "the word of the Lord has sounded forth to all the region round about."

#### GREECE.

The moral and religious wants of this long-afflicted but beautiful country have been frequently submitted to the Society, and its importance pointed out for the successful issue of religious publications. Its local position between Rome and Turkey, in the very heart of the two Antichrists, gives great facilities for the vigorous operations of the press. A light kindled in such a district is adapted to expose the darkness and errors of the two great enemies of the Saviour's cause, and eventually lead to its final and glorious establishment.

The first recorded effort for the benefit of Greece is in the Report for 1811. 'The Scripture Extracts' were then translated

for the Society into modern Greek, by the Rev. F. F. Usko, rector of Orsett, in Essex. A large edition was circulated in several of the Greek islands, and among the crews of Greek vessels in the port of London.

Through the aid of several respectable correspondents in Malta and Smyrna, measures were taken in 1818 to procure translations of several tracts into modern Greek, and the Committee, deeming the object of great importance, voted 40*l.* to encourage this new effort.

In 1822, the Society heard, with great pleasure, that the Rev. S. S. Wilson, of Malta, had commenced the translation of several works into modern Greek, when they assured him of the Society's prompt and hearty co-operation. He received various grants for the printing and circulation of tracts and books, particularly for the young. He considered juvenile works to be peculiarly important for Greece. Among other suitable books, he translated 'The Divine Songs for Children,' a selection from 'Hymns for Infant Minds,' and 'The Youthful Lyre.' In reference to these works one correspondent wrote: "Greece is hungering for books, and she will leap for joy to receive them. It has long been my opinion, that provided pictures do not tend to sanction the worship of saints, we do wisely to make our books as attractive as possible. I have already despatched 6000 of them to different places." Mr. Lowndes published 'The Life of Colonel Gardiner,' and various tracts adapted to the state of the people, of which fifty thousand were sometimes circulated in the year.

While the friends at Malta and Corfu were diligently employed in preparing books for the people, others were promoting their extensive circulation. Dr. Kork, of Syra, was among the number. He had in his schools a large number of Greek children. Here 'The Scripture Extracts,' printed by Mr. Wilson, was found a useful book. Nearly eleven thousand juvenile works, in modern Greek, were placed at Dr. Kork's disposal. These publications were also scattered in the regions round. The bishop of Arathimos and the governor of Arcadia received supplies.

In reference to the usefulness of these works, Dr. Kork wrote: "It will please you to know that they have become both a means of instruction and a reward for the acquirements of Grecian youth. I hope, through the blessing of God, many

a little child's heart will become impressed by the examples of Christian piety, faith, hope, and love, to which these books draw their attention. We want the ardent intercessions of the militant churches in England on behalf of Greece, for the enemy is exciting many to impede, and, if possible, to destroy, the good work which has been commenced. May the Lord inspire the minds of English brethren to remember in their prayers the lost sheep of this country."

In 1836, about forty-five thousand tracts and books were circulated in various parts of Greece. The appointment of the Rev. Isaac Lowndes, by the Ionian government, as inspector of schools for the Ionian Isles, gave increased facilities for their diffusion. He obtained permission of the senate for the establishment of the press at Corfu, with no other restrictive conditions than being required to present to the government two copies of every work that might be published, one being for the senate, and the other for the public library.

The spiritual results which followed the circulation of religious publications in Greece, were frequently referred to by the missionaries. On this subject, Mr. Lowndes, of Corfu, wrote in 1842:—

"In conversation last evening with Constantine, connected with one of the schools, he expressed his religious exercises as follows. He says, 'He loves the Saviour, and has confidence that his love is real; for, while he felt formerly not the least interest in him, the very name of Christ is now dear to his heart; that he could die now in hope that his sins are forgiven through Jesus Christ; that the bible is now his favourite book, though formerly it was entirely devoid of interest. A year ago, Apostolos gave him Baxter's 'Saints' Rest,' when he read scarcely a page of it; but now he could read it all night long. 'The Pilgrim's Progress' he had read the past week, during the hours of leisure from school, and he found it a wonderful book. It exactly described his own experience. He is sure that there is a great difference between his present and his former views and feelings. Now he shrinks at the very thought of doing what he knows to be sin; he could much more easily endure bodily suffering, than remorse for the commission of sin."

In 1843, the missionaries at Athens printed for the Society two thousand copies of 'The Abridged Bible Catechism,' in modern Greek, translated by the Rev. S. S. Wilson, which was valued by the young people. From this station were sent forth a large number of tracts and books. On this subject, a correspondent at Athens wrote in 1844:—

“ Useful at all times as they have been, and most acceptable as I have found them to be, both to private individuals and to heads of schools in Greece—as, for example, at Athens, at Thebes, at Delphi, where they have been all disposed of—they would be even more so, now that a bloodless revolution has taken place, and constitutional liberty has been established in Greece. Thirst for knowledge is more stimulated, and that veil of prejudice is gradually being removed which, for a few years past, has made gifts from the west to be looked upon as something distinct from an offering of Christian love, and rather as government devices to strengthen a party in the country. Now that, in the providence of God, the Greeks look up to England, and, constantly in their thoughts and writings refer to a British standard of opinion, the barrier of eastern prejudice, and of an Asiatic, anti-Frank spirit, is shaken, preparatory to its being taken away. The diffusion of knowledge, through your tracts and the scriptures, will, under the Divine blessing, be the means of its removal. I therefore solicit from your Society a fresh supply of tracts, wholly Greek; and however large, it will not exceed the wants of a people prepared to receive them with gladness.”

The labours of the Society which have been detailed, happened at a time when infidelity was making daring efforts to spread its soul-destroying principles, and when petitions were presented to the government for leave to print the works of Voltaire. So timely and general had been the issue of scriptural works at this crisis, that the Rev. William Jowett wrote, in reference to the Greek people: “ It has pleased God to give us access to their shores, to their houses, to their churches, and their convents; to their citadels and mountain fastnesses—above all, to their hearts: let us improve the moment, and freely give to them what we once, through them, freely received.” At this time, the Rev. S. S. Wilson also wrote as follows: “ This nation exhibits phenomena peculiar to itself—no people, equally afflicted, equally anxious for instruction, or equally destitute of means. Greece is hungry for books, and I cannot print fast enough.”

## EGYPT.

The hopeful movements of the pacha of Egypt, in 1833, prepared the way for the diffusion of Christian truth. He established religious toleration where hitherto the greatest spiritual tyranny had prevailed, and opened schools for the instruction of all orders of the people. The holy scriptures, tracts, and pious books, issuing from the press at Malta, were

read by thousands of Mohammedans, and some of them were found in the schools of the pacha. A correspondent says: "The effects produced have been various. Some think more seriously about the salvation of their souls, and how to escape from the wrath to come; while others are only anxious to put aside the habits so common in the eastern countries, as swearing, lying, and hypocrisy. Hence the great importance of a wide diffusion of Arabic tracts, which are understood, not only by the Egyptians, but by Armenians, Jews, Greeks, and Turks."

The Society's Arabic works have been liberally circulated in Egypt. A selection of them was placed, in 1838, with Miss Halliday, of Cairo, one of the agents of the Ladies' Society for promoting Female Education in the East, who possessed the opportunity of recommending books for translation at the royal expense. On this point she wrote to a friend: "When I presented the Committee's gift to his highness Mohammed Ali, he carefully gathered all the books together, and gave them himself into the hands of the princess. I mixed with them some of the best works belonging to the Malta press, in Arabic. A few mornings afterwards, Hekekyan Bey called on me with the pleasing intelligence, that the pacha had ordered them all to be translated into Arabic and Turkish, and that he had commanded the Malta publications to be corrected, or rather improved into the purest Arabic, for the use of the Egyptian youths in the different scholastic establishments."

These encouraging openings led missionaries and Christian friends to give an increased circulation to the Arabic and other works. The following extract from the communication of the Rev. W. Krusé will show the anxiety of the people to obtain them.

"On one occasion, upon leaving the church, the throng was so great, that the priest sent a guard to accompany me to the boat. Neither rule nor order could be observed: crowds pressed forward into the water, and up to the side of the boat. We sold several testaments and parts of scripture, and distributed many tracts; but still there was a fresh demand. I endeavoured to speak to the people; but could not be heard. At length, finding it absolutely necessary to put off our boat from the shore for a short time, we crossed to a small island in the middle of the river; but even hither some followed us. One poor man swam across, and purchased a New Testament; which, when he had obtained, he joyfully tied up in his only robe, and, holding it above his head, returned with his prize. Others then followed his example. Some, who had no money,

brought fowls, pigeons, etc., in exchange for a book. We told them that it was our intention to return to them, if they would be less riotous; and at length they promised that such should be the case. After we had remained at the island for an hour, to take our dinner, we returned to the people on shore, hoping to find some opportunity to speak to them on the 'one thing needful;' but the clamour was greater than ever. We were all employed, for some hours, in the distribution and sale of books and tracts; but finding our supply rapidly decreasing, and that we should have very few books remaining for other places, we gave orders to row to the other side. Before quitting, however, a poor dumb man made application, in a most touching manner, for a book for his child: he placed his hand on his boy's head, and looked up into my face most beseechingly. It was impossible to resist. Holding the book over his head, and literally skipping with joy, he retired, uttering the piteous sound which dumb people usually make."

On another occasion, when writing from Assouan, Mr. Krusé remarks:—

"The eager desire for books was very great: not only Christians, but even Mohammedans, were anxious to possess them. The general cry was, 'Give me but one;' and when it was obtained, it was devoutly kissed, secured in the folds of their robes, and joyfully carried away. One man, who, from his wearing a great turban, was known as a descendant of their prophet, made his appearance among the crowd, and begged earnestly for a book; and when he was told that they were Christian books, he determinately said, 'I can read: give me but one.'

"On our return to the boat I met some Christians, with whom I had some profitable conversation on religion. During the rest of the morning our boat was beset by crowds, who were desirous of obtaining books. We found it impossible to supply them all; but distributed a large number of tracts. In the afternoon, we crossed over to the island of Elephantina, called, by the natives, the island of Assouan; but even here the people followed. It was at once a painful yet gratifying sight, to see the poor creatures come over in boats to supplicate for more books. A Mohammedan schoolmaster came, with several of his scholars, desiring books: and when I told him that they were for the Christians, he said, 'Oh give me but a few for my boys, and I will teach them all their contents.' Upon receiving a small supply he retired, and, seated on the sandy shore, instantly set about reading to his eager pupils. The throng of applicants for books still increasing, many, who could not get near enough to me, held up their hands to Mrs. Krusé, as if praying, calling to her, 'Oh, lady, give me a book.' Having distributed many more scriptures and tracts than we had at first calculated for this place, we tried to elude the demands, by going on shore to take a walk; but were obliged soon to return to our boat, while fresh applications were made. Before sunrise some persons came to the boat for books: we had scarcely time allowed for our morning devotions and breakfast. I spent all the morning in the distribution of scriptures and tracts. About noon I paid another visit to

the Kumus of the first church, and had a pleasant meeting with some Christians who were with him. Our conversation turned on true Christianity, the spread of the gospel in the heathen world, and the coming of Christ, which, from many circumstances, they believed to be nigh at hand. Some Christians accompanied me to the boat, begging for more books and tracts: they were supplied."

#### TURKISH EMPIRE.

The great impediments which have existed to the diffusion of religious information in Turkey long prevented the Society from making any efficient effort for the benefit of the multitudes that were perishing for lack of knowledge. In 1818, grants amounting to 60*l.* were voted to an English clergyman at Constantinople, who printed five tracts of considerable size at the patriarchal press. This first movement was followed up in 1824, when the Committee thus referred to the subject in the report for that year: "Tracts in the Armenian and Turkish languages have been dispersed through different provinces by merchants travelling in their trading pursuits. By the Divine blessing these little books may excite inquiries after the Pearl of great price among those whose desires have hitherto been confined to the things of this life."

In Turkey, as in other countries, the circulation of religious tracts excited the enmity of those who loved darkness rather than light. The Ottoman Government, in 1827, issued an order that all books introduced from Europe should be forcibly taken from the hands of their possessors and burnt. This firman appears to have originated in the fears of those who dread the influence of the pure and undefiled religion of the bible. It was, however, encouraging to hear that the opposition stirred up many to a spirit of inquiry; others were established in the truth who were halting between two opinions, and the Malta press continued to pour forth light on the benighted regions, and in face of all opposition a large number of bibles and Christian books.

Just at the time the firman appeared, works in the Turkish language reached Constantinople, and among them 'Andrew Dunn,' which was soon placed by the Romish bishops in the Index Expurgatorius, that it might not be injurious to their followers in the sultan's dominions. On this subject, the Rev. J. Hartley wrote: "Even the Roman Catholics of Constantinople



afford matter of hope. Their bishop has issued a positive prohibition of the books which were distributed by Mr. Wolf; but that there are persons who have little regard for his prohibition is clear, from this circumstance, that I met with a Roman Catholic into whose hands had fallen the tract 'Andrew Dunn.' He came to apply for another copy, stating, that many Roman Catholics had read his own, and that it was quite worn with reading."

The Armenians residing in the city were much interested and impressed with the early works which were distributed among them. One statement, made by the Rev. Mr. Dwight, shows most forcibly the value of the press in drawing their attention to the pure truths of God's word :

"We have here a most striking illustration of the powerful influence of the press, and also of the aptness of the people to draw right inferences from the simple truths of the word of God. A year ago, they were all, or nearly all, in deep ignorance of the word of God. A few books were sent among them, and behold their eyes are opened, and they embrace at once the blessed truths of the gospel. A single handbill tract, which contained merely the ten commandments in their own vulgar tongue, was the means of opening the eyes of many on one point. They read for the first time, in an intelligible language, this command of God— 'Thou shalt not make unto thee any graven image, or any likeness of anything,' etc.; and they immediately perceived that their own practice of making pictures in churches, and bowing down to them, is directly in opposition to this command; and they said, 'How is it that our priests encourage such a violation of the laws of God?' The result was, that there was quite a serious strife between those who adhered to the old practice and those who became enlightened by this tract."

The American missionaries have been most zealous at Constantinople, in bringing the press to bear on the moral and religious interests of the people. Already they have published between thirty and forty different tracts and books, in Armenian and Armeno-Turkish. Among these works are, 'The Dairyman's Daughter,' 'Mary Lothrop,' and 'The Mother at Home.' In reference to their labours, the missionaries addressed the following letter to the Committee.

"As to the distribution of books, and the prospects of usefulness in this department of labour, we can speak with much confidence. There is a spirit of inquiry enkindled among the Armenians, that leads them to search for the truth as for 'hidden treasure.' During the year 1842, the number of Armenian books distributed from Constantinople alone, was nearly 12,000 copies; and there are four other missionary stations

in Turkey, from which our books are also distributed. Our prices are low, and we are receiving every year a larger amount from the sale of our publications, while the rate of gratuitous distribution is lessening. There are some seven or eight book-stores in different parts of the city, at which our books are sold; and they are scattered abroad in the interior, both of European and Asiatic Turkey. We can also say, that the reading of our books has, in many instances that have come to our knowledge, been attended by the most happy results; and in the interior, in places where no missionary has been, these silent, but powerful preachers of the truth have, through the Divine blessing, been the means of awakening men to feel their spiritual necessities, and to seek and find that Saviour, of whom they had before heard only by the hearing of the ear. There is, in fact, a real demand for evangelical books, far beyond our ability to meet; and, we may add, that the works now prepared by us, are not prepared for the sake of having work for our press, and books on our shelves, but are suited, according to the best of our ability, to the actual character and wants of the people."

The following fact also was mentioned:—

"An Armenian bishop, near Odessa, very much enlightened and devoted to the welfare of the nation, has lately been appointed Catholicos of Etchmiadzin. When some of our books were offered to him, a few months since, he received them joyfully, expressing his gratitude to those who made such excellent books, also his hope, that all would freely read them. It is remarkable how many men, personally known to us to be intellectually acquainted with the truth, are elevated to offices of importance among the Armenians."

The Committee granted 50*l.* to their American friends, to assist in new editions of several tracts, particularly 'Mary Lothrop,' and a book for the young, from the 'Persuasives to Early Piety.'

WALACHIA.—The Rev. Dr. Keith brought before the Committee, in 1841, the destitute state of Walachia and the neighbouring countries, containing a population of more than ten millions, a large portion belonging to the Romish Church. Dr. Keith, while detained in Walachia, conversed with several influential persons who were disposed to co-operate with the Society in promoting the translation and circulation of religious publications.

The Committee requested a friend at Bucharest to select six tracts and six books to be published in the Walachian language, and offered the sum of 100*l.* in aid of this new and important object.

There have been many difficulties in the way of publishing

these translations. A letter from a minister labouring in the country presents a gloomy picture of its moral and religious condition. The Committee are watching the opportunity of appropriating their grant for the benefit of the people.

NICOMEDIA.—The circulation in this country of the tracts printed at Malta has been productive of much good. The results have been interestingly detailed in a communication received from the Rev. H. G. O. Dwight, in 1839.

“Never, since I have been a missionary, have I been thrown into circumstances so full of interest; and never had I more occasion to admire the wonderful grace of God. Here I found a little band of sixteen brethren, as they informed me, who had been led, by the Spirit of God, to study the written word; and some, I trust, and perhaps all of them, made wise unto salvation! Those whom I saw, conversed with a degree of seriousness, and earnestness, and intelligence, in regard to the great truths of salvation, which was truly surprising. They have taken the gospel of our Lord Jesus Christ for their only guide, and the kind and degree of knowledge they have acquired of the sacred scriptures, evinced clearly to my mind that they have had the Holy Spirit for their teacher. When they meet in the house, or elsewhere, they salute one another by the title of Christian brother; and their earnest desire seems to be, that all their church may be made acquainted with the true gospel. For this they labour, and for this they pray.

“The views of these dear brethren, in regard to the foundation of our hopes—justification by grace through faith alone—seemed remarkably clear. The questions they asked were of the most practical character; their whole deportment was serious and solemn, and their knowledge of the scriptures surprising.

“I cannot repeat one quarter of the subjects that were brought forward, nor can I give you any adequate impression of the deep and peculiar interest of those interviews. I can only say, it was with the utmost difficulty that I tore myself away from them. I hope, by the blessing of God, to see them again.

“And now let me tell you how this good work of the Lord began in Nicomedia. About six or seven years ago, Rev. Mr. Goodall went to Broosa, passing through Nicomedia. While there, he visited the Armenian church, had some conversation with one of the priests, left some books, and then passed on his way. Another priest, who did not see Mr. Goodall, afterwards came into possession of one of the tracts, ‘The Dairyman’s Daughter,’ in the Armeno-Turkish language, printed at our press in Malta; and the reading of that was the means, undoubtedly, of first opening his mind, and leading him to search for the truth, which he appears now truly to have found. So far as we know, this was the beginning of the good work in Nicomedia. That priest, and another one who is also enlightened, and appears truly devout, have since removed to

Constantinople, and are now associated as the only priests in one of the Armenian churches here."

How little could the pious author of 'The Dairyman's Daughter' have imagined that his work would become the germ of a little church in the city of Nicomedia, where once Cæsar held his court, whose very name probably was unknown to the honoured subject of the popular tract that bears her appellation! From that city issued the first imperial edict of Dioclesian to demolish the churches of the Christians in all the provinces of Europe, to burn their sacred books, to deprive them of their civil rights and privileges, and to denounce death against all who should be found frequenting secret assemblies for the purposes of religious worship. In such a spot the small grain of mustard seed has taken root, and God has given the increase. To him be all the praise and glory!

Nor is the success of 'The Dairyman's Daughter' the only fruit which has been gathered in Nicomedia. The American missionaries found a gray-headed old man, who told them that his mind was first enlightened by reading a tract, 'The Light of the Soul,' being the title given to Mr. Whiting's tract on 'Self-examination.' They had a long and interesting conversation with him in his garden with other like-minded Armenians. Books sent from Nicomedia to Ada Bazaar have been the means of planting the truth there, from whence it is spreading into the villages.

BAGDAD.—The Rev. Murray Vicers, on proceeding with three converted Jews to establish a mission at this station, received a grant of books and a mission family library. They have found that tracts, simply setting forth the great truths of the gospel, are useful means of leading the poor Jews to look upon Him whom they pierced by their unbelief.

WESTERN ARMENIA.—The American missionaries have laboured very efficiently for the benefit of this country, and the press has been a powerful instrument in diffusing scriptural knowledge. In 1842, the following interesting statement was received by the Committee.

"We have published, in our Armenian magazine, from month to month, all the first part of Bunyan's 'Pilgrim's Progress,' which has been read,

with the most lively interest, by many Armenians. Only the last steam-boat from Constantinople brought me a letter from Mr. Dwight, in which he speaks, as often before, of the great interest felt by the people in this wonderful production; and he urges on me to go on at once with the second part, in monthly portions, as with the first. Now I promised many of my Armenian friends, when I was up last summer at Constantinople, that I would endeavour soon to give them Bunyan in a separate volume, with some beautiful illustrations; and it is one of the requests I have now to make, that you would grant us one or two thousand impressions of the whole eighteen engravings which illustrate your edition published in 1832; and if you have better ones, that you would grant us one thousand, also, of those. The Armenian people are particularly fond of whatever is beautiful. Their Roman Catholic brethren, the monks of St. Lazarus, at Venice, get numbers of their books every year into circulation among them; and one chief cause of their success, is the beauty of their type, paper, engravings, and binding. Now, I know that we are not to build our hopes of success upon anything external; yet I know also, that it is proper and useful to recommend the truth in every way possible. I heard lately from Constantinople, that in the suburb of Haskeoy, eight rich bankers, four or five of whom are the most powerful men in the Armenian community, and one Vartabed, are reading our magazine with very lively interest; and the Armenian who communicated this fact to another one here, begged him to 'pray that it might prove a blessing to their souls.' No doubt they are attracted by the scientific and other useful matter contained in the work; but may we not hope, that in reading those articles, they may have their attention also taken by the plain and faithful exhibitions of the gospel, which we always endeavour to make in our pages? In like manner, a rich Armenian, (or a poor one,) who may buy a copy of the Pilgrim, on account of his handsome dress, may, from his faithful instructions, learn what otherwise he may never have understood, namely, that we are justified by faith, and that salvation is of grace."

In this appeal for aid in the publication of 'The Pilgrim's Progress,' Mr. Adger, one of the American missionaries, remarked:—

"I long to send John Bunyan out among the Armenians. I feel a strong persuasion that your Committee would like it also. Well, we have clothed him in an Armenian dress, and he has set out upon his journey; but here he stands at the foot of the Hill Difficulty, and cannot ascend, unless you will 'lend him a helping hand in his need.'"

The Committee voted 1000 impressions of the engravings used in the Society's royal edition of 'The Pilgrim's Progress,' and 50*l.* towards the printing expenses, making the grant amount in value to 80*l.*

SYRIA.—The Malta tracts in the Arabic language distributed

in this country, led the people to inquire about the Christian religion. The American missionaries printed ‘Do you want a Friend?’ ‘The Conversion of Abdallah and Sabat,’ and Leslie’s ‘Short and Easy Method with the Deists.’ These and other tracts were freely circulated. In a letter from the local labourers, they refer to one of their humble coadjutors in the good work in the following terms:—

“He has been busily engaged in scattering the bread of life all around him, and particularly in the region of Akkar, to the north-east of Tripoli. With the cordial approbation of Zacharias, Greek bishop of that district, he has spent months in his diocese, dispensing the word of God to the perishing people, with a warm heart and a liberal hand. The good old man, reduced to extreme emaciation by consumption, with the blossoms of age adorning his temples, hires his donkey, and a little boy to lead him, (for he is perfectly blind,) and without scrip or purse, but with a large supply of God’s precious word, and his heart full of Divine love, goes forth to traverse the mountains and valleys of Syria, and preach the kingdom of heaven. The sight is one that angels behold with joy; and who will not bid God-speed to the poor blind man, and unite in fervent prayer that the blessing of the Lord may rest upon his humble labours?”

The Rev. S. Gobat, the present Bishop of Jerusalem, took with him a considerable number of the abridged ‘Bible Catechism,’ to distribute during a tour through Syria, and other countries, where they were well received. In his visit to the Druses, he found ‘The Evidence of Prophecy,’ in Arabic, a very acceptable work for that people, and its circulation, he hoped, was productive of beneficial results.

At Beyrout, the American missionaries have given away a large number of tracts and books, amounting, in 1843, to more than twenty thousand. They had a book-shop in the town, and a devoted *colporteur*, who travelled chiefly in Lebanon, but had stations in Jerusalem, and in the mountains. On the application of the missionaries, the Committee voted to them 50*l.*, to promote the publication and circulation of Arabic tracts.

**JERUSALEM.**—The Rev. G. B. Whiting, of the American Board of Missions, speaking of his efforts at Jerusalem and its neighbourhood, wrote in 1838:—

“The demand for Arabic books, both in Jerusalem and in the surrounding villages, is slowly but steadily increasing. Applications for books are frequently made by persons from more distant places; and we have had the happiness of sending copies of the word of God, together

with our Beyrout and Malta publications, to Jaffa, Gaza, Ramlah, and Lydda; to Kerek, Saalt, and Hebron; to Nablous, Jeneen, Nazareth, and to a number of villages in the mountainous regions to the west and north of Nazareth. In several instances, the priests of those villages, having come to Jerusalem on business, or to receive ordination, were the persons who applied for, and received these books. It is peculiarly interesting to receive such visits from persons just inducted into the sacred office; and to furnish them, at their own earnest solicitation, with copies of the holy scriptures."

Mr. Whiting also remarked:—

"In disposing of books among the Arabs (meaning by this term the native Christians who speak Arabic), I am not entirely without encouragement. I frequently walk out, with a little bundle of tracts, on the road towards Bethlehem, where people are almost constantly passing. Scores of people, chiefly women, from Bethlehem, and other villages in that direction, come every morning, bringing wood, vegetables, etc., to the Jerusalem market. After finishing their business, they usually collect together near the city gate, and return in companies to their respective villages. Thus, it often happens that ten, fifteen, or twenty pass along that road, in company. As they feel most at leisure on their return, I have chosen the afternoon for my walk in that direction. I frequently seat myself under a tree, by the road side, and begin reading a tract. As the people pass and notice me, some one or more of the company will frequently turn aside, and enter into conversation: this attracts another and another, until I am sometimes surrounded by fifteen or twenty persons at a time. The women cannot read, but they will often stop and hear me read a few verses of scripture, and remark upon them; and when they go, they beg tracts for their sons or some of their relatives, who they say can read. I give tracts in this way, in the hope that, even if their object be to sell them, they will fall into the hands of some one who will derive benefit from them. It is, in some respects, more interesting to distribute books among the pilgrims, who can read, and are willing to pay for them; and to see them sit immediately down, as they often do, and begin reading them: but, on the other hand, in giving to these poor ignorant Arabs, there is the advantage of knowing their language, and being able to speak with them about the great things of the gospel. The Arabic tracts, which I usually take for distribution, are the Epistles of Peter, the Epistles of John, and a small Catechism. I have also given away a few Arabic Psalters."

Through the Society's valued friend, the late General Marshall, a select library of books was sent to Jerusalem, for the use of the sick poor. The Committee were subsequently favoured with a letter from the Bishop of Jerusalem, requesting another supply of books, which was granted. In his letter, written in 1818, he stated:—

"I wish our school children to get into the habit of reading good

religious books; may I apply to the Committee for a few copies of such books and tracts as they think most suitable for young children, who are being educated in the truth of the word of God. I think that, amongst others, biographies would very likely prove most useful, especially as some of the children might read them to their parents who understand English, while others might relate the contents to those who do not understand the language. I should also be most thankful, if the Committee would kindly grant some solid books, for the use of the bible readers employed in Palestine. There are two, and perhaps, in a short time, there will be three, who read and speak English fluently, but they are too poor to pay for books. If the Committee should be willing to grant books for these two objects, I am sure they would do a good work, and would not fail to receive a blessing from the God of Israel."

DAMASCUS.—The following fact is extracted from a letter received from Dr. Keith :—

"For the encouragement of the Committee to persevere in their work, I mention that while in Damascus, I called on an intelligent and influential Arab gentleman there, who put into my hand a much-used copy of the Arabic translation of the 'Evidences,' and told me that he had formerly been an infidel, but that he read the book three times, and then laid it down, saying, that he was thoroughly convinced of the inspiration of scripture. He has since been a helper of those who were persecuted for the truth's sake. This is a case of great thankfulness to God, and a proof of itself that the money which the Committee gave for the Arabic translation, was not spent in vain."

SMYRNA.—At this station the works of the Society and of kindred institutions have long been in circulation, through the Rev. J. A. Jetter and other friends. The American missionaries opened a shop for their sale, at the time when the Greek and Roman Catholic bishops were warning the people against them. The sales went on well, notwithstanding the opposition, and large supplies were frequently sent to neighbouring places. The American missionaries applied to the Committee for help, detailing their labours, and the pleasing applications frequently made for the books that had been issued. In 1843, the Rev. J. B. Adger wrote: "About fifteen thousand strictly religious books have been circulated in one year among the Armenians, and many of them have been bought and paid for, though, of course, at a low price. Indeed, it may be safely said, that the more distinctly religious a book is, the better it takes now with the Armenians. They are awakening from their long sleep, and they crave eagerly the most spiritual food."



In 1845, the American missionaries stated that about 7,116,400 pages had been printed in the Armenian, Armeno-Turkish, Greek, and Bulgarian languages, which had been spread over the Turkish empire. They gave the following statement of the influence of these works in their district:—

“It is unquestionable, that in all that has been done towards awakening and directing a spiritual interest, the books and tracts issued from our press at Smyrna have borne an important, and oftentimes the chief part. And we call on you to rejoice with us, and with us to praise God, that he has thus highly honoured your and our united instrumentality. There is not a missionary in this field who would not feel his hands greatly weakened by the abandonment of these printing operations: and there is not a native brother who would not be dumb with astonishment, if he were to be told that any well-informed Christian questioned the importance of vigorously prosecuting this branch of our labours. We are happy that our books seem to be rising in popular favour here: the demand increases; our first editions are fast being exhausted; the books are everywhere being circulated; opposition to them is waning; our apparatus for preparing and distributing them becomes more simple and more complete; our views of what we need in this department grow more distinct; and we are more and more satisfied, that although the direct preaching of the gospel should be as far as possible the great business of the mission at large, still we must have at least one devoted to translating for the Armenians, in each of the two languages by which they are approachable.”

An interesting circumstance was reported from this station—the death of Sarkis, the most talented translator of the works which had been issued. Just before he finished his course, the missionary reminded him that he would soon see Martin Luther. “Oh! yes,” he answered, with an animated smile, “I shall see him, and I shall tell him (here he smiled with joy), that I have been translating the ‘History of the Reformation.’” “You will also see John Bunyan,” I remarked, “and you will tell him that you have translated ‘The Pilgrim’s Progress’ into Armenian.” This thought was also very pleasant to him, and still more so was the idea that he should see Jesus face to face.

The information which has been given of the operations of the press, in various parts of the Turkish dominions, should encourage Christians to labour more diligently, and pray more earnestly, for this portion of the world. There are many parts of it, particularly Syria, that must be peculiarly interesting to the Christian. There the Saviour lived, and there he died,

that he might open "the kingdom of heaven to all believers." "In these long-afflicted lands, the press has introduced a power," writes one friend, "which nothing can resist—a light which nothing can conceal. We speak of it as a means in the hands of the Holy Spirit. Regarding it as a power, its influence will be inevitable, irresistible, on thought, opinion, and sentiment. The steam-boat is exerting a wonderful influence on the native mind in Turkey, by bringing hundreds to Constantinople from their distant seclusions. But the press has greater power than steam. With prodigious ease, celerity, and cheapness, it multiplies a thousand or a million fold the resources of the mind, and the materials of its independence." It is the opinion of devoted men, who have local knowledge on the subject, that never was there so much reason as now to hope that the crescent is verging towards a total and perpetual eclipse, and that the Sun of righteousness will again arise with healing under his wings. These prospects, therefore, should urge the Christian church to liberal and enlarged efforts in the circulation of works adapted to the present state of the people.

The total grants to Southern Europe and the countries bordering upon the Mediterranean, have amounted to 2304*l.* 13*s.*

## CHAPTER XXVII.

### RUSSIAN EMPIRE.

Commencement of operations in Moscow—Dr. Pinkerton's residence in Russia—Effect of the 'Dairyman's Daughter' upon the Princess Sophia Metstchersky, and the important results that followed—Tracts translated by the Princess—Desire for the scriptures excited by the perusal of tracts—Interview between the Emperor Alexander and Rev. L. Richmond—His Majesty's sympathy with the objects of the Society—The extended efforts and munificent donations of Princess Sophia—Sanction of some of the dignitaries of the Greek church—Wide distribution of tracts—Interruption of the work—Subsequent revival—Co-operation of Rev. R. Knill—Russian censorship, and commendation of the Society's publications—Attention to the claims of SIBERIA—Interesting facts relative to tracts—Large grants to the friends at St. Petersburg—Circulation of tracts at fairs.

THE Society, having extensively scattered the good seed of the kingdom in Northern Europe, was permitted to witness the gradual opening of its way into the Russian empire. The extent of many of the parishes prevents regular pastoral visitations, and renders small religious treatises an important means of spreading the truth. Sermons are but seldom preached in the churches, except in the cities and large towns; and therefore scriptural works frequently provide suitable instruction for many on the Sabbath day.

In 1809, the Committee granted 25*l.* to the Rev. F. S. Huber, a pious clergyman, at Catharinenstadt, on the Wolga; he having expressed an earnest desire to print a few tracts for the benefit of the poor colonists, who had manifested great eagerness for religious instruction, but were extremely destitute of books. About this time, a gentleman, resident in Moscow, transmitted a very interesting account of the state of religion in Russia, in answer to the inquiries made on behalf of the Society. He was recommended to unite with some pious individuals in that city in the formation of a tract association, and a conditional grant of 20*l.* was placed at his

disposal, in case it should be found practicable to issue religious tracts. This gentleman afterwards printed Leslie's 'Short and Easy Method with the Deists,' in the Russian and French languages, which was a suitable commencement of a series, in consequence of the unhappy prevalence of infidelity. He informed the Committee that several persons of piety and respectability were favourable to the circulation of tracts, though they could not prudently engage in a society.

The publication of tracts at Moscow exercised a beneficial influence in other parts of Russia. Shortly after their appearance, a request was received from St. Petersburg for a grant of the tracts already printed in Russ, and other useful works, in German, French, and modern Greek; "a variety of channels offering for the distribution of such tracts in the Russian empire; and their acceptableness to the Greeks in other countries afforded encouragement to hope they would be abundantly useful in this new field of operation."

A simple but important incident, under the gracious blessing of God, appears to have opened widely the door for usefulness in Russia, and led to a great extension of the Society's labours. The Rev. Robert Pinkerton, in May, 1805, under the patronage of the Edinburgh Missionary Society, proceeded to Karass, in the Caucasus. In this situation he continued 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 honourable and advantageous employment, as preceptor in the families of several persons of distinction.\* He occupied this important position in the family of the Prince Metstchersky. The Princess Sophia Metstchersky was cousin to the Emperor Alexander. Mr. Pinkerton's duty was to instruct the children of this noble family in the English language.

The princess had some unfounded fears that her beloved children might be taught things of which she disapproved, and therefore remained in the room, upon an elevated seat, during the hours devoted to instruction. Mr. Pinkerton, on one occasion, took the tract, 'The Dairyman's Daughter,' to read to the children. He observed the princess listen with great attention. As he proceeded, she descended from her elevated seat, and took a chair close to him. When he had concluded, she

\* 'Owen's History of the Bible Society,' vol. ii, p. 241.

sent the children out of the room, and, holding out both her hands, said: "I sent for you to instruct my children; but you have taught me such a lesson this day, that I hope I shall not forget as long as I live. Henceforth, consider me your friend."

This little event, and the spiritual fruits connected with it, was the commencement of a successful career in the Society's cause. Hence, in 1814, the Committee remarked: "It cannot fail to be highly gratifying to every member of the Religious Tract Society to learn, that amidst the extraordinary exertions which are making in Russia for the dissemination of the scriptures of truth, the important object of this Institution, and the beneficial effects which must result from it, have not been overlooked by Christians in that empire. No fewer than fourteen of the tracts of the Society have been translated into the Russian language by a pious and noble lady, who has already had six of them printed and circulated, chiefly at her own expense. These tracts have met with a cordial reception, particularly that to 'The Afflicted,' which was published a short time after the French army left Moscow, and proved a most seasonable and unexpected comfort to numbers of the poor sufferers. The others, also, have been widely circulated, and so favourably received, that individuals in Moscow, and other parts, have followed this good example, and have translated and published French tracts; among which, 'The Dairyman's Daughter,' and 'The Life of Colonel Gardiner,' may be specified as having awakened peculiar interest." On this subject, the Committee added: "The spirit of the Bible Society shed its blessings over Russia even when Moscow was in flames; and the tracts which issued from your depository have enlightened and consoled its inhabitants amidst the desolation of their city. Those flames have been reflected, as with a kind of retributive equity, from the ruins of Moscow to the walls of Paris."

The distribution of the tracts which have been noticed was not in vain. In some of the distant parts of the empire they excited attention to vital religion, and led to an earnest desire to obtain the holy scriptures. Mr. Pinkerton, writing to the Committee on the subject, remarked: "Lately, in a committee of the Russian Bible Society, a letter was read from several Cossacks, about two thousand miles distant in the interior of

the empire, in which they say that a parcel of small tracts having been put into their hands, they have been the means of pointing out to them the way to eternal life; and they were, therefore, desirous of obtaining bibles, in order to know more of this blessed way. When this was read in the committee, before the ministers of state and the dignitaries of the clergy of different confessions, one of the Russian archbishops exclaimed, that the small books referred to were most excellent publications, and highly calculated to do good. There are now two shops in St. Petersburg and one in Moscow, in which they are daily sold in numbers. Many of the well-disposed among the Russian nobility and clergy purchase them in quantities, and distribute them among their acquaintance. It afforded me no small pleasure when visiting an Archimandrite in one of the first monasteries, to discover a number of our tracts upon a table in an antechamber, for distribution among the poor and others who came to visit him."

The Rev. Mr. Schmidt, of St. Petersburg, prepared a Calmuc tract 'On the Fall of Man and Redemption by Christ,' for circulation among the Mongolian Tartars, which was published at the expense of the Society, "being the first tract ever printed in that language." On this subject the Rev. A. F. Peref, of Sarepta, wrote: "The Lord for ever bless the Religious Tract Society in London, which has undertaken to bear the expense of this publication, the very first of the kind in the language. I trust it will be received with much avidity by the people for whom it is designed."

In June, 1814, a circumstance occurred which had in all probability an important influence on the progress and establishment of the Society's operations in Russia. The providential meeting at Portsmouth between the Emperor Alexander and the devoted author of 'The Dairyman's Daughter' is referred to.\* After that meeting 'The Annals of the Poor' were presented by their author both to the Emperor and his illustrious cousin, the Princess Metstchersky, and were graciously received. The high estimate which the Emperor formed of the volume led him to deposit it in one of the public libraries; and, at the same time to assure Mr. Richmond, that he desired nothing so much as to see the principles of the gospel of Jesus Christ our Saviour universally recognised in his dominions, and in

\* See full particulars in Chapter VIII., p. 77.

the whole world. Similar sentiments were expressed by the Princess.

The connexion between this incident and the progress of divine truth in Russia will be seen, it is hoped, in the statements now about to be made. After her Excellency published 'The Address to the Afflicted' and other tracts, she proceeded in the preparation of several interesting works in Russ, and in the course of a few years she sent out nearly one hundred religious and moral treatises, some original and others translated from the English and German. Among these publications were the sermons of the Rev. Samuel Walker, of Truro, entitled, 'The Christian; or, the Believer a New Creature,' Dr. Buchanan's 'Researches in India,' 'Conversations between a Mother and her Children on Spiritual Subjects,' written by herself; and a volume on 'Protestant Missions to the Heathen,' also from her own pen. Among the remainder were the valuable tracts of Mr. Richmond, a selection from Mrs. More's tracts, many of the publications of the Religious Tract Society, and selections from the writings of the late Archbishop Tikon, of Zadousk, and the late Metropolitan Michael of St. Petersburg.

A large portion of the expenses of printing and binding the works issued by the Princess was borne by herself. At different periods she devoted upwards of 10,000 rubles, or nearly 500*l.*, to these efforts. It is pleasing to find that his imperial majesty, Alexander, was not an unconcerned spectator in these proceedings. He willingly took a part in these exertions to enlighten his subjects, and at various times he contributed to the object about 12,000 rubles. Her Excellency published between four and five hundred thousand copies of valuable publications, upwards of one half of which were gratuitously distributed or sold at low prices.\*

The Society's efforts to diffuse religious truth in Russia obtained the sanction of several eminent persons in the Greek church. Its Report for 1818 contains copies of letters received from those dignitaries, testifying to the great good they had witnessed from the circulation of the tracts committed to their care.

For several years the press in Russia sent forth a great number of excellent works. During 1819 and subsequent years,

\* See Rev. J. C. Brown's 'Reminiscences of Russia.'

their circulation was so extensive that Dr. Pinkerton wrote : " The tracts are now in circulation in every province and district of the empire ; they have been scattered from the regions of Kamtschatka to the Baltic, and from the Euxine to the Frozen Ocean."

The cause which had proceeded with much success, met with painful interruptions from the death of the emperor and other circumstances. The Bible Society was suppressed, and the devoted men who had zealously promoted the Society's objects, left the empire ; the circulation of tracts and books, however, continued on a restricted scale.

In 1830, there was a revived effort on behalf of tract circulation. The Princess Metstchersky placed the whole of her stock of tracts with a few friends, for gratuitous issue throughout the empire. This subject was thus noticed by one of the Society's correspondents : " The princess, through the expansive benevolence of Christian feeling, put into the hands of a few individuals 200,000 tracts. In the dark and ignorant state of the people, these little books have been and are highly beneficial in leading their minds to the spiritual meaning of scriptural precepts and commands. The Lord condescends to work by instruments, therefore the cases are not uncommon in which these pamphlets have induced serious thought, have thrown light on gospel truths, and have led, from crucifixions of the flesh, to crucifixions of evil in the heart, from the observance of symbols to humiliation and prayer and love of the thing signified."

From this time a little band in St. Petersburg, aided by the devoted and zealous Rev. Richard Knill, were able to print new works, and to secure for them an extensive circulation. A depository was opened for the sale of religious tracts and books at reduced prices. " In this little depository," wrote Mr. Knill, " a general in the army, a priest, and a poor peasant, have been seen together, obtaining the instruction which is needed by all ranks to make them wise unto salvation." So extensive were these revived efforts, that the friends were able again to send the glad-tidings of the gospel from the White Sea to the Caspian, and from the Gulf of Bothnia to the frontiers of China, and they received abundant evidence that the great object of their labours had been realized, even the saving conversion of souls. " Scarcely a day passes," wrote Mr. Knill, " without our tracts being sent forth. It often happens that people are with



us early in the morning, who are followed by a succession of others for several hours together. Surely all this seed will not be lost! Mrs. More remarks very beautifully, respecting the mother of Moses, while making the ark for her babe—

‘ With invocations to the living God  
She twisted every slender thread together,  
And with a prayer did every osier weave.’

This is what I wish to do with every tract, every school book, every psalter, every prayer-book, every testament, and every bible which I distribute.”

A translation of Baxter’s ‘ Saint’s Everlasting Rest ’ having been prepared for the press, Mr. Knill mentioned to the Committee that its publication would confer a great blessing on the Russian people. He stated: “ We are looking out for some friend of God and man, who has the means of doing this work for us.” When this letter was read in the Committee, a clergyman was present who felt deeply interested in the object, and immediately contributed 50% towards it, which the Committee paid to their friends at St. Petersburg.

It may be well to mention in this part of the narrative of the Society’s efforts in Russia, that there is a strict surveillance of all books introduced into the empire from other countries, and no publications can issue from the press, not even an advertisement or a hand-bill, without the imprimatur of the censor. The authorities, however, connected with the press, have not often raised unnecessary difficulties. In 1836, the minister of public instruction, in his official journal, noticed with approbation the works which had been distributed. “ Certain didactic little tracts,” he remarked, “ of various sorts, published in editions of ten and fifteen thousand, present a claim for our gratitude to those friends of the human race who thus labour for the extension of Christian morals. Some of these books have reached the third edition—‘ The Roll Call,’ ‘ Sin no Trifle,’ ‘ Vivian’s Three Dialogues.’ Their contents are principally short stories, reflections, and advice; the style is simple and clear, with forcible touching exhortations.”

Whenever applications have been made to the censors for their sanction to the publication of religious tracts and books, that sanction has generally been promptly given. “ Indeed,” says Dr. Pinkerton, “ provided you keep clear of the dispute respecting the procession of the Holy Ghost, the number of the

sacraments, the invocation of saints, prayers for the dead, etc., you may state all the vital doctrines of the gospel, without fear of having the work rejected by the spiritual authorities."

"A few alterations," remarks Mr. Brown, "have occasionally been suggested by the censors, but they were of comparatively little importance. For example, when the 'Life of Lucy Maria Bigilow,' an interesting American work, was proposed for publication, the censor objected to one paragraph in it. 'Lucy had been very ill when a mere child, and on this is founded an appeal to children of a tender age, in which it is assumed, that had she died at that time she must have been lost, as she did not experience a change of heart till some time afterwards.' To this the censor objected, on the ground that it was opposed to the doctrine of the Greek church, which is, that no child is responsible under seven years of age. Instead, however, of simply drawing his pen through the objectionable passage, or rejecting the book altogether, either of which courses it was competent for him to adopt, he kindly prepared another paragraph, retaining in some measure the force of the original without its obnoxious assumption, and this he placed at the service of those who were interested in the work—a favour of which they were most happy to avail themselves. He also advised them, by all means, to make the child a few years older, as no Russian would believe that a girl of her age could feel and act as she was said to have done. I need scarcely say this they could not do; *verisimilitude* was sacrificed to *truth*. One alteration, indeed, was made in a tract, the mention of which may perhaps provoke a smile. A tract entitled, 'Saturday Evening; or, a Conversation betwixt Sarah Wood and Mary Hopkins,' was translated, and sent to the censor's office. The object of the tract is to correct the evil of working on the sabbath. In Russia, as amongst the Jews and some other people, the day is, for all ecclesiastical purposes, reckoned from sunset to sunset, or from 6 p.m. of the preceding day. And the tract was returned on the ground that it was as sinful to make purchases on the evening of Saturday, as recommended by the tract, as on the morning of the Sabbath. Here was a difficulty! What was to be done? A glance at the tract sufficed to show. The pen was drawn through the word 'evening,' leaving the title to stand thus, 'Saturday; or, a Conversation, etc.;' and one similar alteration was made in the body of the

tract. It was then again sent to the censor, and his *imprimatur* was granted at once."

In connexion with the benevolent efforts for Russia, the inhabitants of distant Siberia have not been overlooked. The attention of the Rev. William Swan and the Rev. Edward Stallybrass was directed to the subject of tracts in the Mongolian language; and, in 1836, two made their appearance, one being an account of 'John Knill.' These little portions of holy truth were distributed by Shagdur, a converted native, among the lamas and the laity. He found the people so ignorant, that they thought the book was to be worshipped, until told that He alone was the object of worship whom the book made known. This simple distributor of truth in places never before visited by the Christian labourer, humbly wrote: "Thus, I—although as one dead, yet my life being hid with Christ in God, to whom all power belongs—have been permitted to speak with my brethren in His name. Some manifested their opposition, and a dispute was the consequence, threatening at last to be quite a storm. At this, my soul retired into Christ for refuge, and I sat down and prayed that nothing might be allowed to hinder the spread of the good news of the Saviour." A beautiful example for all tract distributors!

A Lutheran pastor in Siberia communicated the following particulars of the conversion of a young soldier, condemned for crime to work in the mines.

"The pastor was stationed at Onesk, and in making his annual visitation of the district committed to his pastoral care, came to a town, where a private soldier was appointed to wait upon him during his stay. This soldier he found to be in a state of very great mental distress, which he endeavoured to relieve by pious conversation; and on leaving the place, gave him a number of religious tracts. Returning to the town six months after, the same soldier was appointed to wait upon him; but now how changed! all was peace, and cheerfulness, and joy. The pastor inquired the cause of this change; when the soldier informed him that he had been formerly a student in the university, but for some cause or other, he had been degraded to the ranks, and sent to serve in Siberia. When first made acquainted with the pastor, he was in despair, and contemplated suicide; but his conversation and tracts had at once opened his eyes to his guilt and danger, and to the way of escape from the wrath to come; and now, though he had no hopes of being pardoned by his king, he hoped he was reconciled to his God. He wished to have some tracts in the French or German languages, that he might translate them into Russian, for the benefit of his countrymen. When

occupied in translating these tracts which make known that salvation which he himself had found, he was removed to a better world. The Lord found it best to take him home while in his first love.' ”

Mr. Swan also noticed a pleasing fact. The Buriat convert Shagdur saw in the hands of a Christian Buriat a neatly-bound book, which he found was a collection of tracts, such as, 'Poor Joseph,' 'The Dairyman's Daughter,' etc. On inquiring where he obtained it—"A Russian gentleman," said he, "when travelling upon the great road, gave it me." "Now, I presume," remarked Mr. Swan, "this was not the only volume given away by the gentleman who was so employed. It is encouraging to think, that many of whom you know nothing, and of whose operations you may never hear a word, are raised up to act as coadjutors in the benevolent and Christian work of supplying the poor and the ignorant with the means of becoming 'wise unto salvation.' ”

The unostentatious proceedings of the friends in St. Petersburg have been the means of much good, particularly since the revival of the cause in 1830. From 1835 to 1838, nearly seven hundred and fifty thousand publications were distributed; and so deeply impressed were the Committee of the Religious Tract Society with the beneficial and enlarged labours of their friends, that in that period they granted them 1050*l.* for the furtherance of their work. The facts of usefulness were numerous, some of which are fully stated in the report for 1838. It was in that year that the first efforts were made to circulate tracts at the great Russian fairs in distant parts of the empire. To these important efforts it is right to refer, because through them the words of truth have been conveyed to places altogether unapproachable by any other means. The Rev. J. C. Brown, who succeeded Mr. Knill at St. Petersburg, has given an interesting statement on the subject.

"A young American merchant, who did a good deal of business in the interior, having occasion to travel up the country, requested and obtained 2000 tracts, that he might distribute them on his journey. When he got about 200 versts beyond Moscow, he found several tracts lying neglected in houses where they had been left by his clerk two years before. This was rather discouraging; what was to be done? He knew of One who had declared, 'If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.' To Him he applied, and he was led to try whether it would not be better to sell the books. Had he consulted his friends in St. Petersburg, most probably their answer would have been—It is, we

believe, impossible; but you may try. There was no time for this, however. He did try; he had with him a zealous young man as a servant, who cordially co-operated with him, and their success astonished them. They were mobbed by people all anxious to purchase—priests, merchants, and peasants. His agent in the interior was converted through the perusal of the tracts, and conversation on their contents, and he also became fired with the same zeal, and begged that tracts and testaments might be sent to him for sale during the summer months. A larger supply of tracts was procured; and he determined to act as a pedlar if necessary, rather than bring them back. In this spirit he set out, and he succeeded in selling 24,000 tracts and many hundreds of bibles, testaments, psalters, and books.

“There is a large fair held annually at Nizney Novogorod, the capital of a government of the same name, and distant about 800 miles from St. Petersburg. The American merchant and his pious servant having occasion to go to this and other fairs, it was suggested to him that the sale of tracts, and that to a very great amount, might possibly be found practicable in such places; and he applied for a large consignment of them, to the proper disposal of which he promised to give his best attention, without any compensation. A number was sent, a store for the sale of them was secured in a good situation, a printed catalogue was widely circulated, and the sales far surpassed the most sanguine expectations of the projector, or any of his friends. The sale of tracts and books at Nizney Novogorod, and other fairs, was continued in succeeding years; and at one fair 150,000 tracts and books were sold, bartered, or left on commission. Amongst these were new testaments, ‘Baxter’s Saints’ Rest,’ ‘Abbot’s Mother at Home,’ and ‘Baxter’s Call’—all in Russ. Great surprise was expressed by many who purchased these publications. They said, ‘You are foreigners, and of a different religion from us, and yet you bring us religious books in our own language, and they are good books, the best books we have ever read; we cannot understand this.’ But they purchased, and were grateful.

“On another occasion shortly after the store was opened at the fair, it was visited by a monk, who said he had met with a little book, which he felt assured must have come from that shop; it was entitled ‘Poor Joseph,’ and he wished to have some more copies of it. He was delighted to find that he could not only purchase that, but many other similar books, and he literally spent his last *dengisku*, a coin equal in value to the twentieth part of a penny, in the purchase of tracts. Having read the tracts, he returned to the shop, bringing with him several men, whom he thus addressed—‘Now, brethren! there are the books. If you read them with attention, they will give you all the information you need; they will teach you what you must do to save your soul, and I only wish that we had them read in our churches.’ He had then no more money; but he continued to tell others where they might supply themselves, and he visited the shop during the fair, eight or ten times, on each occasion accompanied by a number of men, whom he had advised to purchase tracts and books.

“On one occasion the pious American merchant had to take horses in barter or exchange for tracts; but on another occasion he found himself under the necessity of greatly extending his trade, and in addition to 1246 roubles 87 copecks received in cash, he took in exchange for tracts, 2805 pocket handkerchiefs; 1076 roubles' worth of linen; 318½ arshines of shirting; 200 hanks of thread; besides considerable quantities of palm wood, oil, &c. In attempting to dispose of these in St. Petersburg, he went to a merchant with whom he had formerly had dealings, and told him that he had in a singular way come into possession of a great number of pocket handkerchiefs, of which he wished to dispose; but they could not agree about the price. In the course of a second conversation on the subject at the house of the holder, the latter told how he had procured the goods, and showed him a few of the tracts which were lying near him. ‘Well,’ said the merchant, Ivan Stevanovitch by name, ‘that is just like you foreigners; you are always doing good in some way or other. I had no idea that such books as these were published in Russia; and as for the bible, it has long been my treasure. A look at it does my heart good. If I am joyful, I have only to open it, and I find fresh cause for rejoicing; and if I am sad, I have only to open it, and I find comfort. I will tell you what I will do, I will relieve you of the whole of the handkerchiefs, and I will give more for them than you ask. You ask thirty-five copecks, I am bound by contract to furnish them to government for forty copecks. For these I shall give you the price I myself receive.’ By these merchants the tracts are dispersed over the whole empire. In a letter from the Rev. Wm. Swan, missionary at the Khodon, in Siberia, he mentioned that a pedlar had been to his door, who had amongst other wares some of our tracts, which had thus found their way 4000 miles from the capital. Through the assistance of Mr. Swan and his brethren, we got a tract depôt opened in the government of Irkutsk, and the Verchni-Udinsk, 4200 miles from St. Petersburg. And through Admiral Count Mordvinoff, an endeavour was made to get similar ones in every post town in the government of Toer.”

From the year 1839 until the present time, the friends at St. Petersburg have availed themselves of every opening for the diffusion of divine knowledge. The recent works have included ‘The Sinner’s Friend,’ in Estonian and Lettish; Dr. Barth’s ‘Bible History,’ in Revel-Estonian and Dorpat-Estonian; and a Lettish hymn-book. The latter was entitled, ‘A Treasure of Evangelical Songs.’ It was a timely and seasonable work. “The whole literature of the Lithuanians,” remarked a correspondent, “consists principally of the bible and hymn-book. In the latter, the young learn to read, and it serves for daily edification at home. According to its nature, it either leads to the understanding of the bible, or astray from it. He who knows the natural tendencies of the human heart, will see how an unchristian hymn-book paralyzes and

destroys the impression of the most scriptural sermon. The people must receive into their inmost marrow the deadly matter of unbelief, and are easily gained away into the hands of the destroyer. A book of such a nature, so generally circulated and read, may with propriety be called a weapon of the devil in the midst of the Christian church."

During the period under review, spirited and enlarged operations were carried on by the St. Petersburg friends, which led the London Committee to make their grants as large as the numerous claims on the funds would justify. In 1839, they amounted to 650*l.*, which enabled the labourers in the vineyard nearly to double their annual issues. It has been a source of much satisfaction to the Society, that during the last ten years alone, it has contributed nearly 3000*l.* to the great work which has now been recorded. The total grants to Russia amount to 4187*l.*, which has aided the St. Petersburg committee in circulating, since 1830, about three millions six hundred and thirty-six thousand religious books and tracts through the vast dominions of the Czar, and the populous countries by which his empire is surrounded. The limits of this volume prevent the Committee from detailing many facts of conversion contained in the Society's reports, from the Russian nobleman down to the poorest serf. This statement may be concluded in the language of Mr. Brown: "From a small beginning, very important operations have proceeded. The publication of a short address to the afflicted led to an annual publication of millions of pages of similar works, in fourteen different languages,—in Russ, French, German, Polish, Lettish, Estonian, Revel-Estonian, Finnish, Mongolian, Armenian, Tartar-Turkish, Swedish, Norwegian, and Dutch; and to the sale and distribution of these over the whole extent of the Russian empire, and beyond its boundaries, in Norway and Sweden to the west, and in China to the east: several of the Mongolian tracts have found their way into the celestial empire, and there is reason to believe that copies are now deposited in the imperial library at Pekin."

## CHAPTER XXVIII.

### ARMENIA, GEORGIA, AND PERSIA.

Hopeful condition of the people in Armenia and Georgia—Grants for publications—Tracts eagerly welcomed—Opposition, a sign of progress—Licence to print tracts—False accusations and interdiction of labour—New agents raised up by God among the Armenian clergy—Expulsion of missionaries—The sowing not lost.—PERSIA—Grant in aid of printing translations—Interview between a Christian traveller and Mahomed Rahem—Rev. Henry Martyn—Fruits of former labours—Circulation of tracts—Grant for the publication of Keith's 'Evidence of Prophecy.'

THE information which has been given in reference to the Turkish dominions, has shown the desire of the Society to assist in diffusing the light of truth among the Armenian people. In looking to the population under the Persian power, the Society can record a few attempts for its benefit, though they have been on a scale far below the wishes of its Committees.

In 1829, the Rev. Theophilus Blumhardt, of the Basle Missionary Society, favoured the Committee with extracts from the journals and letters of the missionaries in Armenia and Georgia. They stated, "that the mighty hand of the Lord began to break down the strongholds of prejudice, and to place before them an open door for the entrance of the gospel light." Mr. Blumhardt observed: "This seems to be peculiarly the case with the Armenians, who begin to feel the disrupted and helpless state of their national and spiritual existence, and to desire the healing and restoring blessings of the Spirit of God." At Tiflis, the head of the Armenian church, the venerable Catholicos Ephrem, with many of the ministers of religion, rejoiced in the interest taken by the missionaries in the welfare of their church, and implored the blessing of the Almighty on all the exertions making for the instruction of those committed to their spiritual care.



The missionaries stated that tracts, in the Armenian, Tartar, and Persian languages, were required in all directions. They had permission to establish a printing-press at Shusha, in Georgia, and were anxious to make it a means of diffusing religious knowledge. The following extracts from the statements furnished will show the willingness of the people to receive the instruction contained in the tracts.

“ On a tour made by the Rev. Messrs. Zarembo and Pfander they state : ‘ We met, on the 1st of May, in a Tartar village, the moollah, a modest and quiet man, who appeared to be seeking after the truth. We gave him a copy of our Tartar letter, containing a statement of our intentions in coming to them, with which he seemed to be pleased. He observed, that he had spoken much with a sensible Armenian on the gospel, and that the contents of it pleased him much, but that he wanted to have a Persian new testament, to read himself: we promised him one as soon as we should receive any. On our departure we gave him two Persian tracts, and, at his request, a copy of the above-mentioned statement. Our way hence led us to another small village, where we alighted at a house, and inquired for lodgings for the night. It happened to be that of Moollah Bakir, whom we had heard spoken of as a learned and honest man, and on whom we had intended to call: we found him to be really such as he had been described. Upon his asking for a book containing the evidences of the Christian religion, we gave him a Persian tract on the authenticity of the holy scriptures, and the Arabic translation of “ Grotius on the Truth of the Christian Religion.” He glanced at their contents, and expressed his interest for the subjects treated in them.

“ On the 3rd of May we came to some tents on our road, in one of which some good people listened attentively to our conversation; and one of them, a moollah, whom we presented with a Persian tract, the contents of which we explained to him, greatly rejoiced in the possession of the same, and promised to read and translate it to the others. In the same manner, we found an opportunity to leave some tracts with a moollah, who had been very much attracted by the narrative of our Lord's sufferings, which we gave him. He also desired us to send him a new testament, in Arabic.”

The Committee, at the request of the missionaries, granted 50*l.* for the publication of ‘ Vivian's Dialogues,’ ‘ Dialogue on Salvation,’ ‘ The Negro Servant,’ and ‘ A Dialogue between Two Seamen after a Storm,’ in the East Armenian language.

In different tours, these tracts were widely circulated in the Turkish provinces, Persia, and other countries. ‘ Vivian's Dialogues ’ met with a kind reception among the Armenians, being one of the first books printed in the East Armenian vulgar

tongue. They rejoiced to read the truths of Christianity in their own language, all religious books having, for many centuries, been printed in the language of the church, which is not clearly understood either by the people or the priests. The missionaries, finding the readiness with which the people received the tracts, printed several portions of scripture; also, 'Important Questions,' 'The End of Time,' 'Sixteen Short Sermons,' and 'Short Prayers for Every Day in the Week.'

The progress of the truth was soon manifest by the opposition it excited. When the monks perceived that light was spreading among the people, they adopted measures to counteract the beneficial labours of the missionaries, urged on by the fear that scriptural knowledge would destroy their dark and evil influence. The result of this interference was, that tracts were not allowed to be printed at Shusha: they were sent to Moscow, which threw many difficulties in the way of persevering effort. The new bishop of the district afterwards gave licence to print several small tracts, when the following appeared in the common Armenian dialect—'The Importance of Speaking the Truth,' 'The Evidence and Effects of the Gospel,' 'Sin no Trifle,' 'The Progress of Sin,' 'The Doctrine of the Cross of Christ stated and explained,' 'Important Questions,' 'The End of Time,' 'Sixteen Short Sermons,' 'Short Prayers for Every Day in the Week,' 'The Way of Salvation,' in questions and answers, and 'The Human Heart a Temple of God, or a Workshop of the Devil.' In reference to the circulation of these, the missionaries wrote: "We have had to combat with many and no small hindrances; but, on the whole, we must confess that the Armenian people are desirous of having the knowledge of divine things, and receive with pleasure the writings of instruction and edification, so long as the clergy do not prevent them. We trust the Lord will raise up the seed which has been sown, and make it fruitful." The Committee placed a further grant of 50*l.* at the disposal of the missionaries.

The light that was permitted to shine for a season on the path of the missionaries, was soon succeeded by utter darkness. In 1834, they wrote that one of the patriarchs had unjustly accused them to the Government officers, and induced them, indirectly, to forbid their labours among the Armenians. The

brethren, however, previous to the prohibition, had devoted themselves with much zeal to the preparation of translations. About eighteen tracts and books had been printed, and these continued to be well received. Although the censor refused to permit new tracts to be issued, yet he allowed fresh editions of tracts already published, and therefore a further grant of 25*l.* was made for this object.

In the midst of much opposition, new agents were raised up by the good providence of God, who zealously engaged in the circulation of religious publications; they were young clergymen of the Armenian church, who having received the knowledge of the gospel, offered with joy to distribute tracts, and to carry them about to distant regions among the Mohammedans, that they might win souls to Christ. The higher clergy attempted to intimidate them with menaces, but they did not positively hinder. In this way upwards of 8000 tracts were distributed. This was an important effort, because these writings were the only channels through which religious information could be spread among the Armenians in a language which they could understand.

Early in 1836, the missionaries at Shusha were finally prevented from proceeding in their Christian labours. They were required by the authorities to leave the country. "The Lord," they sorrowfully remarked, "in his mysterious wisdom, has allowed the mission to be broken up just at the time when, after human judgment, it was at the point to bear fruit. Where the Lord has prepared a place for our missionary press we do not yet know, though certainly it must be more used for his glory and the proclamation of his salvation."

Nearly 40,000 tracts and books were distributed from Shusha. The truths which they contained will, by the Divine power, prove useful to many of the readers, and the words of one of the greatest opponents among the Armenian clergy be realized: "I see the Germans have kindled a fire which never will be extinguished again."

The sudden termination of these operations was a severe trial, but the labourers thus cheerfully spoke: "As faith cannot exist without life and works, so neither can that which is done in faith be without its blessing and fruit."

## PERSIA.

This populous and interesting country, whose people are ignorant of the Sun of righteousness, the only "true light which lighteth every man that cometh into the world," was brought before the Society in 1816, by the Rev. Dr. Paterson, who was then at St. Petersburg. He represented to the Committee that a large field was opening for the distribution of tracts among the Tartars and Persians, when they granted 30*l.* to the Rev. Mr. Mitchell, of Astrachan, in aid of printing translations which he had prepared. Indeed, so strongly did the Society feel the claims of deluded Mohammedans on Christian compassion, that a larger sum would have been voted if its finances had permitted. These tracts were among the first distributed in Persia, having only been preceded by a few that were scattered by the holy and lamented Henry Martyn. The labourers, who sowed in hope the good seed, were removed to their final rest without any knowledge of the results of their devoted zeal. A few years after their completion of this work of faith, a traveller arrived at Shiraz, and was invited to dine at the house of a respectable native. Among the guests he noticed one named Mahomed Rahem, who was more serious than the rest; and who expressed his surprise that the Christian foreigner did not show his disapprobation when the subject of religion was treated with levity. This circumstance impressed the stranger's mind, and he sought an interview with the Persian. The following passage contains the particulars of the interview as inserted in the 'Asiatic Journal.'

"I found him reading a volume of 'Cowper's Poems!' The circumstance led to an immediate discussion of the merits of English poetry, and European literature in general. I was perfectly astonished at the clear and accurate conceptions he had formed upon these subjects, and at the precision with which he expressed himself in English. We discoursed upon these and congenial topics for nearly two hours. Surprised that a man, with such refined taste and just reflection as he seemed to have, could still be enthralled in the bondage of Islamism, or could even relish the mysticism of the Soofees, I ventured to sound his opinions upon religion.

"'You are a Moollah, I am informed?' 'No,' said he, 'I was educated at Madrussa; but I have never felt an inclination to be one of the priesthood.'

"'The exposition of your religious volume,' I rejoined, 'demands a pretty close application to study: before a person can be qualified to teach

the doctrines of the Koran, I understand he must thoroughly examine and digest volumes of comments which ascertain the sense of the text, and the application of its injunctions. This is a laborious preparation, if a man be disposed conscientiously to fulfil his important functions.' As he made no remark, I continued: 'Our scriptures are their own expositors; we are solicitous only that they should be read; and although some particular passages are not without difficulties, arising from the inherent obscurity of language, the faults of translation, or the errors of copyists, yet the authority of our holy scriptures is confirmed by the perspicuity and simplicity of their style, as well as their precepts.'

"I was surprised that he made no reply to these observations. At the hazard of being deemed importunate, I proceeded to speak highly of the leading principles of Christianity, more particularly in respect to their moral and practical character; and happened, amongst other reflections, to suggest, that as no other concern was of so much importance to the human race as religion, and as only one faith could be the right, the subject admitted not of being regarded as indifferent, though too many did so regard it.

"'Do not you esteem it so?' he asked. 'Certainly not,' I replied.

"'Then your indifference at the table of our friend Meerza Reeza, when the topic of religion was under consideration, was merely assumed out of complaisance to the Mussulmans, I presume?'

"I remembered the occasion to which he alluded, and recognised in his countenance the same expression, compounded half of pity, half of surprise, which it then exhibited. I owned that I had acted inconsistently, perhaps incautiously and imprudently; but I made the best defence I could, and disavowed in the most solemn manner any premeditated design to condemn the religion I professed.

"'I am heartily glad I was deceived,' he said; 'for sincerity in religion is our paramount duty. What we are, we should never be ashamed of appearing to be.'

"'Are you a sincere Mussulman, then?' I boldly asked.

"An internal struggle seemed, for an instant, to agitate his visage: at length he answered, mildly, 'No!'

"'You are not a sceptic or freethinker?'

"'No; indeed I am not.'

"'What are you, then? Be sincere—are you a Christian?'

"'I am,' he replied.

"I should vainly endeavour to describe the astonishment which seized me at this declaration. I surveyed Mahomed Rahem, at first, with a look which, judging from its reflection from his benign countenance, must have betokened suspicion or even contempt. The consideration that he could have no motive to deceive me in this disclosure, which was of infinitely greater seriousness to himself than to me, speedily restored me to recollection, and banished every sentiment but joy; I could not refrain from silently pressing his hand to my heart.

"He was not unmoved at this transport, but he betrayed no unmanly emotions. He told me that I had possessed myself of a secret, which, in spite of his opinion that it was the duty of every one to wear his religion

openly, he had hitherto concealed, except from a few who participated in his own sentiments.

“‘And whence came this happy change?’ I asked.

“‘I will tell you that likewise,’ he promptly replied. ‘A few years ago, there came to this city an Englishman, who taught the religion of Christ with a boldness hitherto unparalleled in Persia, in the midst of much scorn and ill-treatment from our moollahs, as well as the rabble. He was a beardless youth, and evidently enfeebled by disease. He dwelt among us for more than a year. I was then a decided enemy to infidels, as the Christians are termed by the followers of Mahomet, and I visited this teacher of the despised sect with the declared object of treating him with scorn, and exposing his doctrines to contempt. Although I persevered for some time in this behaviour towards him, I found that every interview not only increased my respect for the individual, but diminished my confidence in the faith in which I was educated. His extreme forbearance towards the violence of his opponents, the calm and yet convincing manner in which he exposed the fallacies and sophistries by which he was assailed, (for he spoke Persian excellently), gradually inclined me to listen to his arguments, to inquire dispassionately into the subject of them, and finally to read *a tract which he had written* in reply to a defence of Islamism by our chief moollahs. Need I detain you longer? The result of my examination was a conviction that the young disputant was right. Shame, or rather fear, withheld me from avowing this opinion; I even avoided the society of the Christian teacher, though he remained in the city so long. Just before he quitted Shiranuz, I could not refrain from paying him a farewell visit. Our conversation—the memory of it will never fade from the tablet of my mind—sealed my conversion. He gave me a book—it has ever been my constant companion; the study of it has formed my most delightful occupation—its contents have often consoled me.’

“Upon this he put into my hands a copy of the New Testament in Persian; on one of the blank leaves was written,

“THERE IS JOY IN HEAVEN OVER ONE SINNER THAT REPENTETH.”

“HENRY MARTYN.”

One fact like this shows the efficiency of the truth when applied by the Divine Spirit and the happy and almost inseparable connexion between the scriptural tract and the holy volume. It may appear, hereafter, that others, like Mahomed Rahem, are now secret disciples, preparing for future usefulness. Sometimes interesting labourers are found in districts, whose names are altogether unknown to the great body of the church. When Mr. Glen was travelling as far as Mount Ararat, he met with Deacon Mesrop David, at the Monastery of Echmiatzin, whom he found actively employed in translating English books into Armenian, which were printed at the monastery press. He

had completed 'The Pilgrim's Progress,' which was likely to excite considerable interest among the people.

The Society has had but few opportunities of promoting in Persia the publication of religious works. During Mr. Glen's residence at Astrachan, he translated into Persian 'The Memoir of John Knill,' for the benefit of young people; and when the German missionaries were allowed for a brief season to labour at Tabreez, the Committee voted 50*l.* to enable them to print tracts in Turkish, Tartar, Persian, and Armenian. In reference to their circulation Dr. Blumhardt wrote:—

"The gospel cannot yet be orally preached in Persia without danger of life; but Christian tracts and the printed word of God can be freely distributed, and are received by many of the Mohammedans and Christians with joy, and find their way into many a house and heart, where the voice of the missionary cannot reach. The Rev. F. Haas has employed a young, pious, and able Armenian priest, Nicoghos, as *colporteur*, as the missionaries of Shusha have done in Armenia. These two young men have been themselves touched by the truth. In their work of faith they meet often with affecting scenes. For instance:—An old woman wished to have, besides a tract, a school-book for her grandson, but having no money to pay for it, resolved to cut a little piece of gold from her head-dress, as the *colporteur* had no permission to give school-books gratis, in order to bring them only into the hands of those who we are sure will use them."

After these attempts to spread religious publications in Persia, nearly ten years passed away before another door was opened to the Society. The esteemed author of 'The Evidence of Prophecy' having found the work had been useful in many parts of the world, was anxious to obtain a translation of it into Persian. It was carefully prepared by Mr. Merrick, long a missionary in Persia, and was printed at Edinburgh under the superintendence of Dr. Glen. The Committee voted 75*l.* in aid of the necessary expenses of printing 2000 copies, a portion of which was placed with Dr. Glen on his return to Persia.

In a letter received from the Doctor, dated Tehran, January 26, 1848, he furnished the following account of the presentation of the Persian edition of the scriptures to the King of Persia, and also to his prime minister, accompanied by copies of 'The Evidence of Prophecy.' He wrote as follows:—

"On the king taking into his hand Dr. Keith's 'Evidences,' I was much surprised at his reading the whole of the preface, *altâ voce*, containing two closely-printed, large, octavo pages, descriptive of Dr. Keith's

object in composing the original work in English; namely, that of neutralizing, or repelling, the objections of European sceptics to the Divine origin of the Bible, by showing the fulfilment, in modern times, of predictions made by the prophets hundreds or thousands of years ago—a result which none but God could foresee, or enable any mortal to foretell. On reading the account of the sceptical opinions of European infidels, as briefly given in the said preface, his majesty named Voltaire as being one of them, and looked to me for the confirmation of what he said, which was done by my remarking, that he was the great leader of our European Soofies. He also took occasion to remark, that *being without religion* was a very bad thing, which furnished an opportunity of remarking in reply, that for creatures to withhold from their Creator the worship which was his due, ‘was indeed very bad,’ and the looks of our hearers glanced approbation.”

Dr. Glen also wrote :—

“Among others, a copy of the scriptures was given, on Mirza Sadik’s recommendation, to a haji from Ispahan on his way to Mecca. A copy of Mr. Merrick’s translation of ‘The Evidence of Prophecy,’ which we always give along with the bible, will, to one in his circumstances, be especially valuable, as he and his fellow-pilgrims passing through the countries therein described, will have an opportunity of testing the truth of these prophecies, and conversing with one another on the merits of our sacred writings. A young gentleman, Haji Aga, son of a khan, received another copy. By way of accounting, perhaps, for a haji asking for the book, the Persian who introduced him said, ‘This man is a great student, and very fond of all ancient writings.’”

The sums voted to the countries mentioned in this chapter are included in the grants to Russia and India, the Society’s operations in these various countries being so intermingled that a separate statement cannot be given.



## CHAPTER XXIX.

### INDIA.

Hostility of Government to Christian effort in India—Concession to missionaries—First grants—Appeal and gratitude of English sailors—Influence of tracts upon the soldiers—First auxiliary formed by soldiers—Growth of the work—Liberty of the press at Calcutta—Establishment of new societies—Wealth becoming tributary to the cause of Christ—Avidity of the people to obtain books—Character of works to which preference was given—Native tract society—Increased grants—Formation of Calcutta Tract and Book Society—Self-denial for benevolent purposes—Operations at Benares—Co-operation of the ‘General Baptist Mission’—Distribution of tracts at Juggernaut—Breaking up of Hindoo prejudices—Conversions through the instrumentality of tracts—Testimony of Messrs. Tyerman and Bennett—Powerful appeal—Large grant—New societies—Grants of tracts for circulation among the European population—Moral and spiritual results—Demand for larger publications, and instances of their usefulness.

At the commencement of the Society’s foreign operations little could be done for India, in consequence of the political difficulties which then interfered with the diffusion of knowledge. The authorities, both at home and in India, were opposed to all attempts to Christianize the Hindoos, and even English missionaries were compelled to reside in the Danish settlement of Serampore. The decision of the British senate to allow Christian missionaries to reside in our eastern possessions, opened a “wide door and effectual” for the operations of the Tract Society, and kindred institutions. To this great object the attention of the Committee was promptly directed. They sent supplies of tracts for distribution among the European inhabitants, “and they cherished the hope that through their translations among their benighted fellow-subjects of Hindostan, they would be able to join the missionary combatants in a holy warfare, which would subdue, by the sword of the Spirit, the votaries of superstition, and exhibit her impure and blood-stained altars among the monuments and wrecks of evils that would prevail no more.”

The first application received from India, for the benefit of the native population, was from the Rev. John Gordon, of Vizagapatam, in 1813. He acknowledged the receipt of a grant of books, and stated: "We are just getting a tract ready for the press, to be printed in Telinga, in order to precede the Gospels, which we expect soon to distribute." He added a sentence which has, happily, never been repeated in the history of the Society's operations in India: "Our tract will be submitted to the inspection of the government."

In 1814, the Rev. W. C. Lovelass, of Madras, thanked the Committee for the tracts voted to him, and also conveyed to them the thanks of English sailors who had received them gratefully during the season of sickness. "We are like Joseph," wrote these sailors, "when banished into a strange land, far from his father and his brethren, and from every domestic comfort; but he could not be banished from his God. Here we are in the midst of vice, far from our Christian friends, and where we cannot hear the gospel preached; if, therefore, you have any more tracts to dispose of, we shall gratefully receive them."

From Calcutta, a remittance of forty guineas was received in 1817, from the Rev. Thomas Thomason, to purchase tracts for distribution among his majesty's regiments. Accounts were also received, stating their beneficial influence in the 59th and 84th regiments; in the latter of which, stationed at Bellary, the *first* auxiliary tract society was formed in India. From this society the Rev. John Hands remitted a donation of 4*l.*, and the pious soldiers of the 59th regiment transmitted a liberal sum for the purchase of religious books for their own use and that of their comrades.

The formation of the Society's first auxiliary in India gave sincere pleasure to its local friends. Hence they remarked, in their report: "The astronomer's joy in discovering new planets, in the natural world, is trifling and insignificant compared with the exulting triumph and refined bliss of the Christian as he beholds new lights rising in the hemisphere of the moral world, and the old ones shining with greater power and brilliancy. Our auxiliary tract society is only a little star; but still it must not, will not, cannot, be despised, for its twinkling light has safely guided, we believe, more than one benighted traveller to the regions of bliss."

The operations of the Society gradually increased in India, and attracted the attention of various friends. In September, 1817, the Rev. W. C. Lovclass wrote from Madras, acknowledging a grant of 50*l.*, for the publication of native tracts. "Mr. Knill," he remarked, "is labouring hard at the Tamul, and has two tracts in the course of preparation in that language, which, we trust, will prove beneficial to the natives in this district."

In 1820, the pleasing intelligence reached the Committee that the liberty of the press had been granted at Calcutta, and it was expected that the same privilege would be extended to the other presidencies. This hope was soon realized, and all restrictions were removed from the full employment of that mighty agency in the cause of truth.

From this period may be traced the rapid flow of the river of the water of life through many of the sun-burnt plains of Hindostan. Societies were established at Madras, and other places, and stirring appeals for help were received from the Baptist missionaries in Bengal. The Bellary auxiliary anticipating the probable deficiency of funds to meet the calls from these new scenes of labour in India, remarked: "Do you complain of the lowness of your funds? Oh! tell our wants to British Christians; bid them reflect on the invaluable privileges that they themselves enjoy in being planted in the courts of the Lord. Remind them of their obligations to that Saviour who hung, and bled, and died on an ignominious cross for their salvation; and then I am sure, while they eat the fat and drink the sweet, they will be willing to send portions unto them for whom nothing is prepared."

The information received from different stations during 1821 greatly cheered the Committee. Then they heard that the *first* tract in the Canarese language had been printed, the *first* juvenile tract society formed, the *first* efforts made to scatter the Society's works at the great melas, or fairs, and the *first* beautiful illustration received of the catholic tendency of the Society's proceedings. On this latter point, the Rev. C. Rhenius, the secretary of the Madras Society, wrote: "Had you been present at our anniversary, you would have seen a large hall with five rooms completely filled with the members and friends of the association; European and country-born, yea, Hindoos, high and low, rich and poor, all rejoicing

together in our cause, and you would most cordially have joined with the assembly in singing,

‘Praise God, from whom all blessings flow.’ ”

The societies just noticed continued their operations with great activity, particularly that at Bellary, and the reports transmitted to London contained clear evidence that their labours had been productive of good. At Palamecottah a new society was formed, and the tracts excited a delightful influence among the natives. At this period a fact, published by the Rev. William Ward, of Serampore, acted with almost electrical power on many Christian friends, and led them to feel the value of a single tract when accompanied by the effectual blessing of the Holy Spirit.

“A Brahmin, recently baptized, had, while a heathen, taken a vow of perpetual silence, and had kept this vow for four years; residing, during this time, at the celebrated temple of Kalee, near Calcutta. He was held in such reverence, that when he passed through the streets at Calcutta, the rich Hindoos hurried down from their houses, and threw themselves at his feet, to worship him as a deity. He wore several necklaces made of the bones of serpents, and his whole appearance was that of a being who had changed the human state and form. Let us look at this man for a moment. He possesses all the pride arising from his descent from the highest order in this country, and the homage he receives from the adoring crowd. How sunk in all the brutality of the Jogee! How intoxicated with the fumes of an imagination which sees Deity in everything, and everything in Deity, and with the idea by which he identifies himself with God? How shall the Christian missionary obtain access to this man, who has retired to this celebrated sanctuary, and who has, in fact, renounced all human intercourse? And how shall one ray of light enter such a mind—a mind stripped of all the attributes connected with choice, or even with thought? Must not we pronounce this man’s case absolutely desolate; and that he is, in the very worst sense of the apostolic declaration, ‘without hope?’ And yet my venerable colleague, Dr. Carey, writes me, that this man, through a Christian tract in the Bengalee language, which somehow or other was introduced into his solitude, has given up his rank, the worship of his countrymen, and all his notions, and is become a humble Christian, receiving Christian baptism.”

The year 1823 was the period when the Society’s plans for the benefit of India were placed on a firm basis. Paper, in large quantities, was sent out to increase the issue of tracts in various languages, and upwards of 60,000 tracts were voted to different societies. So greatly had the labours of these and kindred institutions extended the circulation of Divine truth,

and so deeply had many become interested in the Society's objects, that the Madras report remarked: "It is pleasing to observe, that while noble plans for evangelizing the eastern world have been formed in Europe, and no sooner formed than generously supported, the gold of India is beginning to be dedicated to the service of the cross. From the borders of China to near the banks of the Indus, and from Cape Comorin almost to the mountains of Thibet, are to be found the servants of Christ, and the well-wishers of his cause, lending a helping hand to the work of the Lord."

The growing avidity of the people to obtain the books prepared for their benefit was an encouraging indication that the Lord was blessing the Society's labours. On this subject, the Bellary report for 1823 remarks:—

"The Rev. W. Reeve, in distributing your tracts at the last Humpee festival, had a fine field for the labours of Christian benevolence, which, with the cultivation and tillage of succeeding years, we would trust, will ultimately become 'white unto the harvest.' Thousands and thousands, assembled from all parts of the country, on that occasion, have, through your means, heard the words of eternal life. The throngs that came together, to receive the fruits of your liberality, were immense; subsequent to every distribution might be seen, in various directions, almost as far as the eye could reach, groups of people, composed of men, women, and children, sitting at the doors of their tents, reading aloud, for the instruction and edification of each other, these interesting messengers of peace and mercy to a guilty world. If every application had been attended to, 10,000, instead of 1000, would have been insufficient to meet their importunity."

In these early efforts, it is pleasing to notice the kind of tracts which excited the Hindoo mind, and led a few to serious reflection: these were 'Poor Joseph' and 'The True Refuge.' In 1823, about 100,000 native tracts were issued by different societies, which pointed out "the way, the truth, and the life" to the perishing Hindoos.

An important fact is recorded in the Society's report for 1824; namely, the formation of a *Native Tract Society* at Nagercoil, in Travancore. The Society's peaceful messengers had gone forth through many regions of the earth; but this was the first instance of public native co-operation in promoting its objects. "Let us," remarked the report, "hail this event as the harbinger of a brighter and a better day in the moral and religious annals of India. It affords a satisfactory answer

to the assertions so often and so falsely made of the total indifference of the natives to Christianity; it exhibits them casting their mites into the treasury, and showing, by their desire to disseminate the gospel, that they have felt the value of the message of grace."

It was in 1824 that the parent Society made increased grants to India, in consequence of the widening fields that opened by the progress of education. These grants amounted to nearly 700*l*. "In proportion as schools multiply," wrote the missionaries, "books will be in demand, which must be furnished gratuitously, and the missionary without a supply of tracts is unprovided for his work. The press is the grand medium of communication to all parts of the missionary world."

The Calcutta Tract and Book Society was formed in 1825, under favourable auspices, and supported by various denominations of Christians. The Committee voted to this new cause 200 reams of paper, and 40,000 English tracts. During its first year 117,000 tracts, in several languages, were sent forth. One of its friends at this time related a cheering instance of spiritual good. "I cannot omit telling you that this morning I have seen a whole family of natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first roused to a sense of their condition by a tract left at the house of a neighbour, which *he* threw indignantly into the road, where one of the boys belonging to the family, about fifteen years of age, saw it, and carried it home. They read it, and came to me for more. I gave them the four Gospels, and hope that time will show that the tracts have not been read in vain."

The Madras, Bellary, and Belgaum societies zealously circulated their publications, and Bombay, Surat, and other places followed the example. From the native society at Nagercoil an encouraging report was received. New tracts had been distributed, many persons were running to and fro, and knowledge had increased.

The demand for tracts was made with increasing earnestness by the natives, and the grants from the parent Society in 1825 exceeded 900*l*. "If ever we had encouragement to go on," wrote the Madras committee, "certainly we have now. Applications from every quarter are pouring in, new tracts are

submitted, real good has been done, and our pecuniary resources have not yet failed. No! nor will they fail!"

The children in some of the mission schools imbibed the spirit of the times, and were anxious to cast in their mites to the Lord's treasury. In one school near Madras, they resolved to deny themselves one dish of rice and curry weekly, the value of which they requested their teacher to give for charitable purposes, a portion went to the Madras Tract Society.

Every year developed new energies for the benefit of India. In 1826, the light began to spread from Benares, the ancient seat of Brahminical learning, denominated "The Holy City," in which 8000 of the houses are occupied by Brahmins. Here the tracts led to much conversation; the people in their surprise could not conceive why the English were at so much expense and trouble in printing and sending them abroad; and respectable people, in reading them, wondered at the harmony of the Gospels, especially at the life of the Messiah, who was so humble and patient under all his sufferings.

Another efficient agency was raised up by the co-operation of the General Baptist missionaries in the province of Orissa—the Palestine, or Holy Land of India. In their application to the parent Committee they remarked, that they had principally in view the immense number of pilgrims who annually resorted to the temple of Juggernaut—an idol celebrated among the whole Hindoo population. "His name intimates that he is lord of lords among the innumerable assembly of Hindoo deities. The suttees entitle the place to the name of 'the Valley of the Son of Hinno,' and the numerous skeletons and skulls whitening its vicinity, to that of Golgotha. The pilgrims annually visiting this place from all parts of India sometimes amount to 200,000 precious souls."

The tracts distributed at a single festival of Juggernaut have often amounted to 20,000. On one occasion the Rev. Amos Sutton, accompanied by an American friend, visited the spot. The scene was most affecting: many immortal creatures sacrificed themselves before the idol. A large number of tracts were distributed, and many of them were well received. Mr. Sutton remarked: "My companion was much affected by the sights he witnessed. One glance at the festival of Juggernaut is enough to rouse the church; and if Christians could be witnesses of

these scenes, they would return from them watering their path with tears of gratitude for the blessings of the gospel."

The seed which has been sown broad-cast on these stony-ground spots has not been lost. Even here the Holy Spirit has followed the truth contained in the tract, and "the bread cast upon the waters has been found again after many days." A fact of this kind is mentioned by the Orissa missionaries.

"Near the sea-coast, ninety miles from Poore, Mr. Phillips, an American missionary, discovered a number of people, who appeared far advanced in Christian knowledge. Soon after this discovery, he dispatched a native preacher to see them. He went, and returned with a very pleasing report of the knowledge and proficiency of the people, and bore a request from three of them for baptism. On further inquiry, Mr. Phillips learned that, twelve or thirteen years before, these people had received some tracts at Poore, in the midst of the noise and bustle of the Car Festival. After referring to this narrative, Mr. Lacey remarks: 'How plainly we read in such instances the Divine precept, 'In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not whether shall prosper, either this or that!' How often have I, with our native brethren, been pelted and followed with the abusive vociferations of the infatuated multitude, when, almost speechless with hoarseness, and sore with the crowding of the people, we have retired from the town of Poore, wearied and discouraged, and ready to conclude that these people were accursed of God! But while we have been thus discouraged, the precious seed we have sown in tumult and persecution has been quietly carried away, and has taken root, and brought forth the fruits of eternal salvation.' "

All the reports received in 1826 concurred in stating that the prejudices of the heathen were giving way, and that their attention to the gospel had been much excited through the press. "There is," remarked one of the Baptist missionaries, "and none can deny it, who knows anything of these matters, a far greater prospect of the establishment of the Redeemer's kingdom among the Hindoos than ever presented itself before. I well remember the time, when if I offered a tract or Gospel to a rich Baboo, he would reject it in scorn, and now the same character is continually inquiring for *more books*. Depend on it, the Lord is fulfilling his promises quicker than our thoughts surmise. I would not anticipate too great things, but I do humbly trust that your hearts will soon be refreshed by intelligence of the most pleasing description. Only pray—oh! let us pray for the outpouring of the Holy Spirit."

The continued anxiety of the people to obtain religious pub-



lications was frequently noticed by the Society's correspondents. A statement from Calcutta, in 1827, contained a striking illustration of this. "To some of these people," wrote the missionaries after a tour, "who appeared peculiarly anxious to obtain them, we promised that if they would come to our boat we would give them tracts. Accordingly, many followed us, and manifested the utmost eagerness to obtain possession of the books. They waded to the boat; and though the water reached their middle, it did not prevent their approaching us to prefer their request for books, until we were obliged, however reluctantly, to declare that we could not distribute more English and Bengallee tracts in the place."

It must have affected the minds of the missionaries to see the people thus surrounding their boat to obtain spiritual blessings. An equally interesting scene is described when the tracts were distributed, not from a boat, but from the branches of a tree.

"At times," wrote the Rev. M. Hill, "the press was so great for tracts as to prevent the distribution of them with discrimination; to effect which, however, Mr. Ray and myself dispensed them from branches of a large tree; on which, being elevated above the heads of the people, we had an opportunity of giving them to those who appeared most respectable and most capable of reading."

On descending from the tree, the scene of operation is again changed.

"I was retiring, the people flocked around me, and literally tore away all my tracts; still two-thirds of them had not obtained any; and a crowd followed me to the tent, where I gave away about a hundred more. I myself stood on the side of a ditch, and insisted that they who crossed it should not receive any; yet even thus I could not restrain them, for several made a spring at a book in my hand, and fell with it into the ditch."

Many of the letters from India at this time contained clear evidence that, through the Society's agency, sinners were frequently converted to God. One extract only can be given.

"A young man, named Govinda, twenty years of age, heard the gospel preached. He heard what impressed his mind, and received several tracts; among which was one entitled, 'The Mine of the Jewel of Salvation,' the reading of which was blessed, as we hope, to his everlasting good. He continued at Dacca some time, and afterwards went to his native village, to visit his mother and other relatives. Here, for some time, he regularly read the tracts he had received; but was so reproached and persecuted on this account, and was by his relations so

unceasingly importuned to lay them aside, that at last he consented, and by degrees fell again into idolatry. In a short time, however, he was heavily afflicted; and with a conscience in a great degree enlightened, his convictions of sin were very deep, which rendered him truly miserable. At last, after remaining at home nearly two years, he told his mother that he knew the wickedness of idolatry, and felt the necessity of faith in Christ for salvation; but that, from fear of his relations, he had hitherto complied with the former and neglected the latter. Now, however, since he had been sick, his convictions, like vipers, were stinging him so bitterly, that he could no longer stay in his present circumstances, but must immediately proceed in search of further instruction in the religion he knew to be true. His mother attempted to dissuade him, but in vain. With a rupee only to bear his expenses, he set off for Dacca, in search of his former instructor. After many weeks of anxious search, his hopes were realized. As he was one day passing the door of a place of worship in Kalingah, he saw it open, and several persons just entering. He determined to enter also, when, with pleasure which he seemed incapable of expressing, he found the truth—the Saviour; the gospel he was in search of being proclaimed. Expressing his earnest desire for instruction, he was invited regularly to attend the missionaries to receive it—an invitation which he gladly accepted. He first, however, went home to his lodgings; told his host and his relations that he had found the way of salvation he had been so long in search of; and that he should soon, he hoped, become a Christian. They reviled and caressed—threatened and promised him by turns; and, at last, with a generosity far from common among the natives, raised a subscription to send him to his native village, free of expense, on condition that he should not disgrace them by renouncing his caste. Continuing firm, however, he told them he must follow his convictions, and returned to his friends, amongst whom he continued ‘to grow in grace and in the knowledge of our Lord Jesus Christ.’ He was baptized in His name.”

In the year 1827, the Committee had several interviews with the Rev. Dr. Marshman, who had long laboured with Dr. Carey and Mr. Ward at Serampore. He communicated the most gratifying information as to the extensive circulation of tracts. One statement he made deserves a permanent record in this volume. “Portions of the scriptures and tracts have had something to do in the conversion of almost every individual who has joined the Christian church in India.”

Such a testimony, confirmed by many missionaries, strengthened the faith of the Committee, and during 1827 about 1000/ were devoted to this scene of their labours. All the societies were strengthened and encouraged in their efforts. Even the Native Tract Society at Nagercoil, through Mr. Rhenius, assured the

Committee, "that after tracts had been distributed about five years in the district, he could fairly say that the heathen, nearly universally, sat very loosely to idolatry, and acknowledged that it was a useless service. So deeply were such convictions fixed in many minds that the language of one was the utterance of many, 'the bright and morning Star has appeared in the east;' and ere long, numerous Brahmins will bring their offerings of gold, frankincense, and myrrh, unto the Lord, and prostrate themselves before the most high God. Our work for India, however, is for future generations. Your Society and kindred institutions have only 'scattered the handful of corn upon the top of the mountains;' but resting on the promise of Jehovah, we know that hereafter the fruit thereof shall shake like Lebanon."

As the years passed away, there were continued announcements to the parent Committee that new coadjutors were appearing to help them. Chinsurah, in 1828, prepared 'Letter Tracts.' Chunar, the seat of the Church mission, became the scene of a new society. Bankote witnessed the zeal of the Scottish missionaries in printing tracts, and giving them a wide and judicious circulation, and all united in the testimony of the General Baptist missionaries: "We cannot enter the houses of the Hindoos or their temples, but tracts can. A Hindoo is all suspicion and alarm while in the presence of Europeans, but he will calmly sit down and read the tracts. We cannot expose ourselves to the sun's heat to preach the gospel to them, but tracts will travel everywhere. The natives are fond of learning and disputation, and this renders them desirous of reading our books."

Hitherto the parent Committee had only received statements from the labourers in the field, as to the success of the press; and although these were perfectly satisfactory, yet in 1829 they were fully confirmed by the Rev. Daniel Tyerman and George Bennett, Esq., the deputation of the London Missionary Society, in their farewell letter to the labourers in India. They remarked:—

"Throughout all India, it is delightful to see with what cheerfulness the people receive *religious tracts*, and with what eagerness they seek to possess them; this is one of the encouraging signs of the times in India, and affords a pleasing ground of hope respecting the Hindoos. We are aware that many of you are in the habit of distributing tracts; but

we must express a wish that they may be distributed with a more liberal hand, and to a greater extent. These silent preachers declare the same doctrines that you do in your sermons. They bring to mind what the people have heard from your lips, but which otherwise might have been forgotten; they go home to the bosom of the family, and reach many who would never come to hear you. The Brahmins and rich gentry, who would think themselves disgraced by standing to hear you, would be glad, we doubt not, in many cases, to read at home the doctrines which you advance; which, under a Divine blessing, may issue in their conversion. We have heard of some pleasing instances of this nature, which prove the great utility of circulating tracts, and encourage you to abound in the work of the Lord. The people, in many places, are hungering and thirsting for knowledge. O give them the bread and water of life!"

A new and powerful appeal was received in 1829. "By various means," remarked the Calcutta committee, "an impetus has been given to the mind, and a thirst for knowledge created, with which the annals of the country can furnish no parallel. The native mind, which has long been dormant in apathy, has awoke and dismissed its torpor: and it now requires but a fraction of that power, all of which was once inadequate, to push it into action. The rising tide has lifted the vessel from the strand, and it needs now comparatively but little force to put it into motion and give it direction—a duty which it is hoped the Christian church will not, at the present crisis, neglect."

This duty was further enforced by the solemn fact, that the proportion of real and efficient missionaries was not that of *one* to a million of human beings. In the absence, therefore, of the living voice, the missionaries called for a larger supply of the Society's publications; adding, with great beauty of expression: "In solitudes and deep recesses, where the voice of the messenger of mercy has never reached, tracts have whispered to the conscience words whereby souls have been saved. They excite no suspicion, create no alarm, provoke no angry conflict, and produce no chagrin from defeat in argument: like the electric fluid, the mind of the author steals along the line, and converses, at whatever distance, with the mind of the reader, and touches with the energy of truth his conscience to the quick. It is felt, but not seen; it operates, but is unobserved."

The confirmatory testimony of the missionary deputation, and the soul-stirring appeals received from different stations, led the

Committee in 1829 to devote nearly 1000*l.* to the infinitely important work of endeavouring to give a right direction to the minds of many natives who had been led to reflection by the tracts that had been distributed.

The societies already reported continued their labours with energy and success, and the parent Committee heard with much satisfaction of the formation of new and well-organized societies on the catholic principles of the parent Institution, at Benares, Bangalore, Bombay, and Allepie.

It is desirable, after furnishing full information of the rapid increase of the auxiliaries in India, to notice an important branch of the Society's labours in connexion with its English works. From the commencement of its operations, large grants of English tracts were annually made for circulation among the military and other European population. These grants were from one to two hundred thousand publications, and have since increased to six hundred and fifty thousand in the year. These works have led many prodigals, who had neglected the truth in their own country, to return, by faith and repentance, to their heavenly Father's house.

The moral and spiritual benefits resulting from the circulation of English works have been confirmed by several of the chaplains. The Rev. James Whiting, of Cawnpore, on remitting 25*l.* for the purchase of books likely to be useful at that great military station, wrote, in reference to the grants placed with him: "A more acceptable trust, and a more efficient auxiliary to my ministerial labours, I could not have been favoured with. Long since every tract has been disposed of, and I have some reason to hope that they have not been circulated in vain. I think we now see the dawn of a brighter day at Cawnpore. Several are expressing an anxiety, not only for their own souls, but also for the eternal welfare of others; and the sum which I now send is evidence of this." The Rev. J. C. Proby, the chaplain at Meerut, remitted one hundred rupees, raised by the private soldiers of the 31st regiment, and the teachers and boys of the Sunday-school. He wrote: "I present this donation with sincere pleasure; though it may appear small, I know it to be a thank-offering from the individuals who thus wish to testify their obligations to your Society, not only for affording them many hours of interesting and improving employment when they are confined

to their barracks, during the whole of each day, by the long and weary season of the hot winds; but also for much good conveyed to their souls by these means."

The Bombay Society reported several interesting facts. In one instance, the tract called 'The Warning Voice' was put into the hands of a soldier by an associate, with a request that he would read it; which he accordingly did. His mind became deeply impressed with the truths it contained; and he appeared to be a humble and devoted Christian. A similar effect was also produced in the mind of another soldier, by reading 'The Young Cottager.' He gave the most encouraging evidence of having experienced the renewing influences of the Holy Spirit. The following statements were received from Chunar, Bellary, and Berhampore.

From Chunar, the Rev. John Robertson wrote:—

"I was occasionally employed in conversing with a young man, whose case is very interesting. He describes himself as having run on in the broad road to destruction so far as, at length, to have experienced consequent agonies, which he could express by nothing but the terrible descriptions of that penal woe which is set forth in the word of God as being the ultimate allotment of the lost. In this wretched condition he continued, until one day he accidentally discovered a tract, which had been laid on his cot by some unknown hand, giving an account of the conversion of a dissolute woman. Her case appeared to have been so similar to his own, that, after reading this tract, hope first darted across his mind. By slow degrees he obtained relief to his troubled conscience, abandoned his former wicked course of life, forsook his degenerate associates, endured much persecution; and now, instead of being the ring-leader of wild and wicked companions, he is the most active and prominent among the professors of Christ who meet in the little chapel. He has, moreover, proved the means of reforming, at least, some of his former associates in iniquity, and continues, as far as I can ascertain, a steadfast and sincere Christian. His pious parents brought him up in the fear of God. We should not, perhaps, fail to advert to their prayers for this profligate son—offered for him, no doubt, when he was removed far from them, into a heathen land, and placed among worse than heathen comrades."

From Bellary, the Rev. S. Hebich, in 1836, wrote:—

"A little book, entitled 'Providence and Grace Illustrated,' was lent to a lad in the sabbath-school by his teacher. He took it home, and his sister, then a thoughtless, worldly young woman, was induced, from curiosity, to read it. God accompanied the perusal of it with his blessing; she was led to see her awful state as a sinner, and the ability and willingness of Jesus to save to the uttermost all who come unto Him. She

came to Jesus, and gave satisfactory evidence of the reality of the change which had been wrought in her. She has since departed this life, rejoicing in God her Saviour. The other instance is that of a female, born of Roman Catholic parents, and brought up in the profession of that religion. She thought that by repeating some prayers, and performing penance, she should secure the salvation of her soul. About four years ago, she heard a book read, entitled 'The Days of Queen Mary;' and it pleased God to render it the means of opening her eyes to see the errors of the Church of Rome. Perceiving that those things in which she had hitherto trusted were refuges of lies, and feeling her need of a Saviour to deliver her from the wrath to come, she became earnest in her supplications that she might be guided into all truth, and constant in her attendance upon the means of grace; and she is now, there is every reason to believe, a real disciple of the Lord Jesus Christ. When this person was first awakened to a sense of her own danger, she was led to feel deeply for her partner in life, and to pray earnestly that his heart might be changed. God graciously heard her in this thing also; and he has become, we trust, a fellow-heir with her of the grace of life. They are both adorning, by a consistent walk and conversation, the doctrine of God their Saviour."

From Berhampore, Mrs. Hill, in 1846, wrote:—

"A few nights ago we were much interested by a visit from two invalided soldiers from Lahore, on their way to Calcutta, one of whom is a colour-sergeant; the latter was in the four battles, and the other in three, in the late war of the Punjaub. The sergeant was also in the Affghan war, and one of the besieged in Jellabad. It was deeply interesting to hear of all they had seen and endured in those awful battles. The sergeant said he never knew the extent of fear to such a degree as during the earthquake which threw down the fortifications of Jellabad, the walls of which were fifteen or sixteen feet in width, though he had been in so many battles, and surrounded by the dying and wounded. I asked him the means of his conversion. He said he was a stranger to religion till he had a tract given to him while sick in the hospital. It was the 'Account of William Rose.' He was much addicted to swearing and drinking. He thought to himself, 'Well, I am not so bad as Rose; if he obtained mercy, why not I?' He determined, therefore, to leave off swearing and drinking. For several days, he scarcely dared to speak, lest an oath should proceed out of his mouth. He left the hospital, and met one of his comrades, who, perceiving the change, called him a Methodist. This made him so angry, that, to show he was not a Methodist, he went and got intoxicated that very night. But the Holy Spirit had begun to operate on his heart, and he was unhappy. He knew one man who attended a prayer-meeting with a few pious men; he requested him to take him, and attended a few times. Alas! this man was an inconsistent professor. On finding this out, he concluded they were all hypocrites, and thought he might as well return to his sinful ways. He did so, but was miserable. He watched narrowly one of the others, and being convinced he was a

sincere character, introduced himself to him, attended the meetings, and found peace and joy in believing in the atonement of Jesus. Since then he has continued steadfast, and joined the temperance society. He has had many escapes in the hour of battle—has not received a single wound, and been twenty-two years in the army. I inquired if he thought the dangers in battle, and seeing so many dying around him, had led any to seek the salvation of their souls. He said he did not know of a single instance. The oaths of those around them were awful. In the Khyber Pass, the men were swearing dreadfully. An officer, much addicted to it himself, seeing the imminent danger they were in, said to his men, 'This is no time for swearing.' Alas! that there ever should be a time when swearing can be tolerated! And but for this tract, the sergeant might have been a swearer and a drunkard still. Their hearts seemed to overflow with gratitude to God, and they said, most emphatically, 'We may indeed say, 'God hath covered our heads in the day of battle.'"

The progress of many of the Hindoos in the knowledge of the English language, and the increasing number of Europeans connected with the army, opened a new scene of interesting labour to the Committee. The English tracts had led to a demand for larger publications, and the Society had frequent requests to send out approved books on sale. Large supplies were placed with different societies. These works met with a ready sale. The secretary of the Bombay Society wrote: "I could have immediately disposed of a much larger quantity than I received. Most of the books were sold in a few days and an additional quantity was required to supply the people of Bombay, without sending any to the out-stations from which I have frequent applications." In another letter, he remarked: "We have frequent applications for religious publications, and have received many pleasing accounts of their usefulness. 'The Select and Cottage Sermons' are wanted among the soldiers, to be read when they assemble for prayer and worship."

The English books have been beneficial in many ways. They have led some to inquire for the Scriptures, or, in the language of a missionary, "they were the forerunners and interpreters of the bible." Their circulation, he added, "is like scattering a little gold-dust near a hidden and rich mine to lead to its being explored." Equally gratifying is it to hear, that the works which have been highly valued by Christians at home, have been the means of comforting those who have turned from dumb idols to serve the living God. A church missionary records, that just before a pious native catechist entered into rest, he requested his daughter to read to him from the



‘Golden Treasury.’ He was cheered by its scriptural thoughts, and repeating thrice, “Lord Jesus, save me,” finished his course.

A native preacher, at Calcutta, also bore his grateful testimony to the spiritual good he had received from the Society’s works. He was much affected by reading ‘Persuasives to Early Piety,’ and ‘The Call to the Unconverted.’ “My heart,” he wrote, “was divided between the world on one side and religion on the other; then reading ‘Bunyan’s Pilgrim’s Progress,’ and remembering the declaration of the Saviour, ‘If any man love father or mother more than me, he is not worthy of me,’ I determined to take the Lord for my refuge, and dedicated myself to him in prayer; and having listened to the invitation of Christ, ‘Come unto me all ye that labour and are heavy laden, and I will give you rest,’ I trusted in it and was baptized; after which my heart was established and joyful. Blessed be the name of the Lord.”

So general has been the circulation of English books, that they have been found in distant places where no Christian agency existed. The treasurer of the Madras Society, when travelling three hundred and seventy miles south of Madras, rested in a bungalow during the heat of the day. A heathen came to him, and inquired if he wanted any English books; he was surprised at the question, and begged to see the stock of the heathen *colporteur*, fully expecting to find works of a most objectionable character: to his pleasing surprise he discovered many of them to be the publications of the Religious Tract Society. He purchased several of Flavel’s and Baxter’s works, and learned, from the itinerant bookseller, that a ready sale for them existed at different military and missionary stations.

The Society forwards annually to India large supplies of books on sale, and there appears to be a growing demand for them, particularly at Calcutta, Bombay, and Madras.

## CHAPTER XXX.

### INDIA.

#### CONTINUED.

Claims of native youth through the spread of education—Supplies afforded by the Society—Books for the young—General knowledge of the English language—Libraries for public schools—Religious works declined by Government schools—Attempt to create a native Christian literature—Zealous co-operation of influential friends—List of works issued by means of the Society's grants—Aggregate sum devoted to this object—Pleasing results of these translations—Establishment and usefulness of the Chunar Tract Society—Instances of anxiety on the part of the natives to obtain tracts—Formation of new associations—Cheering facts—Unity in the operations of the Society—Summary of the means employed in India.

THE rapid progress of education among the native youth of India, led the Calcutta Tract Committee to feel the great importance of providing useful works for their instruction. In 1832 they appealed to the parent Committee on the subject. "Other institutions," they wrote, "are multiplying books in the native languages, with no reference to religion. Now, could we give religious publications the additional attraction which suitable wood-cuts impart, we might hope our books would be more willingly received and more diligently read than they are now. We anticipate that they would gradually find their way into the families of the more respectable natives, among whom books of instruction have ceased to be what they were fourteen years ago—a complete novelty; and they might, by degrees, supersede, among all classes, the licentious publications which too frequently issue from some of the native presses."

The parent Committee cheerfully co-operated in this new and important object, by supplies of money, paper, and the needful pictorial engravings. The circulation of these works interested many youthful minds, while they excited fears in

the elder natives as to their probable results. When Mr. Roberts, a missionary, asked a learned heathen if the Tamullers ever used the figure mentioned in Lamentations, "He hath spread a net for my feet;" he answered, "Yes; that is very common. They say, 'The missionaries are now spreading their nets everywhere.'" Mr. Roberts inquired what he thought would be the consequence; to which he replied: "The old people will not be caught; but we think that you will catch the young ones." It is to be hoped that this result will be realized, and the young be led in multitudes to Him who invites even "little children to come unto Him."

Although suitable works for the young have occasionally appeared, yet the society at Mirzapore has directed its particular attention to the issuing "Picture-Books for Children," full of valuable information. Some of them are printed in three characters, Roman, Persian, and Nagri. The price per copy is about three farthings of English money. The object is to create a taste for reading, and a disposition to buy books, not only amongst Christians, but amongst the heathen and Mussulmans. A large number of these books have been sold to the natives, and also in the government and mission-schools.

The missionaries have been continually alive to the importance of bringing pure truth into contact with the opening minds of the young, particularly those who were learning English, in public and private schools. On this subject, the Rev. William Yates wrote:—

"The English language is now so extensively studied by native youth, that there must and will be an increasing demand for English books. I hope the Committee will extend their efforts till the miserable works of Paine, still much read by many natives, are banished from the market. I augur much good to India from the progress which the English language is now making. It is a very important fact, that young Hindoos can read in the houses of their fathers, books on religious subjects in English which they dare not read in their own language, and the reading of which would probably cause their expulsion. Their fathers cannot examine the contents of the books they read, and think that to be master of the English language, they must read books of every description. Hence they make no objection, whether they read books on philosophy or religion. There are so few books of any value in the native languages, and so many in the English, that converts who know only their own tongue labour under the most manifest disadvantages, and are far excelled by others, who have been better taught, both in knowledge and religious experience. We cannot, it is true, teach all the natives English,

but one advantage arising from its being taught to a limited extent is that converts so taught will be able to transfer into their own language, in an idiomatical form, the important and useful ideas they have gained by reading European works. That the missionaries should fill all the languages of the east with religious and other useful works is impossible; and if they cannot, who can, but those who are raised up by them, and fitted for the work? The present race of Christians in India are very low in their moral character, and what better can be expected while their old prejudices are clinging to them, and they have so little religious knowledge to counteract their influence?"

So general had the English language spread, that Dr. Duff, in 1836, when asking for libraries for the Hindoo schools in Calcutta and at Taki, assured the Committee, that from the Burman empire to the banks of the Indus, there was more or less a demand for English books. The sons of native princes were attaining a knowledge of our language, and through this medium there seemed to be a wide opening for useful effort.

The value of libraries for public schools was personally brought before the Committee by the Rev. Dr. Duff, the Rev. W. H. Pearce, and the Rev. George Gogerly, as the representatives of the Calcutta Tract and Book Society. They gave full information in reference to the schools already established by missionary institutions, and by the government of India, through the Committee of Public Instruction. The latter had formed twenty-seven colleges, or superior schools for Hindoo youth, in the large towns of the country, which contained not less than six thousand pupils; and out of them about four thousand were studying the English language. In these colleges there were extensive libraries; but the rules positively excluded all Christian works.

After receiving these statements, books to the value of 300*l.* were voted for the libraries connected with the public and other schools. These were placed with the leading societies in India, and were appropriated with much prudence. From Calcutta ten libraries were sent to the schools at Allahabad, Agra, Benares, Delhi, Goruckpur, Hughli, Meerut, Mednapur, Murshidadad, and Sagar. "It is confidently hoped," remarked the Calcutta committee, "they will form nuclei, whence the light of the blessed gospel shall extend until it fill the land."

The Madras committee furnished books to ten schools in that presidency, and the Bombay friends sent libraries to the

government English school at Poonah; the schools of the General Assembly's mission at Bombay and Poonah; the Church Mission School at Nasick; the German Mission School at Dwarwar; the school connected with the 17th regiment at Poonah; and several private schools.

The Society's report for 1839 contains an announcement of the partial failure of its friends in placing the libraries in the government schools. On this subject it is observed: "In a few cases only they were received as highly acceptable additions to the libraries of the institutions;" but the secretary of the Committee of Public Instruction, in his official letter, declining the grants, stated, "That the publications emanating from the Society being of a religious character, and their primary object the dissemination of the Christian faith, their introduction into the libraries controlled by the general committee might be understood by the natives of the provinces as identifying the objects of the general committee with those of the Religious Tract Society; and that the general committee is bound to abstain from any procedure having proselytism for its aim."

It is much to be regretted that a Christian government should have considered itself bound to be neutral on the great verities of the gospel, and that such neutrality should be confined to religious works. At the time when the Society's publications were rejected by the conductors of the schools, a periodical in India stated, "That the teachers and accredited agents connected with some of the schools circulated infidel books among the boys;" and "that similar works were to be found in the libraries which had been established in such schools."

The Society's grants were not altogether in vain. Some of the public and all the private schools highly valued them, and believed they would silently deposit in many minds the truths by which they might be saved. Shortly after the libraries were voted, English books to the value of 150*l.*, at half their cost, were sent to different societies for poor native Christians able to read English, but too indigent to give the smallest sum for the purchase of books.

The Committee in their annual grants, while feeling the duty of providing wholesome aliment for the young, did not overlook the wants of many who were tired of the worship of idols.

The long-dormant energies of the Hindoo mind having been aroused, it became important to publish suitable works for religious inquirers, both in the native and English languages. The report of 1830 specially refers to this new movement, and gives the following quotation from a letter received from the Rev. W. H. Pearce:—

“The moment any one in Britain is impressed, by the preaching of the gospel or other means, with a conviction of his sin and danger, he can have access, in the library of almost every Christian friend, or in the shop of the nearest bookseller, to the writings of Owen or Baxter, Doddridge or Scott, or others equally adapted to build him up in knowledge and holiness. But with the exception of what has been published by benevolent associations, where is a religious book in the native languages to be procured in India?—And where is a converted heathen in Bengal, when emerging from the thick darkness which has hitherto enveloped him, to obtain light as to the meaning of scripture, direction in the path of duty, or warmth and vigour in his religious feelings (independently of the occasional instruction of his missionary teacher), but in the publications which are thus supplied him? No neighbour’s library, no bookseller’s shop, would otherwise afford them. If, therefore, with the superior light already possessed by professed Christians in Britain, and with the means of illumination and impression available to them in all directions, the Religious Tract Society in London has wisely determined to reprint, and thus render more accessible the most approved treatises on practical piety existing in our own language; how truly important and necessary it is, for his own growth in grace and knowledge, that a native Christian here, in addition to the reading of the scriptures and the instructions of the missionary, should be supplied for private perusal with such publications as are included in your own Christian book series!”

The necessity for works adapted to the times was impressed on the Calcutta committee by a letter from a native gentleman, requesting books for his wife and daughters. The following are extracts:—

“I have taught my wife the principles of our vernacular tongue, so that she is now not only capable of reading and comprehending any works in the Bengalee language, but can compose letters on all ordinary subjects, and even make out, with tolerable accuracy, simple verses in Sanscrit; but she is now at a great stand for want of proper books, which, to my infinite regret, are not to be met with in the native presses, notwithstanding the great variety of them now established in this metropolis. It is true a considerable number of works have been published by these presses, but then they are so replete with superstition and irrational ideas of things, that their perusal would, in my opinion, instead of enlightening the understanding and instructing the judgment, which are the chief objects of reading, just tend to fill the mind with ignorance and bigotry. I have, therefore, restricted her from touching these; and at length, upon

meditation, am led to entertain hopes that you might, perhaps, be able to supply her with an abundant number of interesting and instructive works, published by your Society; and may I, therefore, request your kind attention to the matter. I must likewise request of you to send the 'Elementary Tables' in the Bengalee language, for my daughters, who have begun to learn under the tuition of their good mother. What a gratifying and glorious spectacle it is to behold my country women, who have been kept in gross ignorance, now breaking through it, and most eagerly seeking after mental cultivation!"

These remarks acquire increased force when the fact is stated, that the natives of India have had free access to the writings of Bolingbroke, Hume, and Paine, large numbers of which were imported from England and America. These and other considerations led the society to feel that a solemn duty rested upon it to promote the great object of creating a native Christian literature for British India. Looking to the funds, it appeared impracticable to make the needful grants for the issue of large books, but looking to God, who had opened new fields before them, the Committee felt that they might confide in his providential supplies. When he opens the way, his people may safely advance. They resolved, therefore, to assist in the publication of ten or twelve books for native Christians and their families in the three principal dialects of the Bengal presidency, namely, Bengali, Hindui, and Hindustani; by which means scriptural information would be diffused amongst millions of natives hitherto unacquainted with the only way of salvation.

Although the Religious Tract Society had for several years rendered assistance in the publication of works in the native languages, yet the special grant which has been noticed commenced a new era in the labours of the press in India. Immediately the object was made known to the friends of the leading societies, they zealously co-operated in the work. They applied to suitable writers and translators for their help, and urged the necessity of a well-sustained effort in providing for native Christians and others books in their own languages. The expressions of one friend in reference to the Society's grants embodied the feelings of many: "Your proposals filled my heart with a degree of gratitude on receiving them, which immediately sought expression in the 103rd Psalm. Your inquiries and offers so completely accorded with our views, our wishes, and our wants, that I could not but observe in them the good hand of God. The preparation of suitable translations will occupy much time,

and can only be undertaken by the missionaries in connexion with other arduous duties." After ten years had passed, the parent Committee found that their grants had led to the issue of the following works :—

## CALCUTTA PRESIDENCY.

## CALCUTTA TRACT AND BOOK SOCIETY.

- In BENGALI . . . 'Baxter's Call to the Unconverted,' by Mr. Pearson.  
 'Doddridge's Rise and Progress of Religion in the Soul,' by Dr. Yates.  
 'Bunyan's Pilgrim's Progress,' by Dr. Yates.  
 'Barth's Church History,' by Rev. C. Piffard.  
 'Grotius's Truth of the Christian Religion.'  
 'Pilgrim's Progress,' by Rev. Felix Carey.  
 'Companion to the Bible.'  
 'Preacher's Assistant.'  
 'Exposure of Hindooism,' by Dr. Wilson.  
 'Harmony of the Gospels.'  
 'Connexion of Scripture History.'
- In ANGLO-BENGALI . 'Doddridge's Rise and Progress.'
- In PERSIAN . . . . 'The Holy War.'

## BENARES SOCIETY.

- In URDU . . . . 'Pilgrim's Progress,' by Rev. W. Buyers.  
 'Scripture Catechism,' by ditto.  
 'Anxious Inquirer Directed,' by ditto.  
 'Holy War,' by ditto.  
 'Hymn-book for Public Worship.'  
 'Journeys of the Children of Israel.'  
 'Bible Stories,' by Dr. Barth.  
 'Little Henry and his Bearer.'
- In HINDUI . . . . 'Pilgrim's Progress,' by Dr. Barth.  
 'Scripture Catechism,' by ditto.

## ORISSA.

- In ORIYA . . . . 'Pilgrim's Progress,' by Rev. A. Sutton.  
 'Baxter's Call to the Unconverted,' by ditto.  
 'Barth's Church History.'  
 'Bible Stories.'  
 'Companion to the Bible.'  
 'Little Henry and his Bearer.'

## MIRZAPORE.

- In URDU . . . . 'Commentary on the Gospels.'  
 'Companion to the Bible.'  
 'Scripture Characters, by Robinson.'  
 'Barth's Church History.'  
 'System of Theology.'



## MADRAS PRESIDENCY.

## MADRAS SOCIETY.

- IN TAMUL . . . . ' Indian Pilgrim.'  
 ' The Evidence of Prophecy.'  
 ' Catechism of Scripture History,' by Rev. W. Bildebech.  
 ' Little Henry and his Bearer,' by ditto.  
 ' Analysis of Scripture,' by Rev. Mr. Rhenius.  
 ' Harmony of the Gospels.'  
 ' Evidence of Christianity.'  
 ' The Right Way.'  
 ' Bible History,' by Salem Missionaries.  
 ' Companion of Scripture History.'  
 ' Pilgrim's Progress,' by Mr. Rhenius.  
 ' Body of Divinity,' by ditto.  
 ' A Hymn-book.'  
 ' The Life of Schwartz.'  
 IN HINDUSTANI . . . ' Exposure of Mohammedanism.'  
 IN TAMUL . . . . ' Bible Stories.'  
 ' Line upon Line.'  
 ' Barth's Church History.'  
 ' The Ayah and her Lady.'  
 ' Practial Exposition of the Parables.'  
 ' Schwartz's Dialogues.'  
 IN TELOOGU . . . . ' Indian Pilgrim.'

## BELLARY.

- IN CANARESE . . . . ' Little Henry and his Bearer.'  
 ' The Ayah and her Lady.'  
 ' Theological Lectures.'  
 IN TELOOGU . . . . The same.

## BANGALORE.

- IN CANARESE . . . . ' The Divine Attributes,' by Rev. W. Campbell.  
 ' Catechism of Scripture History.'  
 ' The Ayah and her Lady.'  
 ' Introduction to the Scriptures, for Native Christians.'

## BELGAUM.

- IN CANARESE . . . . ' Pilgrim's Progress,' by Rev. W. Boynon.

## VIZAGAPATAM.

- IN TELOOGU . . . . ' Christianity and Hindooism Contrasted,' by Rev. G. Mundy.

## CUDDAPAH.

- IN TELOOGU . . . . ' Pilgrim's Progress,' by Rev. W. Howell.  
 ' Burder's Village Sermons,' by ditto.

## NEYOOR.

- IN TAMUL . . . . ' Companion to the Bible,' by Rev. C. Mead.  
 ' New Testament History,' by ditto.  
 ' Life of Rev. Mr. Rhenius,' by ditto.  
 ' Barth's Church History,' by ditto.  
 ' Holy War,' by ditto.  
 ' Commentary on the New Testament,' by ditto.  
 ' Body of Divinity,' by Rev. Mr. Rhenius.  
 ' Daily Text-Book,' by ditto.

## MALAYALIM SOCIETY.

- IN MALAYALIM . . . ' Pilgrim's Progress.'

## BOMBAY PRESIDENCY.

## BOMBAY.

- IN MAHRATTA . . . . ' The Ayah and her Lady.'  
 ' Pilgrim's Progress.'  
 ' New Testament Narratives.'  
 ' The Indian Pilgrim.'  
 ' Dialogues on Christianity between a Hindoo and a  
 Native Convert.'  
 IN GUJURATTI . . . ' Prophecies respecting the Messiah.'  
 IN INDO-PORTUGUESE ' The Flowers of the Forest.'  
 ' The Priest and the Bible.'  
 ' Fulfilment of Prophecies.'  
 IN CANARESE . . . . ' The Bible the best Teacher.'  
 ' Pilgrim's Progress.'  
 IN HINDUSTANI . . . ' The Jew.'

## SURAT.

- IN GUJURATTI . . . . ' The Ayah and her Lady,' by Rev. W. Fyvie.  
 ' Expository Discourses on the Sermon on the Mount,'  
 by ditto.  
 ' Little Henry and his Bearer,' by ditto.  
 ' Pilgrim's Progress,' by ditto.  
 ' Catechism of Christianity,' by ditto.  
 ' Hymn-book.'

## MANGALORE.

- IN CANARESE . . . . ' Barth's Bible Stories.'  
 ' Barth's Church History.'  
 ' Pilgrim's Progress.'  
 ' Companion to the Bible.'  
 ' Barth's Universal History.'  
 ' Little Henry and his Bearer.'

This enumeration shows that within a few years one hundred

and one deeply interesting volumes, in thirteen languages and dialects, were published wholly or in part at the expense of the Society. Many of these have reached second and third editions. The sum devoted to this branch of the Society's operations amounted to upwards of 3500/. It has been well stated, that "the boon conferred on a whole nation is great when missionaries transfuse Christian literature into a language in which not a sentence previously existed to guide the lost to happiness. The value of such a benefit cannot be estimated. Like fountains suddenly opened in the midst of a desert, and diffusing fertility and beauty wherever their streams flow, so Christian instruction, transfused into a language previously destitute of its heavenly lessons, becomes a well of salvation. Scarcely break forth its earliest streams before verdure is apparent in the surrounding desert, and the longer its streams continue to flow, the wider and yet wider they expand, till at length millions drink from them the waters of immortality. That fountain has been opened, and many a heart has been gladdened."

The circulation of these works will have a salutary influence on many minds, and through them the truths of the gospel will be handed down from generation to generation, until the knowledge of the Lord shall cover the earth as the waters cover the seas.

Several pleasing facts have already been reported in reference to the value of these translations. "On one occasion," writes a missionary in Orissa, "when the first part of 'Doddridge's Rise and Progress' was given to the native Christian Pooroo-sootum, he was so delighted that he almost danced for joy. He spread his mat, and lay down, and I do not think he ever rose till he had finished it, except to tell a friend what a delightful book it was."

In a letter from the Rev. Amos Sutton, dated in May 1839, he observed, "'Little Henry and his Bearer' and Baxter's 'Call to the Unconverted' have been distributed among a people quite willing to receive them and to ponder over their contents. 'The Pilgrim's Progress' proves an acceptable volume to the native Christians. It is highly prized. There seems a peculiar propriety in sending forth this heavenly guide in a land where pilgrims to shrines of idolatry abound. Oh, that this work may make many a pilgrim to Immanuel's land and to the 'heavenly city.'

“Your publications are invaluable to our native Christians and school children. Among the latter you might see some of the victims rescued from the murderous Khunds two years ago, and then as wild and ignorant as monkeys, now reading with intense delight those precious books which the liberality of your Society, in connexion with others, has enabled us to put into their hands. Several of these interesting children have given delightful evidence of conversion, have been baptized and admitted to the fellowship of the church. Oh! how wonderful and admirable are the operations of Divine providence and grace!”

In reference to one of these children, Mr. Sutton writes: “In our interesting revival of religion in our native boarding-school, several of the boys referred to our tracts and books as first inducing serious impressions. ‘Little Henry and his Bearer’ was mentioned by one or two, but on inquiring of Solomon, our dear Khund boy, what first impressed his mind, he replied it was ‘The Call to the Unconverted’ in Oriya, and he especially spoke of the words ‘turn or die’ as having first impressed his mind. He afterwards became a candidate for baptism, and we had hoped to add him to the visible church, but he was suddenly cut down by cholera.”

After having detailed the special labours of the Society in promoting the publication of books for native Christians, the reader will be again directed to the Society’s primary object, the circulation of small religious treatises.

A society was formed in 1830 at Chunar, for the benefit of the native population, and on the application of the venerable Archdeacon Corrie, afterwards Bishop of Madras, a grant was made for its use. In this district a great number of tracts had been distributed, and much good done. Of one of the native converts it was stated, “He was the eldest son of his father, and lost his caste by embracing Christianity. He went to Monghyr on law business, and, through the providence of God, was brought into contact with some native Christians, from whom he heard the gospel and received tracts. These he read and dispersed among all his friends, and the consequence was, that he threw away his beads, washed the dust off his body, and though he did not immediately renounce caste, he declared himself a believer in Christ. For a time his family was estranged from him, but by degrees they began to understand

the reasons of his change, and the father became so far enlightened by scripture truth as, when dying, to commit his property and the care of his family to this convert. He continued steadfast in the means within his reach."

At this station the Rev. Charles Friend laboured for a short season, but soon entered into his eternal rest. He was the author of the English tract, 'Do you want a friend?' which has been frequently blessed by the Holy Spirit, not only in England, but in several languages into which it has been translated.

From Chunar, Mr. Bowley, one of the church missionaries, gave satisfactory evidence of the favourable change which had passed over the minds of many natives. "Formerly," he wrote, "it was with difficulty that we could persuade them to accept our books; but now we are generally welcomed, and our books sought after with importunity, so that we give away more books in a short season than we could in four years before. We frequently meet with instances in our missionary exertions, of persons having been impressed with instructions contained in Christian books, which have led them to prize and value them, so that we have proof that they are not distributed in vain."

The intelligence of 1831 was of a varied but cheering description. Dr. Marshman, from Scraumpore, recorded some of the results of past labours. "It was through a tract," he wrote, "that our excellent Petumber was drawn to us in 1801, from the solitude into which he had in despair retired. It was through another that Futika, and Deep-chund, and Kanta were brought to us a year or two after, who so eminently adorned the gospel by their conduct, and the last of whom, Kanta, for many years a preacher of righteousness, died only a few months ago. Tracts, holding forth a Saviour's grace to a lost world, have been among our readiest instruments of labour for these thirty years past. Now, indeed, the field for their dispersion is wider than ever, extending as it does from Arracan in the east to Delhi and the surrounding tribes in the west; and from Assam in the north to Orissa in the south of India."

In former pages, striking illustrations have been given of the anxiety of the heathen to obtain books; and pictures of deep interest have been presented to the mind, showing the scattering of the leaves of the tree of life from the boughs of a tree, and the sides of a boat, to multitudes anxious to receive them.

A different but equally interesting scene was sketched by the Rev. Mr. Lacroix, of Calcutta, in one of his letters.

“Mr. Gogerly and myself visited Gunga Saugon at the time of the bathing festival. About 130,000 persons, from all parts of Bengal, were assembled there. The request for tracts was beyond imagination. Many persons actually fell prostrate at our feet, imploring a single one; and having received it, concealed it carefully in some part of their dress, lest somebody stronger than they should take it away. On our return to our boat, such as had not received a book, followed us into the sea as far as safety would allow them. On one occasion, after having preached to a crowd of about 1000 people, I commenced distributing tracts. A young man, of robust make, seeing he had no chance of getting one, thought of the following expedient: he bent himself forward, embraced me by the legs, lifted me up in his arms, and in this manner carried me through the throng, and would not put me down till I had given him a tract. You can conceive what a strange figure I cut on the occasion—for *me* to be carried about like a child amidst these multitudes! Our boat being at anchor at one side of the river, several persons from the opposite shore swam across for the purpose of receiving a book; and, having got it, held it up with the left hand above water, and swam across with the right. Had the friends of the Tract Society witnessed such a scene, I know it would have amply rewarded them for all their exertions.”

That the demand for tracts frequently arose from an earnest desire to obtain useful information, and that the possession of them produced a thirst for knowledge, is evident from one of the statements furnished by the Native Tract Society at Nagercoil. An intelligent native, at its anniversary, mentioned that previous to the commencement of the tract society, to the best of his knowledge there were not more than ten or fifteen persons in the district capable of reading a printed book, so as to understand it themselves, or make its contents known to others; but since that period, so great had been the change in the state of society, that, at the time when he spoke, thousands were capable of reading, and their number was daily increasing. This change, he thought, was in a great measure to be ascribed, especially in reference to adults, to the circulation of tracts: for it was that which first set the moral machine in motion, which produced such effects.

The seed scattered by missionaries and Christian travellers in their journeys has often led to serious inquiry in places seldom visited by the preachers of righteousness. One such fact was reported by the Orissa missionaries in 1833. Mr. Sutton remarked :

“The distribution of religious tracts always forms a prominent part of our work, and has had more or less to do with nearly every instance of conversion from among the natives that has fallen under my notice. Messrs. Lacy and Brown, with a native preacher, were out on a missionary tour; and on their way they had to pass through a solitary jungle, so lonely that it was supposed no person could possibly live in it. As they proceeded, however, they saw a man approaching them. One of our friends said, ‘Well, brother, are you performing *tupusya* (penance) out in this jungle?’ To which he replied, ‘Yes.’ ‘Well, and pray what do you say?’ ‘I say,’ replied the man, ‘Ha Yesoo Khreest, Yesoo Khreest, mota oodhar kurro! aor ke? (O Jesus Christ, Jesus Christ, save me! what else should I say?)’ This was a reply as unexpected as it was interesting, and led to further inquiry; when it appeared that the man could not read, but that he had attended a neighbouring market, where some of our tracts were distributed, and by hearing one of them read, had obtained considerable knowledge of the way of salvation through Jesus Christ. Hearing that our friends were to pass the jungle, he left the cattle which he was attending, three miles off, and came running to meet them. ‘He is,’ says Mr. Lacy, ‘a very interesting inquirer.’ If my information is correct, the particular tract alluded to is one in the list of your society. I say nothing about my anticipations, because on these subjects I would rather see history than prophecy; nevertheless, we feel assured that

‘In the last great harvest day,  
Every grain on every ground,  
Stony, thorny, by the way,  
Shall a hundred-fold be found.’”

It will never be discovered until the gathering of the nations before the judgment-seat of Christ, how many individuals, unknown to the churches, have been led to Christ by the small portion of information contained in a little tract.

During the last few years, new associations have been formed in India, particularly at Mirzapore, Vizagapatam, Cochin, and Quilon, which have greatly aided the Society’s operations. Nearly all the reports bear testimony to the continued efficiency of the press. A few extracts from them will close the history of the Society’s operations in India.

The first fact will show that the fruits of present labours may be gathered long after the means have been employed. The friends at Surat, for nearly a quarter of a century, sent out many scriptural tracts, but they laboured in faith. At length the following fact came to their knowledge, to establish their dependance on the sure promises of God. Mr. Clarkson wrote:

“A respectable farmer, residing in the vicinity of Broach, thirty miles from Baroda, has just been baptized by this mission. He was brought to the knowledge of the truth in the following manner.

“About two years ago, he received a book from a native, who said it was of no use to himself. This book was an historical account of Christ, published by the Surat mission, about twenty or twenty-five years ago, as I infer from the fact that the book is out of print, and bears marks of very early composition. The man, who is about fifty years of age, immediately began to study this book. When he began, he could scarcely read at all, but, by continued practice, he succeeded in his object. One day he heard that a missionary was distributing books in Broach. He immediately started for that place—twelve miles distant—in order to have his book explained to him. He arrived too late, the missionary having left the place the preceding evening; but he still went on to study the book by himself. At length, about a year ago, he came to Baroda, where I conversed with him, and showed him the way of life. After returning to his village, he more and more clearly saw the truth, and at length resolved to become a disciple. For that purpose he came to Baroda, and after remaining with us a short time, he was baptized.

“Since then I have accompanied him to his village, conceiving that a door of entrance for the gospel was opened among his relatives. These are very numerous, comprising in all nearly one hundred souls, all sprung from one stock in two generations, and constituting the great majority of the villagers. About twenty of the family can read. They have been supplied with books, which many are reading with real diligence. The old man is much respected by them all, and has at once secured a good reception for us and our doctrines. He has acted with beautiful consistency among his people, stating clearly the word of God, and walking according to its principles.”

The next statement refers to a Brahmin, living about sixty miles from Mangalore. His daily engagements kept him from the ordinary means of obtaining a knowledge of Christianity. He was a kind of heathen Levite, and spent his days, washing and dressing an idol, and trimming the lamps of the temple. He received a tract, entitled, ‘An Inquiry about the Good Way.’ He read it, perhaps by the light of the idol’s lamp. There the Spirit blessed the truth it contained. “He came to me,” writes the Rev. G. F. Sutton, “about the middle of the monsoon. I spoke to him and gave him more books; but as there was yet a great deal of confusion about him, I sent him away with advice to be diligent in reading these Christian books, and in prayer. I told him that occasionally he might come to me at Mangalore. After about two months he came again, telling me, with tears, how much he had been persecuted on account of the word of God. He expressed his wish to become



a Christian, and gave me the same evening his brahminical string, the badge of idolatry. When I began to instruct him, I soon felt confident enough to baptize him, for which he was very anxious. I hope his conversion may prove a blessing to many others, when he shall himself be able to preach the glad tidings of that salvation which he has experienced and is experiencing. I have since been once with him to Bertoor, his native village. We had scarcely arrived there, when it became known throughout the place; the people came flocking to the bungalow, and Nathanael, (this is his new name,) in a manner which rejoiced my heart, testified to them of the name of Jesus, and of the kingdom of God, and called upon them to forsake their idols."

The Orissa missionaries, in 1840, informed the Committee that great excitement had been produced in a village far distant from Cuttack, which led many to give up the worship of idols, and become obedient unto the faith. "So far as I can learn," wrote Mr. Sutton, "their knowledge of the truth appears to have been wholly derived from Christian publications. The first tract was conveyed to them five or six years ago. They say it was 'The Gospel of Mark,' given to a man with a loaded bullock; he could not read well himself, and put the tract on the bullock's back, where it got wet and damaged, but on his arrival at the village, he gave it to one of the inquirers, who made out a good deal of it. They next got the tract, 'The Jewel Mine of Salvation,' and subsequently most of the publications we have issued. How merciful are the dealings of God in so frequently leading men by a way they know not to his own saving truth."

On the same subject, Dr. Wilson and Mr. Mitchell, of Bombay, after a long journey in the Mahratta and Gujuratti countries, stated:—

"We met three natives, who said they had been going about the camp in search of us. To my inquiry, 'Who are you?' they readily and emphatically answered, 'We are Christians.' The individual who took the lead in the conference with me, stated that he is a Bhagat, devoted to the service of Christ; and that his class is that of the Lowana. He teaches Christianity to those who listen to him, and receives the support which they voluntarily afford. His knowledge, he said, he had received from books, and from conversation with a native convert from Bengal. His profession of Christianity he had assumed, and his attempts to propagate it he had commenced and carried out, without consultation with Euro-

peans. Six years ago, he received from a soldier in the camp bazaar at Disa, a copy of a Gujuratti tract, entitled, 'The Great Inquiry,' and a Mahratti tract, entitled 'The First Book for Children.' He read both of these little publications with much attention, and the consequence was the awakening of great anxiety about the salvation of his soul. He became convinced that Jesus Christ is the only Surety and Saviour of men, and resolved, without consulting with flesh and blood, to devote himself to his service, in which he has now been engaged for a considerable time. He reads and expounds the scriptures, according to the light which he has obtained, to all who will listen to him. Seven of his acquaintances, he says, have received the truth in the love of it, and avowed themselves to be the disciples of the Redeemer. About a hundred persons appear to be sincere inquirers. About twenty or twenty-five of them reside in Disa, ten or fifteen at Palanpur, forty at Pattan, two at Vejapen and Kadi, ten at Barock, and six at Baroda. Many other individuals hold religious intercourse with them, and there is, in various places, a growing attachment to the Divine word."

After Dr. Wilson had concluded his interview with this interesting person and his friends, he remarks:—

"The simple spread of the knowledge of Christ in this moral wilderness, independently of the hope which this case affords that real conversion may have occurred, demands the fervent gratitude of all his people, and forms a mighty encouragement to the dissemination of the holy scriptures and religious tracts throughout the length and breadth of the land."

The last fact has recently been received from Rev. Mr. Lacroix, of Calcutta:—

"Some native preachers, from Serampore, went recently into the interior to proclaim the gospel, and visited a large native town where a fair was being held. A Hindoo, who heard them speak of Christianity in the bazaar, exclaimed, 'Well, you are teaching the very doctrines which my Gooroo is teaching me!' On inquiring who this Gooroo was, he replied that he was a merchant from the district of Coniollah, who had come to the fair to purchase articles of trade, and that he was then actually in the neighbourhood.

"The native preachers sought this Gooroo out, and learned from him that he had never heard the gospel from any missionary, in fact, that he had never seen one; but that some tracts had found their way, together with a copy of the Gospels, into his possession. These, he said, he perused attentively, and soon became convinced of the error and sin of idolatry, and of the truth of Christianity. He gave up his idols, and commenced speaking to his neighbours about the new way of salvation which he had found. Twenty-five individuals have already joined themselves to him, having all renounced idol-worship. With these he daily reads some of his tracts, when at home; and, on the Lord's day, a portion of the 'Great Book,' as he calls the Gospel, and prays with them.

“Where such things are witnessed, the finger of God cannot be mistaken; and there is no doubt that the numerous tracts and portions of scripture, now so widely disseminated, are producing in other parts of this heathen land similar fruits, which do not always come to the knowledge of the missionaries. During my whole experience in India, I do not remember so striking an instance of the beneficial effects produced by the mere reading of tracts and the scripture, *without a living teacher*. To God alone be the praise! for, truly, He alone has done the work.”

Such facts as these must surely remove all doubt from the minds of Christians as to the efficacy of the gospel, though conveyed through the humblest medium; but if the thought should occur to a friend of the Society—it is true some good may have been done, but how solitary are the cases—then let him listen to a statement from the Madras Society, in which the Rev. William Grant, its esteemed and devoted secretary, writing in 1818, says: “After carefully analyzing the letters received from our correspondents in two years, I find reported upwards of seventy cases of conversion effected by the Divine blessing on tract distribution as the chief means employed.”

Before concluding these memorials of the Society’s labours in India, it will be proper to refer to the union which has existed in its varied operations. Many devoted Christians have been anxious to trace the points of resemblance in each other, rather than those of difference, and to unite cordially in promoting those fundamental truths in which they were agreed. Let us hope that this hallowed feeling will increase until the church shall be “one fold.” Whatever may be the future experience of the Society on this point, it is clear that our heavenly Father will make the labours of his faithful servants the means of good beyond the little circle of their own denomination. The tracts will maintain the catholic principles of the Society which has sent them forth. One fact will illustrate this statement. “An intelligent and learned Brahmin, of Benares, had occasion to visit Calcutta. On his way he called at Mirzapore, where a missionary of the London Society gave him a copy of Dr. Yates’ version of the new testament in Sanscrit. The pundit, to beguile his weary hours in the boat, read the new testament, and was convinced of its divine authority. On his arrival at Calcutta, he was directed to the house of an agent of the Church Missionary Society, and had repeated conversations with him on the subject of religion. He has become a decided Christian, and has connected himself with the Saviour’s cause

in his native city. How beautiful this harmonious co-operation of three denominations in the conversion of this man! The testament, translated by a Baptist, given away by an Independent, and explained by an Episcopalian, proved the means of leading the pundit to Christ. In the same way the Society's tracts have operated in awakening many minds to the necessity of repentance towards God, and faith in our Lord Jesus Christ.

A brief statement of the Society's operations in India has been presented to the reader. Some fruits have been gathered from the good seed which has been "sown in tears;" but the great results will only be known when the labourers shall "reap in joy" at the great harvest day. As far as the agency employed has been concerned, upwards of ONE HUNDRED standard religious works have been printed in thirteen different languages and dialects; about NINETEEN MILLIONS of copies of one thousand two hundred tracts in different languages and dialects, and nearly two millions of English ones, have been circulated through the land; and for this great work THIRTY THOUSAND SEVEN HUNDRED AND EIGHTY-SIX POUNDS have been granted from the funds of the Institution. Let the friends of the Redeemer be grateful for what has been accomplished, and ascribe to God alone the praise and glory of all the success which has been recorded. The grants have been large, when the smallness of the Society's funds is remembered; but the Committee feel, with one of the labourers in the Tamul country, that "India will repay the debt which she has incurred, with immense interest, at some future period, when her numerous sons and her golden treasury are consecrated to the Lord of hosts."

Looking to the Society's future prospects in India, there is much to encourage continued and increased exertions. "Now," remarks one of our leading periodicals, "a voice is calling the Hindoos to return, and will wax louder and louder, till they forsake the mountains of error and destruction. The page of true inspiration is beginning to open to their view; and they may read, not in an obsolete and dead language, but in their own living tongue, the wonderful works of God. The gift is presented to all, without distinction of station, and by those who are the ministers, and not the lords of the people. Truthful science, delighting to call herself the handmaid of religion,

is displacing the prostitute 'philosophy,' so called. Veritable history, recording the ways of God to man, engages the attention of those who have been perplexed by 'endless genealogies;' the light of the Sun of righteousness begins to dawn on the eastern horizon; and it will continue to increase till the perfect day. The gods, that have not made these heavens and this earth, shall perish, and Jehovah shall be acknowledged to be the Most High. Meek and enlightened devotion shall be substituted for formal and frivolous ceremony. The drink-offerings and oblations of blood will cease, and in the cross of Christ will be seen the great and only atonement. The muddy waters of the Ganges will be forsaken for that fountain which has been opened for sin and uncleanness. The shouts of those who are mad on their idols will grow faint; and there will be heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, 'Alleluia! for the Lord God omnipotent reigneth.' " \*

\* 'North British Review,' August, 1844.

## CHAPTER XXXI.

### CEYLON.

Grant for the publication of tracts—Formation of the Jaffna Tract Society—Translations—Colombo Society—Increased exertions—Cotta Auxiliary—Demand for religious publications—Rev. Mr. Daniel's labours—Tracts against Romanism—Loan Tract Society in Colombo—Grant of 700 reams of paper—Religious works introduced into libraries—Publication of standard works—Aid to the Baptist missionaries—Suspension and renewal of efforts at Colombo—Instances of usefulness among persons engaged in the pearl fisheries—Summary.

IN the year 1822, a grant of 20*l.* was made for the circulation of religious tracts in this island, on the application of the church missionaries. They promptly applied it in the publication of a few suitable works. From their report it appeared that the anxiety for information among many of the natives had been so great that tracts had been copied on ollas, and circulated in manuscript among them. On this subject the Rev. Joseph Knight wrote :—

“The desire manifested to receive tracts, especially those which were printed, was very great; though, at first, the people seemed to be somewhat afraid of them. Some folded them up carefully in their clothes, to take them home. Others went and sat in the shade, to read them alone; and others were seen reading them to companies who could not read. On one occasion, after a quantity had been distributed, a shower came on; and the sight of several companies, who had gone to the sheds for shelter from the rains, reading extracts from the scriptures, and other tracts, was very interesting. Some said that they had taken home the tracts which they had received yesterday, and had carefully read them, and wanted a fresh supply. The plan adopted was to get a company together to listen to the reading of a tract, and to the comments which might be made on it, and then to give one to each person who could read it.”

The Jaffna Tract Society was formed in 1825, consisting of the missionaries and their friends at that station. “A few

individuals," remarked its secretary, "continued to circulate a few thousand tracts written on the olla; but these, besides the inconvenience of not always being legibly written, and being liable to many errors in transcribing, did not prove so acceptable to the people as printed books; but it was soon found that individual efforts could do little towards answering the necessities of the multitudes perishing in ignorance. The only effectual resort appeared to be the formation of a tract society, which might not only unite a few scattered energies of the district, but become a channel of communication with a larger society, able to pour, at least, some small stream of benevolence upon this land of drought—this shadow of death."

The parent Committee supplied the wants of this new society, and encouraged the Rev. Robert Newstead, of the Wesleyan Missionary Society, to translate into Indo-Portuguese 'The Abridged Bible Catechism,' by Mr. Lloyd, he having already translated 'Janeway's Token for Children' into the same language. Mr. Newstead wrote: "I have distributed many thousands of scriptural tracts in six or seven different languages, and have had the happiness of hearing, on the shores of Ceylon, and in the very heart of the Kandian provinces, these sacred instructions which we publish taking the place of the vain and polluting stories of heathenism, and the holy scriptures themselves chanted at the cottage doors in the evening instead of the songs of Budhu."

The labours of the Jaffna Society were soon followed by the Divine blessing. A young man was led to the Saviour by a tract, who became an active agent for the benefit of the heathen. The success of the Christian press called the attention of many friends to the importance of its agency; and at Colombo a new society was formed in 1826, to which grants were immediately sent. Its committee issued several tracts adapted to the moral condition of the people, and particularly one, entitled 'The Wonderful Advantages of Drunkenness.'

The Rev. B. Clough was anxious to secure a faithful translation of 'The Pilgrim's Progress' in Singalese—a work which he considered well adapted to the genius of the people. He obtained the assistance of a learned pundit, who was deeply interested in the beautiful book. "He was often so affected," wrote Mr. Clough, "that I found it difficult to get him to

proceed. The setting off of Christian, and his resolution in leaving the City of Destruction, amused him vastly. When he found that Christian got into the Slough of Despond, he really began to feel great sympathy for him: but on his arrival at Mount Sinai, with the interviews which took place between him and Mr. Legality, and afterwards with Evangelist, he looked very sad, and said to me, ‘Sir, what man can be saved?’ I replied, ‘Let us go on a little further;’ and when he read that Christian got in at the wicket gate and to the cross, the poor pundit was so transported with delight, that he laughed, he clapped his hands, and actually shouted and danced for joy; crying out repeatedly, ‘Delightful! Oh delightful!’ I think we may fairly calculate upon this book being made an extensive blessing to the people.”

The Jaffna Society continued and increased its exertions. Its report for 1828 stated a circulation, up to that time, of 70,800 tracts, and mentioned that one result of its exertions had been, that the contributions to the temples and Brahmins had been for some time on the decrease.

In 1835, the Cotta auxiliary was added to the useful institutions of the island. The venerable the archdeacon of Colombo accepted the office of president. In the report from this station it was mentioned that 25,200 tracts had been printed and put into circulation.

The Jaffna Society, in addition to a variety of valuable tracts, issued, ‘The Tract Magazine,’ ‘A Tamul Almanack,’ and ‘A Compendium of Scripture History;’ while so great was the demand for its works that, in 1837, 10,000 copies of each new tract were printed, and a total of 903,612 distributed, in addition to the tracts received from the parent Society.

The Rev. Mr. Daniel, of the Baptist Missionary Society, settled at Colombo, and became a zealous publisher and distributor of religious tracts. Soon after his arrival, he issued seven new ones, and gave away several thousand copies. He also united with others in preparing tracts for the followers of the Romish church. They were ‘The Protestant Vindicator,’ ‘On Purgatory,’ ‘Image Worship,’ and ‘The Heathen Ceremonies of the Papal Church.’ These works excited the indignation of one of the Romish priests, who published a reply



to them. "Much attention," remarked Mr. Daniel, "is drawn to this topic. Our prayer is that the Lord may bless these efforts to the conversion of souls."

A novel effort for Ceylon was reported in 1839. Mr. Daniel, who appears to have been on the constant watch for seasons of usefulness, informed the parent Committee, "That he had formed a large district in Colombo, where the English language was spoken, into a site for a loan tract society. It is pleasing," he remarks, "to observe that the tracts which you sent, not only enabled us to commence these operations, but that they have been attended with a blessed effect. Subsequently to it, several young persons have been roused to seek their soul's salvation, and are active distributors of tracts, both in the English and native languages. Several of them have become diligent teachers in a Sunday-school, which has been opened in the neighbourhood, to which school I have lent the greatest part of the library you have sent me; by which means evangelical truth is conveyed into houses it would never, in any other way, probably visit. Your last supply of English tracts enabled us to reorganize our Loan Tract Society."

At the time Mr. Daniel and his friends were thus diligent at Colombo, the society at Cotta was casting much good seed into the ground, and the Jaffna friends, within twelve months, printed the large number of 409,300 publications for the adult and juvenile population. The latter friends, referring to their extensive labours, observed:—

"In reflecting how graciously Providence has smiled on our efforts, and how many publications the Society has been enabled to send forth into all parts of this very extensive field, we feel that the friends of the institution have great reason to be encouraged, and to go forward. Though darkness, gross darkness, still covers this land, light has gone forth. A large amount of Divine truth, in these publications, has been presented to the minds of thousands of this people; a taste for reading has, in many instances, been formed; a desire to know more of the Christian system awakened; and some, we have reason to believe, have become savingly acquainted with the truth as it is in Jesus. Let us, then, continue to cast our bread upon the waters, knowing that we shall find it, though it be after many days. Let us pray and labour in faith to enlighten the minds of this people with Divine truth, until this land shall be filled with the knowledge and glory of the Lord."

The great activity of the Jaffna society led the Committee,

in 1840, to grant its friends seven hundred reams of paper, feeling that Christians who were willing to be engaged "in labours more abundant," should be sustained by their sympathies and support. In addition to the grants made to the societies in Ceylon, books were placed in the libraries of seminaries, with missionary families, and with military and other friends. Among these may be noticed publications for the use of native missionaries at four stations connected with the Baptist mission. These brethren were able to read English, so that the 'Commentary on the Holy Scriptures,' and other works, were useful to them in their biblical and theological studies.

Juvenile works were also sent at various times to Miss Giberne, connected with the Female Education Society for the East, which she found acceptable among the young people committed to her care. "I have been delighted to see the effects," wrote Miss G., "of 'Henry on Meekness' on one young person who has been spoiled all her life. Since she has read that little work which the Society gave me, I see a visible change in her for the better."

The Cotta Society, in 1840, was much encouraged by the blessing which rested on the works which had been widely scattered. One fact was thus related by the secretary:—

"A Kandian Duraya was some time ago imprisoned in the jail of Kandy for a certain dispute, which took place between him and his brothers. He was one of our regular attendants at the service in the jail, and appeared serious. We had some interesting conversation with him on the subject of the Christian religion, which he heard with due attention. In our distribution of tracts, after the service, we once gave him a tract called 'Advice to Budhists who go to Wilhares.' After he had received this tract, he began to peruse it carefully and attentively; and having learned from it the folly and falsehood of Budhism, he was led to search diligently into the truth of Christianity. After the expiration of his appointed time, he was happily released from his imprisonment, and from that time till now he has continued to attend the service on the Sunday. Whenever he has time, he comes to us on the week days, to hold conversation with us on the Christian religion, and to get his difficulties solved. We have much regard and love especially to the Kandian Duraya, whose Christian name is Abraham; for we believe that he really loves the Saviour, and trusts in him alone for pardon and salvation. He has now a great aversion to Budhism, but is very anxious to hear about Christianity. The change which took place in him is very striking and wonderful. He was a devoted Budhist, and a renowned astrologer. He earned his livelihood chiefly by fortune-telling, and in the acts of devil worship. But God

opened his eyes, and showed to him the evil and danger of his career. He forsook Buddhism and the wicked works of the devil, embraced Christianity, and became a servant of the living God. He not only left off all his former acts, but brought also all the books to Mr. Oakley, about fifty in number, connected with Buddhism, and all sorts of devil worship, and desired him to do with them whatever he pleased. When we asked him what led him to think on the Christian religion at first, he told us that he got a tract from us on Buddhism when he was in the jail, which having taught him much of the folly and falsehood of his former religion, led him to search into the truth of the Christian religion. We also undoubtedly believe that this was the instrument, under the mighty operation of the Holy Ghost, which led to his conversion. May he be enabled to continue steadfast to the end of his life, and shine forth as a light in the midst of the surrounding darkness of heathenism!"

The attention of the societies in Ceylon was called, in 1811, to the great importance of publishing suitable standard works for native Christians; and the parent Committee tendered their aid in the attainment of the object. In a few years the following works were sent forth for the benefit of a people who had cast away their idols and their heathenish practices:—

#### COLOMBO SOCIETY.

In SINGALESE . . . 'Companion to the Bible,' by Mr. Hardy.

#### JAFFNA SOCIETY.

In TAMIL . . . . 'Dr. Keith's Evidence of Prophecy.'  
 'Baxter's Call to the Unconverted.'  
 'Rise and Progress of Religion in the Soul.'  
 'Tamil Hymn-book.'  
 'Family Prayers.'

The Baptist missionaries at Kandy, the ancient capital of the island, having established a printing-press at the station, applied to the Society for help, and received repeated grants. During the year 1817, eighteen thousand nine hundred copies of fifteen different tracts were issued. These were circulated through the thirty stations connected with the mission.

The last report received from these active friends states, that in the year they printed fifty-six thousand copies of several tracts for adults, including 'Poor Joseph,' and thirty-three thousand copies of twelve new books for children. In reference to these productions the report observes: "The young dwellers in the jungles receive them with the utmost joy. When put into their hands, they turn them round several times, examining

their appearance; they then look at the pictures, and soon a hum of voices is heard from little readers, perusing some of the choicest works of the kind which sanctified intellect has produced."

The society at Colombo ceased its operations on the death of Mr. Daniel. It was reorganized by the Wesleyan missionaries in 1847, when they published about fifty tracts in the English, Portuguese, Singalese, and Tamul languages. Among these works were the 'Pilgrim's Progress,' 'The Friend,' and 'The Treasure.' The Society's grants have been cheerfully renewed to the revived cause.

The reports of the different labourers in Ceylon contain much interesting information, particularly in reference to the early labours of the Jaffna Society among persons connected with the pearl fisheries. These fellow-workers in the Saviour's cause have not laboured in vain, but have been the means of bringing many sinners to repentance. So important have these results been felt in the country, that one instance of Christian liberality has been called forth, which is thus noticed by the missionaries at Kandy.

"A benevolent individual residing in Kandy will, for the loan of the press, work it at his own expense, and on a large scale. He will supply us with our monthly tracts, say 6000 four-page tracts, with larger ones on special subjects, every quarter, and what school-books may be required, on condition that we find paper. Besides this, he contemplates printing a series of books, combining instruction for schoolmasters, catechists, school-children, and the community at large. The first work contemplated is the first part of the 'Pilgrim's Progress,' with notes for the Singalese people, to be followed by such works as 'Baxter's Call,' 'Anxious Inquirer,' etc.; 'Todd's Lectures,' say six of them for school-children, with other suitable ones to follow; a series of large tracts on Buddhism as it is; and plain gospel subjects. These are some of the objects he contemplates, and to the accomplishment of them he seems to have consecrated his substance and his energies. He is not a man of wealth, but a commissary schoolmaster; a man of God, and anxious for the spiritual welfare of the benighted nation. He is a self-denying Christian, ready to forego many things which seem necessary to his comfort, that he may become an instrument of good to these people. I ask, therefore, on his behalf, on that of the Society, and on behalf of the object we both contemplate, that your aid may be extended."

Such an appeal could not be resisted. The Committee granted the aid requested by their friends. Had the various statements from Ceylon been destitute of any good tidings,

the Committee would have been abundantly cheered by the farewell address delivered by the Rev. R. S. Hardy, on leaving the district.

“If I have been rendered useful to the people of this island, during my residence of twenty years amongst them, a great part of the moral power I have exerted has been given to me, under God, by the Tract Society. By the means it has placed within my reach, I have been enabled to address, on matters relating to their souls' salvation, many thousands of Singalese, who otherwise could have derived no benefit from my missionary labours; and I trust that in the great day it will be seen that the good seed I have scattered has not all been destroyed by the enemy, but that a large portion has brought forth fruit unto the Lord. The Tract Society has ever had a large share of my affections; but on taking a farewell retrospect of my labours, it seems as if I had not loved it half enough.”

In reviewing the Society's operations in Ceylon, there is much to encourage its friends. The publications circulated by the local societies have been, at least, 3,315,000 copies of 200 native tracts, and 162,700 English. About 3,000,000 of these were issued by the zealous and persevering supporters of the Jaffna Society. This large scattering of the seed of the kingdom has called for the appropriation, from the parent Society's funds, of nearly 3260*l.*, which is included in the total grants under the head of India.

## CHAPTER XXXII.

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### INDO-CHINESE COUNTRIES, AND JAPAN.

BURMAH—Agency of tracts in connexion with the American Baptist Missionary Society—Mah-men-la—Discovery of the Karens—Grant of paper to Dr. Judson—Usefulness of tracts—Results of native teaching—Interruption of the work by the revolution at Ava—Persecution.—SIAM—Preparation of tracts by American missionaries—Visit of Messrs. Gutzlaff and Tomlin—Edict against tract distribution—Stereo-type plates presented.—ASSAM—Grants of paper—Wide diffusion of truth—Total grants.—JAPAN—Preparation of the first book in Japanese by Rev. C. Gutzlaff.—LOO-CHOO ISLANDS.

#### BURMAH.

THE agents of the American Baptist Missionary Society had the privilege to introduce the gospel into this heathen and atheistic land, containing about seventeen millions of inhabitants. They found the press an instrument of great importance in their work, a large portion of the male population being able to read. The history of their mission shows the beneficial influence of tracts. The *first* inquirer for salvation was drawn to the Zayat by a tract; and Mah-men-la, one of the most interesting of the female converts, received her first impressions from one of these silent messengers. Her history is of deep interest. She was long anxious to search the sacred books; and “after much solicitation, her husband taught her to read.” She attentively studied many native works, but they imparted to her no information on which her mind could rest. For ten years she continued her inquiries, when one day a neighbour brought her a tract, written by Dr. Judson, from which she derived her first ideas of an eternal God. She was then anxious to know the residence of the writer, but could not ascertain it till the chapel was built. In consequence of the Divine blessing upon Dr. Judson’s instructions, she became an intelligent and decided

Christian, and died in the faith of Christ. Not long before she expired, her mind was cheered by the prospect of communing with Mrs. Judson and other pious friends in her Father's kingdom. But just after this thought occurred to her, she exclaimed, "But first of all, I shall hasten to where my Saviour sits, and fall down and worship and adore him for his great love in sending the teachers to show me the way to heaven."

The missionaries published 'A View of the Christian Religion,' 'A Catechism for Children,' and 'The Golden Balance; or, the Christian and Buddhist Systems contrasted.' These were first issued in manuscript and afterwards printed. They were translated into Siamese and Taling. Their circulation produced the happiest results. "Oh! it is affecting to see," Dr. Judson wrote, "with what eagerness the poor people, men and women, listen to the sound of the gospel in their own native tongue; how they sometimes gather close around the reader and listen with their eyes as well as their ears."

The exertions made by the missionaries for the benefit of the Burmese led to the discovery of an interesting and numerous race of people called Karens, inhabiting the mountains and valleys of Burmah, Pegu, Arracan, and Siam. They live in the most simple style, and were found "without religion, without temples, and without gods." The Rev. Elon Galusha, an American missionary, thus referred to them.

"They have been expecting a religion to be given them. No sooner had they heard of the arrival of our missionary at Tavoy, than they sent a deputation to inquire of him about the true God, and a much revered book, whose unknown pages they had for twelve years kept in sacred deposit, and to which they had been taught to pay divine adoration. According to the missionary's advice, a company of Karens, after three days' journey, visited the mission house. The two most interesting persons among them were a chief, of much native talent, and a soldier, who had received the much venerated book from a Mussulman joger. The chief panted for knowledge, and while the bright fire of his rude intellect flashed through the darkness which enveloped his untutored soul, he exclaimed, 'Give us books! give us books in our own language! Then all the Karens will learn to read. We want to know the true God. We have been lying in total darkness. The Karen's mind is like his native jungle.' The old sorcerer stood up before the missionary, while at his feet was a pitched basket of reeds containing the sacred deposit, wrapped in many successive folds of muslin. 'Show me the book,' said the missionary; 'I will tell you whether it be good or bad.' All was silent as death, while the venerable old man uncovered the precious

volume, and presented it with the most profound solemnity. Lo! it was an old English Prayer Book! 'It is a good book,' said the missionary. 'It teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping the book. I will teach you to worship the God whom the book reveals.' The eye of every Karen beamed with joy. They tarried two days listening to religious instructions, with the deepest interest. On leaving, the conjurer resumed his jigger dress and fantastic airs. He was informed, that if he would be a disciple of Christ, he must lay aside all his former habits and airs. 'If,' said he, 'this dress is not pleasing to God, I am ready to send it afloat on yonder river.' He instantly disrobed himself, put on his common dress, and resigned his cudgel, which had been for years the badge of his authority. At their departure, they exclaimed, 'We will no longer worship any but the true God, and Jesus Christ his Son!' Here, by co-operating in the distribution of tracts, you may impart to thousands of poor Karens, and thousands of Burmans, the bread of eternal life."

In 1829, a correspondence commenced with Dr. Judson, on the subject of tracts for the Burmans and Karens, and the Society voted to him twenty-four reams of paper to promote the object. The Committee continued these supplies nearly every year, sometimes increasing them to three hundred reams. It was interesting to find how gratefully the tracts were received. The following information was furnished in one of Dr. Judson's earliest letters to the Society.

"The Burmans are a reading people beyond almost any other eastern nation. Probably nine-tenths of the male population throughout the country can read. They are also a careful, deliberate people, who turn a thing over many times before they take it. They are not disposed to give much credit to the words of a missionary; but, when a tract is put into their hands, they wrap it up carefully, deposit it in a fold of the waistcloth or turban, carry it home to their village, however distant, and, when a leisure evening occurs, the family lamp is produced; the man, his wife, and relations gather round, and the contents of the new writing receive a full discussion. I need not add, that such a people present the strongest claims upon tract societies. Our press at Maulmein has been in operation about a year; but such is the demand at both our stations, and everywhere, that Mr. Bennett, our printer, who came out with the hope of speedily printing the New Testament, sees himself every moment further removed from the attainment of his wishes. Our tracts are pervading the whole country, from the frontiers of China to the banks of the Ganges, and from the borders of Cassay to the most southern village of British Pegu."

"At Rangoon is a pagoda, where the Burmans believe several real hairs of Gaudama are enshrined. Here they hold an annual festival. During the last festival, I gave away nearly ten thousand tracts, giving



to none but those who asked; and I should have given away double the number, could I have obtained sufficient supplies. I presume there were six thousands applicants at my house; and their remarks and inquiries were often of the most interesting kind. Some of them come two or three months' journey from the borders of Siam and China. 'Sir,' said a pilgrim, 'we hear that there is an eternal hell. We are afraid of it. Do give us a writing that will tell us how to escape it.' Others come from the frontiers of Cassay, one hundred miles north of Ava, saying, 'Sir, we have seen a writing that tells about the eternal God. Are you the man that gives away such writings? If so, pray give us one, for we want to know the truth before we die.' Others come from the interior of the country, where the name of Jesus is little known. 'Are you Jesus Christ's man?' they inquired. 'Give us a writing that tells about Jesus Christ.' These inquiries are the more interesting when it is remembered, that although the Burman has 'gods many and lords many,' yet he professes a religion that is decidedly atheistic in its nature."

The anxiety of a people to obtain tracts in the early history of a society's operations is often in striking contrast to the indifference manifested by those long accustomed to receive them. In 1833, the Rev. Mr. Wade mentioned a curious incident which fully illustrates this remark. "Some hundreds of tracts have been carried among the Karens; and though there are few that can read, they were all so earnest for tracts, and there not being enough for all who desired them, they cut the tracts up into bits, that each might have a few words or a few lines of the sacred writings to keep in their houses."

So great was the success of the early tract operations in Burmah, that the missionaries were informed of twenty persons who were brought to trust in the Redeemer by these simple means, before they had ever heard a missionary preach, or had seen a copy of the holy bible. Dr. Judson related, that being some days' journey from Rangoon, he was told by the natives that a man had died in peace, trusting in a new religion. On repairing to the house, he found, clasped in his hand, resting on his lifeless breast, a Christian tract which had alone revealed to him a Saviour and opened before him a blessed immortality. Such statements are not recorded unduly to exalt the instrumentality of the Society, but only to show that all scriptural plans may be employed with a confident expectation that they will be the means of spiritual good.

Dr. Judson for a short time laboured at Prome, one of the principal cities in Burmah. He was compelled to leave by

the public authorities, and when passing out of the town amidst the insulting shouts of the people, he distributed many evangelical tracts. The Doctor, when recording the state of his mind at this time, remarked, "that he was overwhelmed with joy to think that he was counted worthy to suffer for the sake of the Lord Jesus Christ."

The seed thus deposited was not wholly lost. A portion of it brought forth fruit after many days; this is illustrated by the Rev. Eugenio Kineaid, in a statement made at the anniversary of the American Tract Society, in 1844. During a journey from Rangoon to Ava, he visited nearly three hundred cities and villages, in all of which he preached the gospel and distributed about fifteen thousand tracts and portions of the scriptures. He mentions the following fact.

"One evening, a little before night, we came to the city of Tayret. I sat down on the outside of the boat, and began reading a tract, and commenting on it, to a few people on the shore. In a little time, a large assembly had come together. We pushed a little off, so as to prevent the crowd from coming on board, and upsetting or sinking our boat; a few tracts were distributed, and the reading and exposition continued. A tall and sedate looking young man pushed his way eagerly through the assembly, came into the water near the boat, and in an undertone said, 'Teacher, have you the 'Acts of the Apostles?'' I gave him a copy. He then inquired, 'Teacher, have you the 'Gospel of John?'' I looked at the young man with astonishment. Here we are in an idolatrous city, more than three hundred miles from Rangoon, and this young man is eagerly inquiring for the Acts of the Apostles and John's Gospel. I said, 'How do you know anything about these books?' He replied, 'A long time since, there was a foreign teacher, Judson, in the city of Prome, and he gave my grandfather these books; he could not see, but he had them read to him a great deal, and was always talking about them; but, some time since, there was a great fire in our city, and my grandfather's house was burned, and the books were also burned.' Having received the books, the young man rolled them up in his shawl, and soon disappeared in the crowd. I regretted not having made more inquiries about the aged blind man. The sun was now down, a severe storm of wind was rising, and, being in an exposed situation, we moved about two miles, to a secure place at the upper end of the town. It was now after dark, and I sat on the outside of the boat, pondering over the events of the day, and wondering if it were possible to find the old man who had sent for the 'Acts of the Apostles' and the 'Gospel of John.' I said to Ko Shoon and Ko Sanlone, 'We must try in the morning to find the old man.' While thus conversing, the young man came on board the boat; he said his grandfather was greatly pleased to get the books, and blamed him for not inviting the teacher to come to his house—that he returned and found the boat was gone, and that he

had followed on, inquiring of the foreign teacher. We accompanied the young man, threading our way through various streets, till, near the centre of the town, we came to the house. In the verandah, lighted by only one dim lamp, sat a venerable old man, surrounded by a few members of his family, and a few neighbours—the books lay by his side—he turned his sightless eyeballs towards me, and spoke feelingly of the benefit he had received from the books, and thanked the former and the present teacher who had brought them; he pointed to his white locks, and, in eastern style, called them ‘the flag of death.’ He said, though the eyes of his body were dark, yet the eyes of his understanding were opened, and he praised God for it. We preached to him, and all that were in his house, the things of the kingdom of God.”

In the good work of distributing tracts the missionaries were zealously assisted by native Christians, “several of whom were converted by these means; and therefore they were desirous that others might also be blessed as they had been.” The co-operation of these natives is worthy of imitation in more privileged lands. “Sometimes,” observes a missionary, “the native Christians will get the means of supporting their families a month in advance, by their own efforts, and will then go into the neighbouring country, distributing tracts and conversing with the people. Though they are very poor, they are anxious to make every effort to promote the spread of the gospel, and frequently sacrifice little comforts for this object. Their food is at best simple, being generally rice and curry; but I have known these dear people deny themselves the curry, and live occasionally on rice and salt, that they may have a few cents for sending out tracts.” The same missionary remarks: “Before any of the native Christians go out to distribute tracts, they come to the missionary, who gives such advice as he considers necessary. They pray over the tracts for God’s blessing on their distribution, and then go forth two and two among the people.”

In Burmah, as in other lands, it has often happened that seasons of much encouragement in the Lord’s work have been followed by painful opposition from the local authorities. The tracts and portions of scripture were so widely circulated, that the missionaries gratefully stated, “All classes, from the royal family downwards, have read tracts and portions of the word of God.” But this free circulation of divine truth was suddenly interrupted on the 2nd of February, 1838. Dr. Judson wrote: “The revolution at Ava has driven us out of Burmah,

and put a stop to all tract distribution in that country. The tide will, however, we hope, through the counteracting influence of Divine providence, soon reflow; and we ought to be prepared to take advantage of this favourable turn as soon as it shall occur." In a subsequent letter of the 13th of May, 1838, he wrote: "Affairs remain the same in Burmah Proper. The door is closed against all our religious publications; but we are living in daily hope that the providence of God will open it more widely and effectually than ever."

The poor Karens, who have already been noticed, received with much gratitude the works printed in their own language; but the spirit of persecution that led to the suspension of all operations in Burmah Proper, extended to them also. One of the officers of the government, on finding tracts on a Karen, confined him; and, on a chief applying for his liberation, he also was committed to prison. In reference to this chief, the missionaries wrote: "He has been recently converted, and has devoted his time to reading our books, that he may be enabled to teach his countrymen the Christian religion. For some days before his imprisonment, his house was thronged with listening crowds; and he kept some one reading aloud the books all the time, not interrupting them even at meal times. He travelled to obtain more books, and returned sad to think he had failed in his object, after having suffered more than a fortnight's imprisonment."

It appears, from the Society's reports, that the missionaries were led to make their greatest efforts just previous to the door of usefulness being closed;—within two years, about 670,500 tracts and books had issued from the press, including 60,000 copies of two large works, 'The History of Christ,' and 'The Digest of Scripture,' each containing about two hundred pages. These publications were distributed in faith, and much spiritual good followed, particularly among the Karens. The king was displeased at the number who believed in 'the white book,' that is, the holy scriptures, and many were imprisoned; but when it was ascertained that there were several thousands of this class, a stop was put to all further persecution.

The American missionaries being compelled to leave Burmah Proper, removed to the districts which were ceded to the British government at the close of the war. The press, now at Maulmein, has continued its operations, though on a limited

scale. In 1843, about one thousand copies of 'The Pilgrim's Progress' in Burmese were printed. This work was gladly received by many, as peculiarly suitable to their state of trial. New tracts were issued, and, in 1847, 'A Harmony of the Gospels,' in the Karen language. The missionaries are waiting in the patience of hope for better times in Burmah Proper, comforted by the thought that while it was day they scattered among a benighted people a large portion of scriptural knowledge.

## SIAM.

The preparation of tracts for the Siamese has been wholly under the care of the American missionaries, who have been generously sustained by funds received from their own land. Many useful works, particularly in the Chinese language, have been sent to them from the stations in the Chinese Archipelago, supplied by the Religious Tract Society.

Messrs. Gutzlaff and Tomlin visited Siam in 1830. The former friend prepared two or three tracts in Siamese. One was printed at Singapore, entitled, 'A Plain Statement of the Christian Religion,' drawn up at the special request of a native prince of Siam, who had manifested more than an ordinary degree of interest in the labours of the missionaries. This tract was circulated among the priests and the higher classes of society. The Prince Chaon Pha received one with thanks, and promised to read it. A copy was sent to Prince Chroma Rak, a person near in rank to the king. Most of the people thanked the missionaries kindly for the tracts; and some put them on their heads, by which they express their reverence for sacred books.

The distribution of tracts having produced a considerable impression among the common people, the priests became alarmed. They had the ear of the king. He saw fit to issue a royal edict against tract circulation, saying, "If the object of the missionaries was to change the religion of the people, they were welcome to attempt it in other countries, but not in his." Notwithstanding this edict, the Chinese junks, trading to Siam, received a considerable number of Christian books, the king's officers being of opinion that such circulation did not come within the royal interdiction. The result, however, of the royal interference was, to a great degree, a suspension of tract operations

for several years. The American missionaries continued a prudent but limited issue of them.

In 1840, the Rev. Samuel Dyer returned to England from Malacca, and brought with him the blocks of a tract, entitled 'A Summary of the Gospel,' to ascertain if tracts, stereotyped from Chinese blocks, would be acceptable. The experiment was successfully tried, and duplicates of the plates were sent to the American missionaries in Siam. The Society afterwards voted to them plates of 'The Three Character Classic; or, the Chinese Christian Primer,' and Dr. Milne's 'Village Sermons.'

During the last few years, the people have been increasingly anxious to obtain religious publications. In 1844, the Rev. Mr. Jones, of Bankote, wrote: "The fears of the people in regard to receiving tracts seem wholly to have subsided. A few days ago I was visited by a man of very respectable appearance, from Champon, about two hundred miles from us, who has been travelling extensively in the country. He says that our books are in almost every family, both north and south, and are carefully preserved and extensively read. Scarcely a day passes without application for particular tracts. Many, among whom are priests and noblemen, apply for complete sets, that they may keep them for reference. Sometimes, after having received a number of different kinds in succession, they bring them all back, bearing marks of usage, but not of abuse, and request us to bind them for their better preservation."

These happy circumstances were soon followed by much coldness and indifference on the part of the respectable classes, but the common people continued gladly to accept the publications. The latter have been accustomed, from time immemorial, to receive all their religious instruction principally through the medium of manuscript books. In this way their superstitions have been inculcated, and their faith and practice established. If *written* books, produced with great labour and expense, have exercised a mighty influence on the people, what happy results may we not expect when the slow process of the pen shall be superseded, and the power of the Christian press be brought fully to bear on their moral and religious interests.

#### ASSAM.

A branch of the American mission was established in 1836,

at Sadiyah, on the north-east of Assam, by means of which another approach was made towards the Chinese empire. Two hundred reams of paper, sent to Burmah, were transferred to this new mission, and six tracts were immediately issued in the Assamese and Shyan languages. These tracts were followed by 'The History of the Creation,' 'History of the Deluge,' and 'A Catechism on Christian Truth.' These latter works were also printed in Naja. They were distributed with some evidence of spiritual good. A youth named Nidhi was led, by reading a short prayer in one of the publications, to feel that he was a lost sinner. His Christian course being consistent, he was received into the church by baptism.

The tracts were widely circulated, and many of the people who had received them had on that account been subject to much persecution. The missionaries wrote with cheerful confidence: "The seed we have been sowing amid tears, prayers, and discouragements, seems to be springing up. We are just able to work efficiently. We understand the language, and begin to discern some of the weak places of the enemy's camp. We have two presses in constant operation, scattering light and truth throughout the province."

The grants to the Indo-Chinese countries referred to in this chapter have amounted to 1475*l.* 6*s.*

#### JAPAN.

In the Society's report for 1837, the Committee informed its friends that the Rev. Charles Gutzlaff, of Canton, had prepared the *first* Christian book in the Japanese language. It was entitled 'The Revelation of God,' and contained a clear statement of all the essential doctrines of the gospel. Mr. Gutzlaff sent the manuscript of this tract to the Committee, which they forwarded to Batavia, and directed two thousand copies of it to be printed. In reference to their circulation, Mr. Gutzlaff wrote: "I shall endeavour, if it be the will of the Most High, to spread divine truth in regions where a missionary's foot never trod." This benevolent enterprise was undertaken by Mr. G., but was unsuccessful: the party on reaching the country was fired upon from two harbours, and

all intercourse with the natives refused. On the return of Mr. Gutzlaff and his friends to Macao, a supply of Chinese tracts, and fifteen hundred Japanese tracts, were sent to the country, which it was hoped might enter places not yet accessible to the living preacher. This first effort for the benefit of Japan appears to have been a failure; but ere long it is hoped a way will be opened into this dark region of the earth. Japan is within the promises and predictions of God. It is the most easterly country in the world. Its literal meaning is "rising sun," and the Divine assurance to the church is, "From the *rising* of the sun, even unto the going down thereof, my name shall be great among the Gentiles."

#### LOO CHOO ISLANDS.

In 1846, the Rev. Dr. Bettelheim, a missionary to these islands, received a supply of Chinese and English tracts. He was encouraged to prepare a few tracts in Loo Chooan, and assured of the Society's willingness to help in their publication.



## CHAPTER XXXIII.

### CHINA.

Drs. Morrison and Milne—Facilities in China for the spread of truth by letters—Early knowledge of printing—Description of the process—Identity and universality of the written language—Buddhism diffused by the agency of books—Dr. Milne's appeal to the Society—Successful appeal to the Christian public—Large grants to China—Continuous issue of tracts—Letter from Dr. Milne—Circulation of tracts in the Malay Archipelago—Rev. W. H. Medhurst—Death of Dr. Milne—Dr. Morrison's visit to England—Distribution of broad sheets—Grant—Impatience for good results deprecated—Leang-afa, the native Christian—Tracts prepared and distributed by him—Extracts from his letters—Rev. S. Dyer—Translations—Voyage for tract circulation by Mr. Medhurst and Mr. Tomlin—Labours of the Society at Singapore among foreigners—Tour of Mr. Tomlin and Dr. Gutzlaff in the heart of the empire—Accessibility of China to tracts—Instances of usefulness—Naturalization and third tour of Dr. Gutzlaff—Death of Dr. Morrison—Followed by growing activity and increased grants—Hostility of Government excited, and tracts prohibited—Rev. W. H. Medhurst and Chou Tih Long at the Society's anniversary—Political conflict—Unabated zeal of the missionaries—The treaty between Great Britain and China—Special appeal—Concession of religious freedom in China—Corresponding Committees—Information from Malacca, Hong-Kong, Shanghai, and Ningpo—Introduction of tracts among the hospital patients—Native *colporteurs*—Total grants.

THE religious condition of the Chinese visiting our shores was not overlooked by the Society before any direct effort could be made for China itself. Tracts were obtained from Serampore for distribution among the Chinese sailors, who occasionally arrived in England. The providence of God, however, opened a way for more enlarged operations through the Rev. Dr. Morrison and others, who had proceeded to the country as Christian missionaries.

In the year 1813, a letter was received from Dr. Morrison, dated Canton, December 18, 1812, enclosing the first tract he had printed in the Chinese language. His letter was characteristic of the devoted writer.

“ Last season I sent home a tract which I had written and printed in the Chinese, entitled ‘A Summary of the Divine Doctrine respecting the Redemption and Salvation of the World.’ I have been informed that a person

in the city of Canton, to which I have not access, was reformed in his conduct by means of the perusal of this tract. He was a Chinese Roman Catholic, of a vicious life."

The fact so modestly noticed by Dr. Morrison was afterwards referred to by Dr. Milne, his beloved coadjutor, who stated, "that it had encouraged the writer to hope that his labours, though carried on under very unpromising circumstances, would not be in vain in the Lord." "Many thousand copies of the small publication referred to have been widely circulated among the Chinese."

Before detailing the Society's labours for the benefit of the Chinese, it is desirable to point out the facilities which their country affords for conveying to them Christian information through the medium of letters.

The first great point in connexion with this subject is the early knowledge of printing which the Chinese possessed. "Some say," remarks Mr. Medhurst,\* "it was invented A.D. 937. About one hundred and fifty years after Christ, paper was made. The mode of printing adopted by the Chinese is of the simplest character. Stereotype or block-printing seems to have taken the precedence of moveable types in all countries, and in China they have scarcely got beyond the original method. The first part of the process is to get the page written out in the square or printed form of the character. This having been examined and corrected, is transferred to the wood in the following manner:—The block, after having been smoothly planed, is spread over with a glutinous paste; when the written paper is applied and frequently rubbed till it becomes dry. The paper is then removed, and the writing is found adhering to the block in an inverted form. The whole is now covered with oil, to make the letters appear more vivid and striking; and the engraver proceeds to his business. The first operation is to cut down straight by the sides of the letters, from top to bottom, removing the vacant spaces between the lines, with the exception of the stops. The workman then engraves all the strokes which run horizontally; then the oblique and afterwards the perpendicular ones, throughout the whole line, which saves the trouble of turning the block round for every letter. Having cut round the letters, he proceeds to the central parts; and

\* 'China: its State and Prospects,' p. 103.

after awhile the page is completed. A workman generally gets through one hundred characters a day, for which he will get sixpence. When the engraver has completed his work, it is passed into the hands of the printer, who places it in the middle of a table; on one side is a pot of liquid ink, with a brush, and on the other a pile of paper; while in front there is a piece of wood, bound round with the fibrous parts of a species of palm, which is to serve for a rubber. The workman then inks his block with the brush, and taking a sheet of dry paper, with his left hand he places it neatly on the block, and seizing the rubber with his right hand he passes it once or twice quickly over the back of the paper, when the impression is produced. He will manage to throw off three thousand impressions in a day.

“The whole apparatus of a printer consists of his gravers, blocks, and brushes. These he may shoulder and travel with from place to place, purchasing paper and lamp-black as he needs them; and borrowing a table anywhere, he may throw off his editions by the hundred or the score, as he is able to dispose of them.

“The block printing has some disadvantages compared with moveable type, and various efforts have been made by the Rev. Samuel Dyer and others to cast metal types. Should metal moveable types eventually supersede the wood blocks, the facilities of the press will be greatly increased in China.”

Another circumstance that tends to the spread of knowledge in China is the extensive knowledge the people have of their written language. “Its written language,” remarked Dr. Milne, “is read by a much larger proportion of mankind than that of any other people. Its oral dialects are very numerous, but the written language possesses a uniform identity unknown to some others. Throughout the whole of the empire, as well as in most of its tributary and several of its neighbouring countries, the written character and idiom are, with few trifling exceptions, the same. The minister of Jesus Christ is not permitted to walk through the breadth and length of the land, preaching the gospel by the living voice, but books are universally understood; they travel everywhere; with proper agents and due caution, they may be poured into China itself.”

A friend, writing on the same subject, remarked: “A

book is equally intelligible in all parts of China, while its author, in speaking, may be confined by a single dialect. The words of the book convey essentially the same meaning to all minds throughout the empire, and, indeed, far beyond it also; while they vary in sound according to the dialect of the particular district where spoken. Now there is scarcely a house so poor that some well-worn book will not be found occupying a shelf. Chinese gentlemen take a pride in collecting libraries of voluminous and valuable works. This trait of natural character will help to secure a willing reception and perusal of Christian books when distributed."

Another important fact was pressed on the attention of the Committee, namely, that in the early history of China, the Burmese, by small books, diffused the principles of Buddhism without the aid of living teachers, and engrafted it on the system of Confucius, and in no small degree changed the religion of an empire. "Cannot Christianity," it was urged, "be introduced into China through the same medium, and with greater success, when the truths circulated are scriptural, and accompanied by the power of the Spirit of God?"

Encouraged by these special facilities, the Committee were prepared to receive the appeal that reached them from Dr. Milne. In his letter from Canton, dated February 7, 1814, occur the following stirring passages:—"From the land of China, I beg leave for a moment to address you. The benevolence of your truly valuable Institution has flowed far and wide, but has not yet reached this 'vast world of souls.' Allow me, in the name of three hundred millions of pagans, a considerable portion of whom can read, and all of whom understand the same language, to entreat that your Christian benevolence may be extended to them. Such is the political state of this country at present, that we are not permitted to enter it, and publish, by the living voice, the glad tidings of salvation. Tracts may, however, penetrate silently even to the chamber of the emperor. They easily put on a Chinese coat, and may walk without fear through the length and breadth of the land. This we cannot do. The Chinese people read much, and tracts, inculcating the worship of their dumb idols and the reciting of the sacred classics, have been in use for ages among them. They are sent to the temples by individuals who conceive that they have obtained favours from their gods, and are distributed gratis to

all who will receive them. The circulation of tracts is no new thing in China, though, alas! the matter of them has been of little moment—no doubt, of dangerous consequence.”

The resources of the Committee were not adequate to meet the demands for this vast opening sphere. A special appeal was made to the Christian public, when the Society, in its address, inquired, “Shall not British Christians, the object of whose worship is infinitely glorious, and whose obligations to love and serve God are infinitely great, rise superior to Chinese idolaters, in purity of motive, in fervency of gratitude, and in ardeney of zeal? Let *us*, then, with compassionate feelings and cheerful liberality, assist in printing and circulating such tracts as shall convince these poor pagans, that ‘they worship they know not what,’ and shall also affectionately teach them to know ‘Jehovah, the only true God, and Jesus Christ, whom he hath sent.’”

This appeal was successful. Special donations were received from individuals and auxiliaries, and collections were made at St. Swithin’s Church, London, and other places. These contributions amounted to 414*l.* The Committee immediately urged Messrs. Morrison and Milne to prosecute vigorously the printing and circulation of tracts, and authorized them to draw upon the Society’s Treasurer for 400*l.* This was the first grant made by the Society for the benefit of the Chinese.

The missionaries were much encouraged by this seasonable aid, and printed several new tracts, including ‘An Outline of the Old Testament History,’ ‘A Christian Hymn-book,’ ‘A Treatise on the Life of our blessed Lord Jesus,’ and a small monthly ‘Chinese Magazine.’

The information from China in 1817 led to another grant of 500*l.* In a letter from Mr. Milne, he informed the Committee that he had clearly ascertained that the written language of Cochin-China, Tung-king, and Hainan, was the same in form and idiom, in all respects, as that of China. “This,” he remarked, “will open a wide door for the word of God; may it have free course and be glorified!”

The grants thus made created feelings of the liveliest gratitude in many minds. Among these may be mentioned the Rev. J. C. Supper, of Batavia, who, shortly after the date of his last letter to the Society, was called from this lower world to the mansions of bliss. In that letter he stated that, through the

providence of God, he had been enabled to establish a reading society among the Chinese, consisting of sixty persons, who were supplied monthly with sixty religious tracts for perusal, which, when read, were circulated among their respective friends. "I am ready," he adds, "to devote myself to the Religious Tract Society, as I have done to the Missionary and Bible Societies; a share in your noble exertions I consider to be of more value than all the gold of Ophir, or the riches of India." Referring to the grants of the Society, he concluded his communication with the following words: "You indeed did well in making them, and I hope that eternity will repeat that you have done *very* well. If the Religious Tract Society should be forgotten in the annals of this world, I am confident it will shine with great lustre in the everlasting annals of heaven."

The Committee received from the missionaries interesting statements of the manner in which the tracts were valued by the Chinese. They were, however, cautious in not raising the hopes of Christians to an undue elevation. Mr. Milne, therefore, in a letter dated January 31, 1818, remarked: "We shall very probably have to transmit to you, for a long time, only dry statements of what has actually been translated, written, printed, circulated, and taught. Our thoughts, time, and strength are employed about furnishing the means of Christian knowledge to as large a proportion of the heathen as possible. We long to see success, but are not greatly cast down if we do not see it immediately. I hope the patience of the churches will be strengthened. To plough and sow are the labours of this age; to reap abundantly, that of future times. We labour in hope; the word of the Eternal cannot fail; in due time the nations shall be glorified in Christ."

New tracts were frequently issued from Canton, which had an extensive circulation. The translators were anxious that the works they sent forth should not give an uncertain sound, but clearly state the plain and essential truths of the gospel. Hence, Mr. Milne wrote: "It is an invariable rule with me, in whatever I write in Chinese in the form of a tract, to introduce the great doctrines of sin, salvation, and eternal retribution; these being the life and soul of everything; a portion of them is indispensable."

In 1820, the Rev. W. H. Medhurst, then of Malacca, but

afterwards of Java, reported to the Society that the missionaries connected with the Ultra Ganges Mission had formed a Christian union, to increase the spread of religious publications. In this communication he furnished the first information connected with the circulation of Malay tracts. The Rev. C. H. Thomson had printed eight tracts in the language, which had been useful to some of the readers. "These Malay tracts," remarked Mr. Thomson, "have been sent in prows to most of the Malay countries in this archipelago. These messengers of mercy find access where missionaries, in the character of missionaries, cannot go. I have heard that the king of Achcen has been visited by them, and that they have ventured into the presence of the king of Siak. A man was found the other day reading a tract on human depravity in a mosque. The Malays have more knowledge of letters than has been supposed, and are fond of reading; but they are extremely suspicious. Some will rather deny that they can read than accept of a book at the hand of a Christian missionary. Some of them expressed a fear that the reading of their books would turn their hearts. May the Spirit of all grace not only turn, but change their hearts, and save their souls from the second death."

On the 21st of November, 1821, Dr. Milne, in a letter to the Committee, thanked them for the encouragement given to the Malay branch of their labours, and added: "The money committed to Dr. Morrison and myself by your Society, for the printing and circulation of Chinese religious tracts, is nearly exhausted; and I shall soon be obliged to draw upon you for a further sum, which you have authorized us to do."

The Society had not the satisfaction of renewing its intercourse with this devoted correspondent. On the 29th of October, 1822, Dr. Morrison made the following affecting communication: "I have now the melancholy task of announcing to you officially the death of your former correspondent on the subject of Chinese tracts, my lamented friend and colleague, Dr. Milne. He died of pulmonary consumption, at Malacca, on the 2nd of June, 1822, in, I believe, the thirty-seventh year of his age. A more zealous evangelist never existed. Few men excelled him in piety and devotedness. By the grace of God he was what he was. The Lord has removed him from his labours, and has, we trust, admitted him to his

eternal joy. Blessed be the name of the Lord, Milne still lives in the numerous tracts which, by your Society's aid, he was enabled to print and distribute. Providence has often seemed to watch over our bibles and good books, so as eventually to render them useful to the souls of men. All the grain cast into the ground does not take root; shall man, therefore, cease to sow? Milne's 'Village Sermons,' and other Chinese tracts, will be useful to missionaries and Christians in China for centuries to come. May the Lord's blessing rest on the seed of divine truth."

In the same letter, Dr. Morrison adds: "Having a desire to rouse the attention of our seamen at Canton to what concerns 'as well the body as the soul,' I wrote a tract for them, and have had one thousand copies printed; a considerable number is already distributed. It is the *first* religious tract, in the English language, that has been printed in China."

The missionaries endeavoured, as far as possible, to supply the loss of Dr. Milne by increased efforts in the publication of tracts. The total circulation in three years, at the expense of the Society, to May, 1823, was 102,105 tracts in the Chinese language, and 3500 in the Malay. At Malacca, those in Malay were often to be seen affixed to the walls of the native habitations, and in vessels which traded to various ports of China; those in the Chinese language were introduced into places inaccessible to Europeans. Dr. Morrison mentioned to the Committee, that he had known instances of Chinese tracts being carefully stored among the valuables of a family; so that, if neglected by the present possessors, they might speak to their children, and generations yet unborn.

In 1825, Dr. Morrison, who had returned to this country, attended the anniversary of the Society. He strongly urged upon the meeting the fact, that the inhabitants of China could be reached through the medium of the press, and that their habits and customs rendered them peculiarly accessible to the Society's publications. "The command of the Saviour," said the Doctor, "is, 'Go ye into all the world, and preach the gospel to every creature;' that is, *proclaim* the gospel to every creature; and where you cannot do this by the living voice, then do it by means of the printing-press."

The Rev. David Collie, of Malacca, one of the friends connected with the Chinese Union, conveyed to the Society the



pleasing intelligence that broadsheet tracts had been printed and extensively distributed. The Rev. Jacob Tomlin, on visiting many of the people, was delighted to see in several of the houses that the sheet tracts had been carefully preserved and pasted on the walls, so that many houses were as richly adorned in this respect as any pious cottager's room in England. These efforts engaged much of the attention of the missionaries; Dr. Morrison also was increasingly anxious to send forth the words of eternal truth. He wrote to the Committee in the following animating terms:—

“It will gladden your heart to hear that many, both of the Chinese and the Malays, have lately called and begged for the word of life. We sent lately to Cochin-China, by Government vessels, belonging to that country, nearly three thousand volumes of Chinese books. They were eagerly read by the Cochin-Chinese, and many of their great men came to the College, with a body of servants, and requested books. As a proof that the books sent to that country have been read, and understood by them, they had copied the names of many of them, and brought them to us, in order that they might be supplied with books of the same kind. Oh that the Lord may speedily bless his own word! Many hundred publications have lately gone, and there appears an increasing desire, among all classes, to obtain our books. Our weekly tract is continued, and is much sought after by the Chinese.”

A further grant of 300*l.* was voted in 1825, which enabled the missionaries to continue their operations in the tract department of their labours; this they did, and gave a full report of the new works sent forth. They assured the Committee “that more tracts were applied for then, in one week, than were asked for in the course of twelve months four years ago.” Dr. Morrison also wrote, kindly checking the over-anxiety frequently manifested to see the results of past labours. “Some of our sanguine and intemperate friends have discouraged us much, by impatience to see the fruits of our labours here. We are not entirely without fruit, but we cannot rejoice in an abundant harvest. Despise not, my brethren, the day of small things. We, the servants of the churches, have gone forth from you to these lands with tears, bearing precious seed. We may not live to do it, but future labourers shall return, bringing their sheaves with them.”

The Society's Report for 1828, introduces a new and interesting agent in the great field of China, the native Christian, Leang-afa. Led to the Redeemer through the riches of

his grace, he became a preacher of righteousness and a writer of religious tracts. The first application ever made by a native of China for help in his work was from this devoted man. In his appeal he wrote:—

“The manner of proclaiming the truths of the gospel in the eastern land, China, is different from that of the nations in the west. In the lands of the western nations they have public buildings and public assemblies where the people meet. They have the weekly sabbath, and settled modes of instruction. Hence, to those who know the language, the gospel may be communicated orally to those who will listen. In this way instruction is communicated easily; but in China, there are no public buildings in which to collect assemblies of the people; there is no weekly sabbath, nor regular customs for the instruction of the people. Therefore I, a simple person, (with Dr. Morrison,) have thought of taking the most important parts of holy scripture, and explaining the principles therein contained in familiar language, and making small books. Being presented to Dr. Morrison for his revision and correction, if they could be printed and given to people in various places, they could continually look them over, and more easily would the truth enter men's hearts, than when spoken by the mouth to the ear; and perhaps conversion would be facilitated.

“But, although this is a good design, my strength only goes to the extent of explaining the sacred book; not to printing tracts to present to people. Now, observing that your honourable nation has a society to assist in printing religious tracts, I respectfully send this letter to the venerable gentlemen who manage its affairs, that they may deliberate on the purport of it. If it should be the honourable wish of the venerable Committee to grant a little pecuniary assistance to print tracts, I would, hereafter, print the tracts explanatory of the principles of holy scripture, which I have already composed, and present them to the people to read, which will be the same as proclaiming the gospel, and will diffuse it to remote places in these eastern regions. Perhaps the hearts of men will be converted, and the gospel honoured. If this can really be done, then will each perform a duty, and avoid the crime of turning the back on the great grace of the Most High Lord, who sent the Saviour to redeem us from our sins. And we, persevering in love to the Saviour, after having passed through this world, relying on the Saviour's merits, shall look up and obtain the everlasting bliss of our souls, through never-ending ages. Amen.”

Nine tracts were prepared by Leang-afa, explaining the Christian system and exposing the vain superstitions which delude the minds of the inhabitants of China. “The latter part of the design,” wrote Dr. Morrison, “is executed in a manner that no European now living, with whom I am acquainted, could equal.”

The Committee authorized their Chinese brother to print

eighteen thousand copies of these tracts. When Dr. Morrison informed him of the grant, he was greatly encouraged, gave thanks to God, and resolved, by the Lord's help, to be still more assiduous in the fulfilment of that portion of the Saviour's work which devolved on him."

Leang-afa sent to the Committee the tracts which he had printed at their expense. His journey into China for their circulation was satisfactory to his friends. He went about two hundred and fifty miles, accompanied by his friend Agony. They threw themselves into the train of one of the examiners of the public schools. In this way they passed on from one district to another, and had free access to the young *literati*, among whom they distributed their Christian books.

In a letter reporting his journey, Leang-afa wished the Institution a "golden tranquillity," and furnished a full report of his labours. He wrote:—

"This year, about the close of the eighth moon, the literary examinations of all the districts of Kwang-chow-foo commenced, among the graduates called Sew-tsaë. At such times the followers of Confucius give away the sacred books to the students, to exhort them to goodness of heart. I and another believer, availed ourselves of this opportunity to distribute among them Christian tracts; and, in a few days, we distributed upwards of four hundred sets of the nine tracts called *Good Words*. It was to be regretted that we had not several thousand sets. If we had possessed that number, it would have been easy to have distributed them among the *literati* on this occasion.

"The students all received them with joy, and gave thanks for them. There were also a great many trading people, who asked for the tracts, and I gave to all. After they had received them, and looked them over, I walked the streets to listen to what the people said about them. Some said they were extraordinary books, and others said there was a great deal that was very good in them. Thus the seed of the word has entered the hearts of a great many persons; we can only persevere in prayer to our Father in heaven, that he would look down in compassion, and confer the Holy Spirit to convert their hearts, causing the word to bring forth fruits to their happiness.

"Having distributed nine thousand tracts—I especially write this letter to inform you, Mr. Jones, and request you to communicate the fact to the believers of the Tract Society. If they will again exercise an ardent love to the Saviour, that his gospel may run in a free course, beg them to grant with delight further assistance to print tracts, that I may distribute them. Let us all exert ourselves to the utmost in gratitude to the supreme Lord, who, in mercy and love, of his great grace, saves our souls.

"There are now upwards of ten disciples belonging to the church in

my house, who obey and believe the Saviour's gospel, and delight to adhere to his precepts. There are two of fervent hearts who love the Saviour—Achang and Asin, who always assist me in going everywhere to distribute tracts. All of us at present are thankful to our Heavenly Father for looking down, and preserving us in peace and tranquillity of mind. I hope this is the time in which our Heavenly Father will grant the gospel to be spread for the salvation of the world; but I am not certain. I only desire that the Chinese may now receive the Holy Spirit's influences to convert them, and induce them to cast away their idols and obey the gospel, adoring and serving the supreme Lord alone. And this also is the desire of all the believers in your honoured land, who love the Saviour and their neighbours as themselves.

“All the friends in the church in my house salute you, and wish you prosperity and peace. I also salute all the believers belonging to the Tract Society, and wish them prosperity and peace. For this special purpose this letter is presented on the right hand of the honoured chair of Mr. Jones.”

Agony, the companion and fellow-traveller of Leang-afa, was not only a distributor, but also a writer of tracts. In the summer of 1831, he printed a considerable number of single tract-sheets with pictures on the reverse side, which were called picture tracts. He circulated them among his pagan kindred and acquaintance, explaining their contents from day to day; and though meeting with some opposition and contempt, he rejoiced in being able, with his own hands and mouth, to aid the Saviour's cause.

The missionaries, in the midst of many difficulties, continued their zealous and successful efforts through the press, and occasionally new and pleasing incidents occurred to change a little their monotonous course. The Rev. Samuel Dyer, of Penang, reported the establishment of schools for Chinese children, who read only Christian books, hoping that the parents might sometimes be reached by the works entrusted to the pupils.

The new publications were frequently translated from English works of great value. Hence, a tract on the Fall was taken from Boston's 'Fourfold State,' being interspersed with illustrations and arguments suited to the state and circumstances of the heathen. The interesting tracts, 'Poor Joseph,' 'Death of Altamont,' 'Andrew Dunn,' 'The Watchmaker and his Family,' were also published. Sheet and other tracts were issued, containing suitable portions of scripture on the Divine attributes, redemption by our Lord Jesus Christ, and other

important subjects. These works had an extensive circulation at Canton and in the islands of the Archipelago. Through the Chinese junks they entered the empire itself, and the people were led by them to think about the way of salvation. The publications were sometimes called by them "books to reform the world." The name of Jesus was familiar to many tongues, though his character was but imperfectly understood.

In reference to the extended circulation of books, a correspondent wrote: "I know that you will not suppose, because we see not the visible fruits of our labours, therefore they produce no fruit at all. The view which I have always taken is this, that while God encourages the hearts of his servants to labour, the church should not be negligent to provide the means; for my own part, I *verily* believe, we are not labouring in vain; that the God of providence, who has evidently taken us by the hand and led us to these far distant regions, has, doubtless, work for us to accomplish, and, as far as I can see, religious tracts must be an important auxiliary."

During 1828, and subsequent years, several thousand copies of books and tracts were printed at Malacca, for the use of Mr. Medhurst and Mr. Tomlin. They took a long voyage up the eastern coast of the Malayan peninsula, and circulated extensively both Chinese and Malay publications. They visited the gold mines of Mandoor, and distributed books among two or three thousand people who reside in that district. They had constant evidence of the importance of the press in attacking the idolatrous systems of the world; and they were satisfied, that although the pride of reason and the love of long-established customs might, for a season, resist the gospel, it would finally prevail over every false system.

In addition to a large circulation of works among the Chinese and Malays, the missionaries at Singapore gave tracts to Jews from Persia and Turkey, and other foreigners visiting the station. They had intercourse with persons speaking in thirty different languages, who resided in various parts of the Eastern Archipelago; and through them some portion of holy truth was conveyed to regions of great spiritual darkness. In more than one instance they had observed that the commanders of Chinese junks, who had previously visited the station, selected different tracts, from an evident knowledge of

their contents, alleging, as a reason for this, that they had left those they had received before, of the same kind, with their friends and relatives at home. Thus, in various ways, the tracts silently made their way, notwithstanding the opposition they sometimes met with.

The tour of Mr. Medhurst was soon followed by another, which was undertaken by Mr. Tomlin, accompanied by Dr. Gutzlaff. Mr. Tomlin described this journey as "his darling enterprise of proclaiming the glad tidings of the gospel in the heart of the Chinese empire." These friends succeeded in their attempt, and distributed many small publications among the people. Dr. Gutzlaff first travelled in the character of a missionary physician; and, secondly, as a navigator. He found, at the different ports where he touched on the coast of China, as high up as the eastern end of the great wall, that the people were acquainted with the Christian tracts and books which had been issued from Malacca. "Remember," said Dr. Gutzlaff, "that a great many tracts have already found their way all along the coast of China; they have reached Formosa and the Pescadores; they have gone to Manchow Tartary and Corea; and have been distributed at the great Loo Choo. His imperial Chinese majesty has even taken the trouble of examining them; but he expressed neither his pleasure nor displeasure at their contents. The 'Scripture Lessons' and tracts were sent to the Emperor by Wei, the deputy-governor of Fochan and Che Keang, with an earnest recommendation to have the doctrines examined." This latter fact will recall the statement of Dr. Milne, in 1814: "Tracts can easily put on a Chinese coat, and may walk without fear through the length and breadth of the land; they may penetrate silently even into the chamber of the Emperor."

The opinion of Dr. Gutzlaff, as to the facilities of spreading Christian knowledge in China, will be read with interest. After having noticed his journeys in China Proper, he proceeds: "I find that the bugbear of impossibilities of doing anything for these millions does not exist; though I admit that there are very great difficulties. I can nowhere find in the scriptures that we ought to desist from speaking the divine word because there are difficulties in the way; and therefore I am joyful in the Lord my Saviour, who has all power in heaven and earth,

and I intend to make a third trial, if it please His wisdom. I hope and believe that even impossibilities, if they do exist, will be changed into possibilities."

In these labours, the Society co-operated, by furnishing large grants of tracts. The Committee rejoiced in these proceedings with trembling, lest the zeal of their friends should excite the opposition of the government. They did not, however, permit "the bugbear of impossibilities" to lead them to withhold their supplies.

In the Chinese Archipelago, the Society's usefulness was not confined to the issue of native tracts. In some places, particularly at Penang and Singapore, there was a considerable demand for English publications, which were sent forth in great numbers, partly on sale, but principally for gratuitous circulation. At those stations, it was found that the gospel, which had been proudly rejected at home, was there received with much meekness. One or two statements will show the correctness of these remarks. "I was enabled," remarked Mr. Dyer, of Penang, "by these English books, to supply many individuals with profitable reading. Licut. — was very wild when he came to Penang. He was seized with severe indisposition, and afterwards went into the convalescent bungalow. There he found the tracts I sent up when my son was ill. He is now decidedly on the Lord's side. He read the tracts. The Lord opened his eyes."

The Rev. Evan Davies, of the same station, furnished the following statement:—

"I expressed some time ago my opinion in full to your Society respecting the value of your publications, as the means of spreading a saving knowledge of a crucified Redeemer in these distant settlements. In confirmation of this opinion, and for the encouragement of the Society, I will mention one instance that lately occurred in this island. A young man, an officer of the Native Infantry of the Madras army, came to this island a man of the world. Having some property, his whole attention was bestowed, not so much on things that are deemed immoral, in the common acceptation of the word, as upon his horses, carriages, plate; in a word, his establishment. On the future he thought but little, and none at all to any good purpose. It pleased God to afflict him, and he was ordered to Europe. During his affliction he resided on the Hill—the 'Great Hill,' as we call it here, a spot which has been honoured by God in being the spiritual birth-place of several; and having accidentally, or rather providentially, had some acquaintance with him, I took courage (for I feared greatly that what I did would have been regarded in the light of an offence) to send him the

‘Present for the Afflicted,’ with a letter suitable to his case. Without going into further detail, he returned to Europe, leaving the impression on the mind of every Christian that became acquainted with him that he was a renewed man; and on the voyage home he laboured, to the best of his knowledge and ability, among the crew of the vessel, by reading the prayers of the episcopal church and sermons, and by conversation on the things of the future state, hoping thereby that they might become the subjects of ‘like precious faith.’ In this his friends here rejoiced, regarding it as a further evidence that he was born of God. To see a man who once thought the augmentation of his income, and the display of self and his possessions, as the chief objects of life, humbled on account of sin before God, and seeking salvation through the blood of a crucified Redeemer, was indeed a most delightful and gratifying change. We said, ‘It is the finger of God;’ and the instrumentality was one of your publications, the little book I mentioned before. We sincerely trust, that in the midst of the influence of a worldly family, he has been enabled to maintain what he appeared here to hold—communion with the Father and with his Son Jesus Christ.”

Passing from these delightful facts, in reference to our own countrymen, it is cheering to furnish similar tidings from a poor Chinese, and the receipt of the first donation from a native of the celestial empire to the Religious Tract Society. Dr. Gutzlaff sent to the Committee a letter from Koët Bun Tac, who was preaching the gospel in Cochin China. “The writer,” remarked Dr. Gutzlaff, “has sent me ten tixals (about seven dollars). He obtained his knowledge of the three societies, to which he refers, from Dr. Milne’s tract, called ‘The Three Pearls,’ which contains a description of the Missionary, the Bible, and the Religious Tract Societies.” The following is the letter from this convert :

“Koët Bun Tae respectfully and sincerely makes his obeisance. He sends to the teachers of the congregation; \* to the society of little books, † which exhort the world; to the British and Foreign holy book society, ‡—three pearls of benevolent associations; to all the venerable teachers, all the reverend old great men, revered pastors, before whom he manifests his thoughts.

“The stupid, born in the middle kingdom, of poor and cold family. Unhappily parents early died, and he an orphan, miserable and helpless; therefore was vagrant, and wandering to the land of Siam, where he met with distress and sickness. More than ten years he was thousand-fold wretched, miserable. Suffering in body, and therefore poor and indigent, unable to heal the disease. Unexpectedly he met with a pastoral

\* The Missionary Society.

† The Religious Tract Society.

‡ The Bible Society.



teacher, Koët Sit Lap,\* a doctor coming to Siam's kingdom, distributing medicines and healing sick people, presenting books to look at. He had not feared great trouble; he had not spared expenses of gold to encourage benevolence and promote virtue, by presenting to all people Heaven's God, Supreme Emperor and Redeemer, the Lord Jesus; New and Old Testament books; making them understand and perceive Heaven's way and true principle, to put away misery and receive happiness."

"Therefore the stupid looked and read, and was three years examining, to understand a little the meaning in the midst of the books; whereby he has become deeply conscious of his own sins; desiring to throw away wickedness and return to rectitude; looking and hoping for the merits of the substituting redemption of the Saviour, the Lord Jesus; on account of which he dares to supplicate God for forgiveness, and remission, and the bestowment of grace. Therefore he frequently, with sincere intention towards teacher Koët Sit Lap, respectfully wished and asked the ordinance of baptism; which receiving, he is grateful; thanking the teacher, who was indulgent to his request. Now he dares to hope and request to enter the congregation's door; to follow the good path, the true doctrine; being one of Jesus's disciples, with sincere heart and true thought. This is his wish.

"The stupid being a poor man, without riches hoarded up, therefore with diligent labour earns his livelihood, and has spared a little money, which constitutes his subsistence funds, and takes out four shéens, one tixal, intending it for benevolent purposes.

"Myriads of welfare to the three pearls, benevolent societies; all persons of venerable teachers, reverend great old men, revered pastors.

"The Tio Chew poor man, Koët Bun Tae, knocks his head, and repeatedly pays his obeisance."

The Society's report for 1834 states, that Dr. Morrison and his friends were actively engaged in printing large editions of tracts in the prospect of Dr. Gutzlaff's *third* journey into the interior of China. Before he entered the empire, he became a naturalized subject, by adoption into the clan or family of Kwo. He took also the name of Shih-lee, wore occasionally the Chinese dress, and was recognised by those among whom he lived as a member of the great nation.

During this tour, Dr. Gutzlaff found the people anxious to receive the publications he took with him; some, perhaps, from motives of mere curiosity, but others from a desire to obtain true knowledge. A few extracts will be given from his journal:

"The inhabitants of Nanaon, in Fuhkeen, who had never seen a ship, came off in boats; but, being rather distrustful, they kept aloof. When I hailed them, they approached nearer and nearer; but by the time they

\* Gutzlaff.

came alongside, we had already got under weigh. Tendering a book to an intelligent-looking man, he was at first surprised at the strange gift; but then, turning to his countrymen, he read it aloud. Their attention was instantly drawn towards him; other requests were made, and, within a few minutes, the ship was surrounded by clamorous applicants. The captain was beckoning them away, but they clung to our tackle, and declared, 'We must have these good books, and will not move without them.' Such determination had the desired effect; I gave them freely what they so earnestly craved, and they went away exulting."

On another occasion, Dr. Gutzlaff remarks:—

"In one of our excursions in Hangehow, I took a box of books with me. When I took the books out, and handed a copy to a man of respectable appearance, he read aloud the title, and, all at once, the crowd rushed upon me, hundreds stretching out their hands to receive the same gift. Within a few minutes the store was exhausted; but the news spread with great rapidity. We saw the people sitting for six hours together on the brow of a hill, opposite to which our vessel was lying at anchor. As soon as they saw us approaching near to the shore, they ran down the hill with great velocity, grasped the books from my hands, and fled towards their friends in the surrounding villages. If ever our Christian books were read with attention, it was here at this time. We took a wide range in the adjacent country, and were really astonished at the general knowledge which these silent preachers had spread. Let us not boast of such an extraordinary instance of the diffusion of knowledge, nor deny to curiosity her full share in this stir; yet, after all this, the gospel must be said to have flown here on eagle's wings. We leave the result to God, and wish to re-visit these places, not to exult selfishly in the great changes which may have taken place, but to praise our Redeemer that he has given to these millions the means of knowing the way of eternal life."

This incessant demand for religious publications was not confined to the common people. The priests were for a long time desirous to obtain a few Christian books, and when they were unable to procure them, "they almost wept for disappointment." Dr. Gutzlaff remarks:—

"I addressed the priests, who followed us in crowds. It was satisfactory to me that the major and intelligent part of them were so eagerly reading our books, that they could not find a few moments, even to look at us. The high priest requested an interview. He was an old deaf man, who seemed to have very little authority, and his remarks were common-place enough. At this time I was almost overwhelmed by the number of priests who ran down upon us, earnestly begging, at least, a short tract, of which I had taken great quantities with me. I was very soon stripped of all, and had to refuse numerous applications. The greatest favour we could bestow upon the natives, was to give them a book, which, as a precious

relic, was treasured up, and kept for the perusal of all their acquaintances and friends."

The following interesting scene must have revived the heart of the missionary traveller :

" I brought my stores on shore, but finding that the great crowds bore me down, and robbed me of every leaf, I entered into a boat and sat down, while multitudes of boisterous applicants were on shore. They now waded, and even swam, in order to get near me, and carried off in triumph the precious gift. On landing, the press was great. At this time, I had taken the precaution of guarding my back by the wall, that I might not be thrown down by the crowd. Within a few minutes the priests thronged around me. Though they were urgent, they behaved politely, and begged, almost with tears, that I would give them a few tracts. How joyfully did they retire with the books under their arms!"

The joy that was excited by the intelligence from China, in reference to the successful tours of missionary friends, was only of short duration; and, like many of the sunny scenes of this world, was followed by great darkness. On the 1st of August, 1834, the Rev. Dr. Morrison was removed from his important labours. He was the first Protestant missionary to China, and the earliest correspondent of the Society. He died at the age of fifty-three, after devoting nearly twenty-seven years of his life to the Chinese. The last letter received from him was dated on the 24th of April preceding his death. After acknowledging a grant from the Society, he remarked: "Commerce has entered upon a new system, denominated *free*; and, it is not unlikely, may lead to a bolder religious effort on behalf of China." He requested copies of all the Tract Society's publications, which were immediately granted to him. "They may be addressed to me, or, *in the event of my death* or departure, to my son." This closing direction was prophetic. He finished his earthly course about three months after the date of his letter. "He peacefully fell asleep in Jesus' everlasting arms."

The death of Dr. Morrison was a solemn lesson to the surviving missionaries, which was not disregarded, and urged the Society to work while it was day. The grants that speedily followed the painful event amounted to nearly 1000*l*. These liberal supplies enabled the missionaries to pour forth a flood of tracts, many of them being new ones. These, however, were soon exhausted, and the language of the missionaries was,

“It is almost heart-breaking to see the Chinamen coming in crowds, inquiring for tracts, who cannot be supplied.”

The growing activity of the press, and the beneficial results that followed the issue of religious publications, called forth the opposition of “the powers that be.” In a proclamation issued by the Chinese authorities at Canton, the tracts of Leang-afa, and his associates, were described as “depraved and obscene books of the outside barbarians, falsely assuming the pretence of admonishing to virtue;” and an intimation was given that, “if any persons rashly presumed to print and distribute such books, they would assuredly be seized and punished with the rigour of the law.”

Soon after the appearance of this proclamation, the Rev. W. H. Medhurst, of Batavia, returned to Canton. He found many difficulties in the way of local efforts, and therefore he determined, accompanied by Mr. Stevens, an American missionary, to spend a short time among the people on the coast. He distributed among them nearly twenty thousand publications in two months, which were received with great readiness, though the authorities, in some places, endeavoured to impede the good work.

It was at the time when the operations of the press at Canton were suspended, that the Rev. W. H. Medhurst visited his native land, accompanied by Chou Tih Long, a native of China. They attended the Society’s anniversary in 1838. Mr. Medhurst, by his statements, produced a powerful impression in favour of augmenting the funds to be placed with the missionaries in China, for tract purposes. The address of Chou Tih Long was simple, and truly characteristic of his country. He remarked:—

“I find Englishmen love foreigners as well as themselves. You are this evening of one mind to give evidence of what is in your hearts. I have great pleasure in being here to witness your desire to send books which will tell men how to obtain the pardon of sin, the favour of God, and everlasting happiness. Such books are the best in the world. These tracts, I believe, have been very useful, and have done much good. They have often led the way for the scriptures. But the doctrines of scripture are very deep; these tracts are plain, and not difficult for simple people to understand. But new converts are weak; as their strength increases they can bear more. These books, dear people, make men happy, and you all have a desire after happiness. It is your duty to direct them into the narrow way and the strait gate that leadeth unto everlasting life. I have read some interesting accounts, which have

pleased me exceedingly. I wish, when I go out, to take some tracts with me in my own language, which will instruct my people in the knowledge of the true God and our Saviour Jesus Christ. These, I do think, would do good in China. They seem to be written in the spirit of Paul, when he said, 'I have fed you with milk, and not with strong meat.' I believe there are 360,000,000 of my own countrymen who sit in darkness, who have never seen the great light. Pray that they may be led, by the great power of God, to seek the Saviour, that there may be one Shepherd and one fold. You remember the epistle to Timothy, where Paul says, 'Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate.' The hearts of all men are proud. I am sure the Chinese are very proud. If some means are not taken to soften them, they will remain hard and proud. So we must do little by little, and they will believe. If you wish to be happy, go and enlist in this work, and you bring happiness to yourselves. Now, I am afraid you are tired of my simple speech; but I hope you will pardon all my mistakes, when I tell you I did not know one word of English when I came to this country, and now it is only one year and a half since, therefore I find it very difficult to give you my ideas in English."

The Committee presented to Chou Tih Long, on his baptism, a bound copy of the Society's 'Commentary.' In acknowledging the grant, he remarked: "I hope this 'Commentary' will be very useful to me on my voyage, and when I get to my native land. May I beg your prayers for the blessing of God to attend the reading of his holy word, that I may continue faithful to the end of my days."

An important crisis in the great concerns of China was now at hand, arising from the political conflicts with Great Britain. During the war, the missionaries did not allow the press to remain inactive. The friends at Canton, Macao, Malacca, Penang, and Singapore, distributed suitable tracts, and, with unabated zeal, proclaimed among the people the peaceful tidings of the gospel. At Penang, Mr. Beighton published Bunyan's 'Pilgrim,' to point the people who understood Malay to the celestial city. Among the tracts, 'Poor Joseph,' 'Moses, the Pious Negro,' 'Little Henry and his Bearer,' and other valuable publications, appeared in a Chinese costume.

When peace was restored, and the terms of treaty agreed upon, Hong-Kong was ceded to the English Government, and the leading ports of Canton, Amoy, Ningpo, Shanghai, and Foo-choo-foo, were opened to the traveller, the merchant, and

the evangelist. "In bringing about these things," wrote a missionary, "the prowess of the warrior has done something, but the hand of God has been at work, and I need not remind you how emphatically he tells us, by recent events, that it is our privilege to improve our greatness by dealing out the truth. The news has quickened us all into new life. The treaty is something like an emancipation act. I thought myself happy to live in the day when the chains of the negro were broken, but thrice happy to live in the day when five ports, on the very coast itself, are open to the efforts of the Church of Christ. We did not expect such intelligence so soon, but when God interposes, his course is marked by suddenness of execution, and we are constrained to say, 'This is the finger of God.'"

The Committee availed themselves of the favourable impressions produced on the public mind by the successful termination of the Chinese war, and made a special appeal for help to enable the Institution to extend its operations when the fitting time should arrive. This appeal was generously responded to, and the sum of 2570*l.* 16*s.* was received. Among the donations was 52*l.* 10*s.* from William Peck, Esq., for printing, in Chinese, a plain condensed statement of the principles of the Christian religion and the way of salvation by Jesus Christ, adapted to common Chinese readers; and 10*l.* 10*s.* from the author of the tract 'Peace in Death,' in aid of its publication in Chinese.

The providential openings which have been recorded were soon followed by another encouraging event. By an enlightened act of his imperial majesty, the profession of Christianity, by its myriads, was no longer proscribed. It was not possible that an event could have occurred more calculated to animate the heart of Christian love, and to impel it to the highest exercises of zeal and generosity.

The changes produced by the circumstances which have been noticed, led to so many facilities for the diffusion of religious knowledge, that the Committee immediately addressed the missionaries in China, suggesting the establishment of corresponding committees for the preparation of tracts, believing that through their combined agency, there would be a more efficient examination of the works issued than had been hitherto practicable. These negotiations have led to the formation of committees on the catholic and scriptural principles of the parent Society, at Canton, Hong-Kong, Shanghai, and

Ningpo; and the Committee hope that ere long similar associations will be formed at Amoy and Foo-choo-foo. From several of the stations there is now a constant issue of religious works, which, like the river of the water of life, is flowing through many portions of the empire.

The grants which have been made to different stations have produced much good. From Malacca information was received from the Rev. Dr. Legge. He stated that "several small works had been prepared by learned and Christian natives, in a style and with an adaptation very superior to anything which had yet been produced in the Chinese mission." On the importance of cultivating native agency in the preparation of future works, the Rev. Samuel Dyer, of Singapore, observed, that the missionaries at his station had availed themselves of the talents of a native Christian, who had completed a 'Life of Christ' from a 'Harmony of the Gospels.' On this work, Mr. Dyer remarked: "He has dealt with the phrasology and style as suited his taste. We have narrowly watched the sentiment, and have suggested alterations, but have left the authorship to him; the consequence is that he has produced one of the most interesting, intelligible, and pleasing tracts that exists in the Chinese language." It is also a cheering fact that a Chinese in Malacca, a man of literary habits, and known as a poet, has given decisive evidence that he has received the gospel of Christ, and is now assisting the missionaries in preparing Chinese hymns, that they may be able to celebrate the praises of God in that most intricate language.

The Rev. T. Beighton furnished the following information in reference to the translation of the 'Pilgrim's Progress':—

"I sent a copy to all the respectable Mohammedans; several have sent me their best thanks, requesting more copies for their friends, as some of them are anxious for knowledge. One native has sent me a very pleasing letter, thanking me with all his heart. He says he read 'The Pilgrim' for three nights successively, without stopping; that he never saw such a beautiful work in Malay before, and he prays that the Holy Spirit may enlighten the hearts of the Malays to understand it fully. He speaks in very kind terms of the work; so that I feel encouraged to hope that it will not be found in vain in the Lord. It is, he says, the true religion, and the most glorious; but the Malays for the most part are in a lost, dark state: they imagine light to be darkness, through their great ignorance and stupidity, and are groping in the dark through strong delusions. He adds: 'Oh that they may listen to the warnings and exhortations given, and reflect on their deluded state; and I am sure if they will follow the

instructions and doctrines contained in 'The Pilgrim,' they may learn the true way, and my heart will rejoice.' The writer then mentions having sent some of my tracts to the king of Purlis, and that my name is known in all the Malay countries round about. The letter is pleasing and encouraging, and I hope there is something good in the heart of the writer. I certainly never expected such a letter from that quarter, though I have long had some acquaintance with him: when I first published the tract, 'Christ and Mohammed Compared,' he acknowledged to me that the whole was true. I have given him various tracts since. I have sent copies of 'The Pilgrim' to Singapore, Malacca, Batavia, and other places, but am obliged to be careful in distribution, or all would soon be gone. I trust that the next edition, if I am spared to print one, will be improved by the plates which the Committee kindly voted. A Malay tract, or any work that did not contain the pure truth of Christianity and the way of salvation through Jesus Christ, would be merely a body without a soul. My first object, as I tell the Mahomedans, has been always to direct them to the Lord Jesus Christ for salvation."

In one of the recent communications from Hong-Kong, Dr. Legge writes: "The seeds of divine knowledge are being widely scattered, nor do they fall unheeded. The two following cases will perhaps interest you:

"There has been resident in Hong-Kong, a Sew-tsaë, or Bachelor of Arts, who says he came here from Canton that he might obtain more information about Christianity. His attention was excited in reference to it by meeting with two of your tracts, 'Milne's Dialogues between Two Friends,' and 'Discussions principally on the Worship of Parents and Ancestors, between Ho and Woo.' He is an intelligent man, well versed in all the learning and wisdom of his country. His understanding is enlightened by the perusal of the scriptures, and of many tracts. More I will not venture, as yet, to say of him.

"In the early part of this month, I paid a visit, with some friends, to Tae-Pang, a walled town upon the coast, about thirty miles to the north from Hong-Kong. Walking through one of the streets, I met an old man, between seventy and eighty, with whom I entered into conversation, presenting him with a copy of the 'Ten Commandments,' in the form of a sheet tract. 'These,' said he, 'I know: they are the commandments of Jesus. Two years ago, I met with a book about the doctrines of Jesus, and now I worship him.' You will conceive how my heart was lifted up on finding that your silent messengers had thus prepared the way of the missionary. 'Who was Jesus?' and 'Why do you worship him?' were questions put to the old man. 'Jesus,' he replied, 'was the Son of God, and he came into the world to be the Saviour. His work was to save men from their sins; and I know that I am a great sinner. In the night-time, at the first and third watch, I get up and pray to Jesus to have mercy upon me.' I endeavoured to improve my brief interview with him to the best advantage, and when I am able to revisit the town, will seek the old man out. His appointed time upon earth must be drawing near its close, but may we not



hope that he will have cause to be thankful for the existence of the Tract Society throughout eternity?"

At Hong-Kong, 'The Village Sermons,' by Dr. Milne, 'Peace in Death,' 'Poor Joseph,' 'Altamont,' and 'A Summary of the Gospel,' have been acceptable to the people. The corresponding committee have undertaken to publish 25,000 copies of 'The Sinner's Friend,' in Chinese, the esteemed author having raised a special subscription of 25*l.* for the object. In reference to the works just noticed, the Rev. Alexander Stronach, of Singapore, wrote:—"Here, as at Penang, tracts are always accepted, and I know that they have aided in enlightening the minds, and in some measure affecting the hearts, of very many interesting Chinese; but not until the great day of revelation shall be known the full amount of good effected through the instrumentality of these expounders of truth in the homes of the heathen."

The Committee have been favoured with various reports from Shanghai. In acknowledging the receipt of a grant, Dr. Medhurst stated, that 90,000 copies of eighty-five different tracts and reprints, sixty-two sermons or treatises on the great truths of scripture, and various other works, had been issued. The sermons were first preached, and then delivered to the hearers as they left the place of worship. By this plan much interest was excited, and the people look forward with anxiety to the appearance of a new discourse.

In reference to one of the tracts, entitled, 'A Condensed Statement of Christianity,' Dr. Medhurst remarked: "One peculiar feature of the tract is, that it was written in the heart of China when I was on my journey to the interior, last year, at a place about three hundred miles to the westward of Shanghai, for the purpose of being presented to an inquiring and interesting individual, who was anxiously seeking the truth, and who had much influence with his countrymen. May we not hope that the tract will do much good among the natives, and that Mr. Peck's donation of fifty guineas for its publication will produce interest upon interest to the souls of men?"\*

The Shanghai committee having discovered ballads and tales printed in the colloquial dialect of the people, felt it desirable to send out a religious work in the same dialect. They refer to this new effort in the following terms:—

\* See page 492.

“The discovery of these popular tales has proved that every-day speech may be expressed by means of the Chinese symbols so plainly that persons but slightly acquainted with letters may read, and so exactly that untaught women and children, who listen to the reading of such tracts, may readily comprehend. This is accomplished by using the Chinese characters for the purpose of expressing the sound of the spoken dialect, without much regard to the sense of the symbols themselves. The characters thus employed being comparatively few, are easily acquired by partial scholars; and thus women and poor people learn to read these pamphlets when they would not be able to comprehend more elaborate treatises and correct forms of expression. They have, therefore, turned some of the tracts formerly written into this same *patois*, and finding them readily understood and eagerly sought after, have tried the plan with the Gospel of St. John, which is being printed by chapters, in the shape of little tracts, for the benefit of the lower classes of people, which form the majority in this, as well as in every other country. These little chapter-tracts have been employed by the missionaries with considerable success in their public assemblies on the Sabbath days, when they think it advisable to read the scriptures to the people. May we not hope that this endeavour to provide pure truth, in a plain form for the million, will prove successful, and pave the way for the introduction of the gospel among a class hitherto beyond our reach?”

From Ningpo the Committee received statements from the Rev. T. H. Hudson, of the General Baptist Missionary Society. He found great facilities for diffusing the gospel by means of tracts. “The people know,” he wrote, “that we teach the religion of Jesus, and declare the true God to be the Creator and Governor of all things; yet their unceasing cry is, ‘Give me a book—a book.’ The motive may be curiosity, or a national fondness for literature; yet the circumstance is reviving, inasmuch as many of them can read, and will doubtless read what is thus bestowed to do them good. The seed sown and watered from on high, may be productive of lasting good.” With the grants received from the parent Society, Mr. Hudson, in 1847, issued eighty-four thousand copies of tracts, which found their way among the families of the district.

During the last few years, a new and important mode has been adopted by the medical missionaries, for the efficient bestowment of tracts among the patients who come to them for assistance. At Canton, Amoy, Ningpo, Shanghae, and Hong-Kong, hospitals have been established. The number of patients registered in 1845 as having received medical attention from three of the hospitals only, amounted to between thirty and

forty thousand. Tracts are given to all who can read. Even the very cards of their admission to the hospitals contain a portion of scripture; such as, "God so loved the world," &c. The patients are requested to commit the passages to memory.

The tracts lie openly upon the tables of the hospitals, and are read by the inmates, and constantly seen by the visitors. When the patients are discharged, they are supplied with books, in duplicate and triplicate copies, with the request that they may be read, and the extra copies circulated among their friends. In this way, they are widely circulated under the most favourable circumstances. The lame, and the halt, and the blind, come for bodily relief, when they are pointed to the great Physician, who alone can heal the maladies of the soul. The kindness of the medical men, and the disinterestedness of their labours, are likely to open the hearts of many to attend to the instructions contained in the tracts.

In 1847, an attempt was made to increase the efficacy of tract circulation by the employment of pious native *colporteurs*; an agency which has been eminently useful in many countries. In China, this system is absolutely necessary, if the truth is to be extended into the interior. The missionaries cannot personally engage in the work of colportage; and even if they could, the political arrangements with the Chinese prevent them from going beyond a day's journey from the port at which they reside. The native *colporteur*, on the contrary, can go everywhere, and scatter precious seed. The Rev. Dr. Legge strongly urged the Society to employ this agency. The Committee consented to try the experiment for a limited time, and to pay the expenses of six devoted men, competent to undertake the work. The salary and travelling expenses amount to about 15*l.* in the year for each agent. The corresponding committee at Hong Kong have appointed Asam A-Lok and Asùn for that district; at Canton, Lo-Ting-Shen is the tract *colporteur*, and Tan Li Ch'un at Amoy. The Shanghai committee have sent out Wang-show-yüh, a member of the church under the pastoral oversight of the London Society's missionaries. These agents have engaged in their work in the spirit of the Master whom they serve. At first, they were fearful; but they have been enabled to persevere, and now they go about, and faithfully make known their Master. The following particulars

have been received from the missionaries who superintend them:—

“Wang-show-yüeh has been to Hong-chow on the south, and Nan-king on the north, while he is now absent, distributing tracts at Hoo-chow on the west. On these journeys, he enters into temples, and monasteries, tea-gardens, and other places of public resort, where he finds abundant opportunities for distributing tracts; though he is very cautious not to give them away indiscriminately, but only to those persons who are likely to make a good use of them. He accompanies the gift with a word of exhortation, and occasionally enters into discussions on the subjects at issue between Chinese idolaters and ourselves.

“He has hitherto conducted himself to our entire satisfaction, and we hope that he may continue indefatigable in the great work of spreading divine knowledge among his countrymen.”

In another communication the local committee wrote:—

“The *colporteur*, Wang-show-yüeh, has persevered in his journeys, having been twice to Chin-keang-foo, and once to Tsung-ming, as well as in other directions, distributing religious tracts and conversing with the people. His labours in this department are likely to be productive of much good, particularly as he is desirous of avoiding cause for disturbance, while he feels anxious to benefit his fellow-countrymen in every possible way. At first, he thought it prudent to go quietly along the canals, and only occasionally enter the tea-shops and places of public resort; but now he does not scruple to enter the offices of the magistrates, and while he delivers our books, to tell them plainly from whom he has obtained them, and the object for which they are distributed. May we not hope, that as he grows in boldness, he will increase in usefulness, and thus become the means of great good in places where missionaries cannot conveniently go?

“On one occasion, he brought with him from Chin-Keang-foo a literary graduate, who came with the view of receiving further instruction. After staying with us a couple of weeks, and attending all our services, as well as holding frequent private conferences with us, he returned, promising to come again. During the journey of Wang to Nan-king, he was enabled to carry the silent messengers of mercy to places and persons that we were excluded from visiting; and he now stands ready to go to Hong-chow, the great silk district, with another box of tracts and books. We have hitherto found him judicious and faithful, and we hope that he will continue so to the end.”

The Hong Kong corresponding committee thus refer to the *colporteur* they have appointed:—

“When A-Lok was distributing his tracts in Canton, the people fell upon him, beat him, and attacked him with stones; and when Asam was speaking, the people kept muttering and reviling, and threatened to pull down his house. In Hong Kong, too, Asun, while engaged in his work

as a *colporteur*, has often been abused by many. They say, 'The English come here to distribute these books, which teach men to do good. How is it that they come likewise seeking to fight with us, and usurp our land? There is no good doctrine in that.' 'You may see,' Asùn observes, 'that the present time is unfavourable to the preaching of the truth.'

"One of our recent candidates for baptism was found by Asùn, when visiting from house to house to distribute tracts, engaged in reading some fragments of Christian books, which he had picked up. When asked by Asùn if he believed in the Christian doctrines, he said, 'Yes,' and that he was a worshipper of Jesus. On being asked how long it was since he began to reverence Jesus, he said, 'For two years he had constantly worshipped him.' How did he worship Jesus? was Asùn's next inquiry; and the reply was, 'By offering incense and candles,' which the Chinese burn in the presence of their own gods. He said he knew no other way in which to reverence Jesus. Asùn embraced the opportunity of pointing out to him a more excellent way, informing him that they who worship God, the Saviour, 'must worship him in spirit and in truth.' We have frequently visited him since, and supplied him with books, which he eagerly reads, though his knowledge is still very limited."

The Rev. J. F. Cleland, when reporting the results of native lay agency at Hong Kong, wrote: "I do, of a truth, believe that the evangelization of China must be brought about instrumentally by the natives themselves. God has blessed this instrumentality, fitted as it is, both by nature and by grace, to begin and carry on the work;—by nature, because the language and country of China are their own;—by grace, because the love of Christ has been shed abroad in their hearts."

When the Rev. W. Milne referred to the devoted agent at Shanghai, he strikingly confirmed the views of Mr. Cleland, as to the importance of native agency for the benefit of China. He wrote: "There is positively nothing in the way of the unlimited employment of such agency; and we are fully persuaded, that it is by means of it, in a great measure, China is to be evangelized and converted to God. The mere possibility, not to say the actual prospect of that event, might well awaken our strongest desire to be enabled to carry this mode of usefulness to a far greater extent than ever."

The Committee have received special donations from the Rev. J. A. James, of Birmingham, Mr. Large, of Gravesend, and other friends, which have been devoted to the *colportage* agency. Hitherto the experiment has fully answered the expectations of the Committee, and they trust it will continue to be sustained by the generous aid of Christian friends.

In concluding this statement of the Society's labour for the benefit of China, the Committee consider it a subject for sincere joy, that the sum of 8567*l.* 6*s.* has been devoted to the diffusion of religious truth among its inhabitants. Although much has been done, considering the limited state of the Society's funds, yet China remains, to a great extent, a barren wilderness. When the Spirit shall be poured out from on high, then the desert will be fruitful as the garden of the Lord. "How condescending is it," wrote Dr. Henderson, from St. Petersburg, in 1822, "on the part of God, to furnish us with specific encouragements with respect to those objects which are almost entirely covered with clouds of difficulty and despair! I may advert to the case of China. 'And these from the land of Sinim,' literally of the Sinese, or Chinese, an interpretation which is now received by the first oriental scholars. What encouragement to continue perseveringly our labours of love on behalf of that vast empire! In due time every idol shall be destroyed, every wall of partition shall be levelled with the ground, and the labourers of China and Siberia shall meet with shoutings of 'Grace, grace!' in regions at present almost impenetrable to their efforts."

## CHAPTER XXXIV.

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### HITHER POLYNESIA.

#### JAVA, SUMATRA, BORNEO.

Grants of tracts—Visited by Rev. W. Milne—Kindness of Sir Stamford Raffles—Settlement and exertions of Rev. W. H. Medhurst in Java—Grant for translations in Chinese and Javanese—Earnest desire for books created—Formation of a "Christian Union" for the diffusion of religious knowledge—Labours of Mr. Brukner for the Dutch population of Java—Usefulness of tracts among the Malays—Works in Dyak, by Rev. Mr. Bekker—Suspension of operations in Java in consequence of the removal of Dr. Medhurst to China.—SUMATRA—Grant of paper—Publication of works—Removal of missionaries and discontinuance of the work.—BORNEO—Grant of books and tracts—Paucity of labourers in the Eastern Archipelago.

#### JAVA.

THE Society, in the year 1812, transmitted to this island its first grant of religious tracts for the benefit of the soldiers in his majesty's 59th regiment. They were gratefully received, and a liberal donation of 1*l.* 13*s.* 4*d.* remitted from the men. A few years after this, tracts in several languages were voted to the Rev. J. C. Supper, of Batavia. He zealously prosecuted the Society's objects; and, in the midst of great usefulness, he was called to his eternal rest.

In 1815, shortly before Mr. Supper's death, the Rev. William Milne, from China, visited the island, with a supply of tracts for the Chinese emigrants and native population. Sir Stamford Raffles, then the lieutenant-governor of Java, furnished him with the means of travelling, at the expense of Government, through the interior and eastern parts of the island. That enlightened statesman viewed every judicious attempt to spread the knowledge of Christianity as tending to improve the state of civil society and to render governments prosperous and stable.\*

\* 'Milne's Retrospect,' p. 115.

Mr. Milne visited all the chief towns and villages in the island where the greatest number of the Chinese resided, and circulated among them New Testaments and tracts. In reference to this effort, he wrote: "It is very possible that some of these publications have been destroyed, some of them neglected, some of them never read, some of them sold for gain, and some parts of them but very imperfectly understood;" yet he was not discouraged by any or all of these considerations. He felt that if one-tenth, yea, one-hundredth part, should, in the course of a century to come, answer the great end proposed, the heavy expense the Christian public had been at in preparing, printing, and circulating them, would be more than amply repaid.

The Society had but few communications with Java until the settlement there of the Rev. W. H. Medhurst. In 1826, the Committee, in their report, referred to his exertions. He adopted the plan of printing tracts having a special reference to the feasts and idolatrous customs of the Chinese, which powerfully excited the minds of the people. He also issued tracts on scripture doctrines, and a Chinese magazine, which were in constant circulation in Batavia and in various parts of the island during missionary tours. The Malays were not overlooked. Mr. Medhurst took several tours to the eastern coast of the Malayan peninsula, and distributed many Chinese, Malay, and Javanese publications, which were well adapted to the people. On this subject a fellow labourer remarked: "I must speak of them in the very highest terms; there are many of them so beautifully simple." During 1830, Mr. Medhurst printed 2260 copies, in Chinese, of the first part of Doddridge's 'Rise and Progress,' and a considerable number of tracts. Mrs. Medhurst translated 'The Bible Catechism' into the Malayan language for the population of professing Christians in the Moluccas. This work furnished the people with a system of doctrine and precept, drawn entirely from scripture, which was likely to prove widely and lastingly beneficial. In aid of publishing the last work a grant of 20*l.* was made.

In 1832, the Rev. G. Bruckner printed 17,500 copies of the following new tracts in the Javanese language: 'The Principal Truths of Revealed Religion,' 'On Repentance,' 'How to obtain Pardon of Sin,' 'On the Way of Salvation,' 'Dr. Watts's First Catechism,' and 'The Life and Death of our Saviour.'



Their circulation was attended with many encouraging circumstances, in reference to which Mr. Medhurst wrote:—

“I found the tracts everywhere admired. The people received them greedily. Some came begging and praying for them, and sat up whole nights to read them through and through. The Regent of Bezoekie, a very intelligent man, expressed his decided approbation of them, saying that they were so clear and plain that the poorest Javanese could easily understand them. I have lately sent five hundred of the Javanese tract on ‘Revealed Religion,’ and five hundred on ‘Repentance,’ to our old friend the watchmaker, at Sourabaya, who will distribute them in spite of all opposition. I meet with almost daily opportunities of distributing tracts, even in Batavia, where the Javanese population is so thin; and people frequently come and inquire for them.”

Such was the influence produced by the Malay and Javanese tracts, that at Singapore, where the sultan and his emissaries, the hadjees or pilgrims, exercise an almost irresistible sway over the minds of the people, a desire for books sprung up; so much so, that the missionaries found it necessary, in their walks of usefulness among the Chinese, to take with them a stock of Malay and Javanese tracts, in order to satisfy the earnest looks and longings of the poor Malays. The missionaries wrote: “There is reason to hope that the effects of these labours may not inaptly be compared to those small portions of light which are diffused over the surface of the earth at the first break of day; which, though scarcely sufficient to strike the eye, are not the less real, nor the less necessary to the increased body of light that follows them.”

A large portion of the tracts distributed in Java and the adjacent countries were, up to 1833, furnished from Singapore, to which station the Society’s grants were made. In that year the missionaries at Batavia and Samarang formed “a Christian Union” for the purpose of spreading religious knowledge in Chinese, Javanese, and Malay; and on the application of its committee, grants were made to the amount of 120/.

The Christian Union published many new works, and employed special agency in giving them circulation. Speaking of a pious native assistant, Mr. Medhurst wrote: “He is now absent, having been sent to attend a large fair at Bantam with a *horse-load* of tracts. The eagerness with which the natives seek for them, and the pleasure with which they receive them, are both unprecedented in the history of this mission.” The increased operations of the Christian Union led the Society to

augment its grants. In 1837 they amounted to 180*l*. The circulation of tracts in that year was extended to Borneo, through Lukas Monton, the native agent. He met with much encouragement in his work in this new scene of labour. The following are extracts from his report :—

“The distributor went to the Malay campong, where he found the people still more willing to hear, and able to read and understand the books. He was obliged to go from one house to another in boats: the market was held on the water, and the market people were not men, but women. On seeing this, he thought it unnecessary to distribute books there, and was about to move off to the middle of the river, when a man came after him in a small boat, asking for a book. Mr. M. gave him one, and desired him to read it, and as he was reading, a woman came to hear, who also asked for a book, and immediately read it aloud. Upon this, the whole mass of women came in small boats, asking for books, and pressed so close upon the distributor that he was afraid of sinking, while prahu (boat) was pressing over prahu. He, therefore, told his boatman to row hard, in order to get away, but the women seized his prahu, and would not let him escape until he had satisfied their demand for books. After this, he pulled alongside a large prahu, and getting on board, he divided the books among the assembled crowd till they were all gone.”

“On the 14th of July, the distributors set off from Banjermasin for the country of the Dyaks, on board a prahu with thirteen men, and the same evening arrived at the village of Marabaan. There they distributed a few tracts, and the next day proceeded on their journey. On the morning of the 16th, they entered some of the Dyak huts, and called on the son of the chief, named Raden Tuah, who requested a book, as he wanted to learn to read, in order to understand the religion of Jesus. They went about in their boat from one village to another among the Dyaks, who were very glad to receive them, and to listen to their discourse on divine things, saying, ‘This is the true doctrine, and suits us better than the teaching of the Mohammedans, which we do not understand.’ Those of the Dyaks who understood the Malay language well, appeared perfectly astonished when they heard the missionaries speak of God and Christ, and heaven and hell, and seemed as men just awaking from sleep. On being asked, ‘Will you follow this religion?’ they replied, with one voice, in the affirmative.”

The Rev. William Arms, missionary at Borneo, wrote as follows, on the eagerness of the people to receive tracts :—

“Could you see the eagerness with which they seize Christian books, and the earnest attention with which they read them, you certainly would not grudge the money they cost. I have often entered companies of the people, and as soon as they saw I had books, they would instantly abandon whatever was in hand, and actually snatch them from me, and sometimes almost quarrel with one another because each could not obtain one. Oh, it is enough to awaken the sensibilities of a stone to see their condition.

Enterprising, active, and often intelligent on other topics, but ignorant, debased, degraded pagans. Every house and shop have their pictures, to which the sacred lamp and the incense is daily burned, and still they think they are doing honour to God by worshipping his inferiors. All this the world knows, and yet they sleep over the dying groans of thousands."

The labours of Mr. Bruckner, of Samarang, were not confined to the preparation of Javanese tracts; feeling a deep interest for the Dutch portion of the population of Java, he translated the 'Stories from Switzerland' into Dutch—a work he considered well adapted for children, and likely to lead their minds to God. He remitted 10*l.* towards the expenses of publishing the work in London. About six hundred copies were voted to the esteemed translator, with authority to apply the proceeds of sale to the printing of Javanese tracts. These interesting tales have been found useful, not only in Java, but in other places where the Dutch language is spoken.

The press at Batavia continued active in sending out suitable works both in the Malay and Javanese languages; the annual issues amounting to about 35,000. Among these works were 'Little Henry and his Bearer,' 'Little Mary; or, God in Everything,' 'The Sinner's Friend,' and 'The Saint's Everlasting Rest.' Nor were the publications confined to the languages mentioned. At the suggestion of a friend at Sourabaya, a tract in Madurese was published, drawn up by a converted Chinese, by which the gospel was presented in another of the languages of the earth, and through the instrumentality of a man who was once a heathen.

Among the poor and almost unimpressible Malays, some good occasionally appeared. A Buyong youth received the Malay tract, 'Moses, the Pious Negro,' which deeply affected his mind. "I have not been able to sleep much in the night," he remarked to the missionary, "since I heard of this religion. I read the Gospel you gave me till the middle of the night, while lying down on the mat, and fell asleep with it on my breast; and even in my dreams I think on what I have heard and read of Jesus." He was asked, "How do you feel towards your countrymen around you?" He replied, "Every night I collect them together, and read to them the tract 'Pious Moses,' and tell them not to steal, or do any harm to others, but to follow that which is right." He translated, of his own accord, the tract that impressed his mind, from the Malay into the Buyong

language. May these early blossoms bring forth, hereafter, much fruit to the Saviour's glory.

The tracts and books issued from the press in 1842 amounted to 47,500 copies. In reference to their usefulness Mr. Bruckner furnished the following account:—

“ I am just returned from a short visit to Sourabaya, a place about two hundred and fifty miles from Samarang. I had heard a report, that in a village not far from Sourabaya a number of natives had been awakened to their spiritual concerns by reading our tracts. After spending some days in the house of a pious friend, I went to the village where those people lived, at a distance of about twelve miles from the town. The village I found to be a large place, containing upwards of a hundred and seventy families, in a fine fertile plain, surrounded by rice-fields and quantities of trees. But the number of people who professed to believe in the Lord Jesus was small, being nearly confined to one family, who had formed themselves into a small congregation, and met together for morning and evening prayer. The number present, old and young, was about twenty. Several others, who had formerly joined them in prayer, had already forsaken them. However, the sight of them was very interesting to me, they being the first of the natives who had called on the name of the Lord Jesus Christ; the leading man among them being an elderly man who had been formerly for twenty-four years priest of the village. About four or five years ago, he came to Sourabaya; at the bazaar he received some Javanese tracts, which he had still preserved, and I found it was one of those which I had printed about twelve years ago in Bengal. He read this tract, and the contents of it left such an impression on his mind that he could not be satisfied with his way of living: he left off to be priest, and forsook many other practices. He at last found out the people at Sourabaya who had given away the tracts, who explained their contents to him, and directed him to the Saviour. They also gave him a New Testament, which he read diligently, and so became a believer in Jesus. From this time he was active in his family and among his neighbours, with the hope of leading them to Christ. This caused some stir in the village; some joined him, others were offended; so that he and his adherents were threatened to be expelled from the village, which, however, did not take place. I found, considering their untoward circumstances, that they had made tolerable progress in the knowledge of the gospel; for the only means they had obtained were a few tracts and the New Testament. Several of them had learned Dr. Watts's smaller catechism by heart, which they repeated to me. This little book I had formerly translated and printed in their tongue. The first man described expressed much sorrow about his sins, for which he looked to Christ for pardon. They said they loved the Lord Jesus, and they would rather die than forsake him. They appeared to be very affectionate one towards another; there were no jangling and quarrelling among them, which is so usual among the natives. They said they loved the Lord Jesus so much, because he had loved them, and had even sacrificed his life for them. When they met together for worship, they first chanted one or two pages out of some tract, after

which prayer was offered by the leading man, who then spoke a few words by way of exposition, and closed with a short prayer. I spent about two days with them, during which I had time to explain the way of salvation, for which they appeared very thankful. They sat always round me, asking and speaking about the new way they had found."

In addition to these encouraging particulars, Mr. Medhurst wrote :—

"My correspondents in Sourabaya inform me, that for the last ten months they have been in the habit of selling the tracts to the Javanese, and have found numbers willing to pay for them at the rate of a farthing each. They have also remitted to me the sum of one pound sterling, collected in farthings, for tracts sold to the Mahommedans. This is about the best news I have had for some time. It shows that the natives value the tracts; and if six millions of people should begin to thirst after the knowledge conveyed in these little messengers of mercy, it will be a harbinger for good to this benighted island."

These statements, from a country where the seed scattered has hitherto been productive of little fruit, are cheering to the Society's friends. The missionaries, in 1813, added to their list of publications several books in Dyak. These were in a language never before reduced to writing, used by the natives in the interior of Borneo, and were drawn up by the Rev. Mr. Bekker, a German missionary.

The removal of Dr. Medhurst to China led to a suspension of the Society's operations in Java, but it is hoped that they will be revived again under some other agency. The grants to Java are included in the supplies made to China. They have led to a large issue of books and tracts among people of different languages, who had no other means of religious information.

## SUMATRA.

The openings into this island commenced in 1822, when the Baptist missionaries, at Bencoolen, applied for a grant and received thirty-two reams of paper. They printed, in Malay, both in the Roman and Arabic character, 'Friendly Conversations,' 'The Life of Bunyan,' 'The History of the Creation and Fall,' a portion of the tract 'Sixteen Short Sermons,' and other works. They bore strong testimony to the eager desire manifested by the natives for tracts and portions of the sacred writings. In 1826, another grant of paper was sent to the

missionaries, but their removal from the island prevented a continuance of the Society's operations in the midst of three millions of people, who stood in great need of Christian instruction.

#### BORNEO.

The circulation of tracts in this island has already been noticed in connexion with Java. On the application of the Rev. T. T. McDougall, a missionary proceeding to Sarawak, he received a grant of books and tracts, and was encouraged to prepare works in the native language.

The paucity of labourers in the Eastern Archipelago retards the publication and circulation of religious works. Let the church of Christ fervently pray that more labourers may be raised up and sent into this vineyard. One of the devoted missionaries observes: "We want agents of every grade and talent, to go by sea and land and proclaim the glad tidings of salvation to these countries. Your Society will furnish them with tracts, the Bible Society with the scriptures, and the Holy Spirit with success, in answer to the prayer of faith."

## CHAPTER XXXV.

### FURTHER POLYNESIA.

GEORGIAN AND SOCIETY ISLANDS, SAMOAS OR NAVIGATOR'S ISLANDS, TONGA ISLANDS, SANDWICH ISLANDS, NEW ZEALAND, MADAGASCAR, MAURITIUS.

Earliest tracts in the Tahitian tongue—Rev. William Ellis—Grants of works to the infant mission—Facts related by Rev. C. Barff—Grant for the publication of juvenile works—Donation of books for mission libraries, etc.—Translation of tracts into Tahitian—Death of Rev. J. Williams—Aggressions of Roman Catholic missionaries—Printing in the South Seas—Usefulness of 'The Sinner's Friend'—Conference with returned missionaries on future operations.—NAVIGATOR'S ISLANDS—Application for tracts—Grants of paper and tracts—Activity of the press—Rev. T. Heath and the Committee—Donation from the Samoans.—TONGA ISLANDS—Grant of paper.—SANDWICH ISLANDS—Efforts impeded by want of paper—Expedient resorted to—Gradual extension of the tract agency by the American missionaries—Expenses covered by the sales—Grants of tracts for sailors.—NEW ZEALAND—Supplies of tracts to the church missionaries—Delight of the people on the arrival of the printing-press—Grants of paper—New Tract Society—Demand for books—Formation of the Wellington Tract Society.—MADAGASCAR—Presentation of the Society's works to native youths—First tract written by a native—Progress of the works arrested by an edict of the Queen—Persecution—Gifts to the Christian refugees—Introduction of the 'Pilgrim's Progress' and other works—Power of persecution restrained.—THE MAURITIUS—Society at Port Louis—Establishment of schools—Supply of paper—Claims of Polynesia.

It was long after the commencement of missions in the distant regions of the Pacific, that the state of the people was brought under the Society's notice. By great perseverance, the missionaries attained a knowledge of the various languages and dialects spoken in the islands, and reduced them to a written standard. Many of the people can now read in their own tongues "the wonderful works of God."

### GEORGIAN AND SOCIETY ISLANDS.

In 1825, the late George Bennet, Esq., one of the deputation from the London Missionary Society to their stations in the Pacific, communicated the pleasing information that at

Matavai, a religious tract had been written and printed in Tahitian, entitled, 'The Warning Voice,' which had been circulated among the children and adults in the schools. They soon afterwards issued a tract, in Tahitian, composed of scriptural expressions proper to be used in prayer, and a new Tahitian hymn-book.

On the return of the Rev. William Ellis, in 1826, the Committee received much information respecting the people. He urged the importance of preparing simple publications for their use. On his recommendation, sixteen thousand English tracts and children's books were voted to different islands in which missionaries resided, and in several of which libraries had been established. In 1828, similar grants were forwarded, and the Committee directed the attention of the missionaries to the importance of printing tracts and small books in the native languages.

The Rev. Charles Barff, of Huahine, when acknowledging the receipt of English tracts, mentioned the following fact:—

"From the number of South Sea whalers which call here for refreshments, tracts are useful, and can be beneficially distributed: one or two instances of apparent good have occurred. The first was a young man brought up in one of the colleges of America, with a view to the Christian ministry. He told me he had no desire to be so employed. From pursuing an unsteady and extravagant course, he involved himself in debt, and felt ashamed to return to his parents, and consequently shipped himself on board one of the South Sea whalers. When the ship first touched here, he received some of our tracts; when she called a second time, he made himself known to me, and said the tracts given to him had been, in the hands of God, the means of producing a great change in his mind, and had led him to form the resolution of the younger son in the parable, and return to his parents, and if it should be the will of God, to the work for which he was originally designed by them. I have since heard that he has again resumed ministerial studies.

"The second fact I refer to relates to the company of a ship which left here recently. The men came in a body and requested some more of the *nice little books* which I had formerly given them, professing to have received much profit from the former ones. I doubt not but more good is done than we know of. Many vessels call here but once in a season; we see them no more after having given the tracts."

It has frequently happened, in the course of the Society's operations, that tracts have led sinners to Christ in a distant land, who had rejected, at home, all the privileges of the gospel.

Although various grants were sent to the islands for the



publication of native works, it was not till 1833 that the missionaries were able zealously to promote that object. The Committee, seriously impressed with the importance of providing scriptural books for the youthful population of the islands, who were advancing in knowledge, selected several works from their juvenile series, and informed the missionaries that they were willing to devote 200*l.* to the publication of approved translations. This subject was again maturely considered in 1835, on the return of the Rev. John Williams to this country. He presented to the Committee books for the young, in the Tahitian and Harvey Island dialects, entitled, 'Scripture History,' 'Scripture Alphabet,' 'The History of Joseph,' James's 'Address to Sunday-school Children,' and 'The Journeys of the Children of Israel;' and the following, in the Rarotonga language—'New Testament Characters,' 'The Rainbow,' 'The Raven and the Dove,' and 'The Clean Heart.'

These works were printed in England, and upwards of fourteen thousand copies sent to Huahine, Tahiti, and Rarotonga, with a fervent hope that they might be the means of teaching many of the youthful population to walk in the paths of true wisdom. In the publication of these works, the Committee exhausted the 200*l.* devoted to the object.

The greatest anxiety prevailed among the young people, on the arrival of books, to obtain copies of them. The Rev. J. M. Osmond furnished the following touching and affecting details upon this point.

"One of my richest pleasures was derived from the distribution of the new publications, a duty which I enjoined on the native teachers, that I might witness their impartiality and discretion. The scene was truly animating and affecting. As soon as the people knew that I had given the work over to the native teachers, they appealed most earnestly to them, each person shouting, 'For me one! for me one!' The best readers were supplied first. A gray-headed woman sat down, and as her children gathered around her, she said, 'I have a Salmo; mine is a Salmo;' (copy of the Psalms). She read a little, then pressed it to her bosom: she read again, and laughed loudly, wondering, as I supposed, at herself at being able to read a new book as easily as her old one. After reading a few verses, she pressed it to her head, and exultingly said, 'Oh! these good foreigners who bring us the word of the true God. My desire is fully appeased. Come, let us read,' etc. etc. There were more than a dozen little parties in circles; one examining the books that had been received, and giving unrestrained expression to the grateful feeling which the gifts had excited, in exclamations, such as 'I shall not be able to sleep to-night.' As I gazed from an unobserved quarter, I could

not restrain my tears. Satisfaction dwelt on every brow; gratitude flowed from every heart. The scene reminded me of what I had often witnessed in Tahiti. There and at Raiatea my house was literally unroofed by persons in their eagerness for books."

Similar statements were also received from other missionaries. The Rev. Charles Barff, of Huahine, in acknowledging the arrival of the books, remarked:—

"I can assure you that we scarcely ever had anything from England which excited so much general interest, particularly among the rising generation. The little works have been read by them with great attention and avidity. I am happy to say that a spirit of reading is much more prevalent among our people than formerly, so that such publications will always be acceptable."

The Rev. Charles Pitman, of Rarotonga, wrote:—

"What shall I say, as it respects the treasure forwarded?—I mean the Gospels in this dialect, tracts, and slates. I cannot express my feelings better than by giving you an extract from my journal:—'My soul was filled with joy in receiving fifteen hundred Gospels printed in England, with five tracts, fifteen hundred each. How delighted are my poor people! Oh what would the friends of the Society say, could they behold the grateful pleasure pictured on the countenances of the people on receiving this best of treasures, and the grief manifested by those who could not obtain one! These precious portions of God's word are more valuable to me than had the boxes in which they came been filled with gold. I trust they will do good to many immortal souls. The Lord be magnified for his continued kindness to this people.'

"In all directions I am followed by men, women, and children, calling out, 'Teacher, are all the books gone? Give me one; do not say no.' If I say, 'Can you read?' they reply, 'A little; but my children can.' I am urging all of them to more diligence in learning to read, as more books, I tell them, will soon be received."

These communications urged forward the Committee in this good work. In 1837, they sent to the islands two thousand copies of 'The Journeys of the Children of Israel,' in Tahitian; and at Rarotonga promoted the publication of the children's books, called, 'Good Boys,' 'Examine Yourselves,' and 'John Knill.' In the following year, they placed with Mr. Williams twenty-four thousand copies of works in the Tahitian and Rarotonga dialects, a missionary family library for his station, and 20*l.*, in books, for the library of a missionary college he intended to establish for the education of pious young natives. In these supplies, the sum of 240*l.* was devoted to the interesting people of Polynesia.

Several of the Society's tracts were translated into Tahitian,

including, 'The Progress of Sin,' 'On the Sabbath,' 'On Faith,' and 'On Obedience to Parents.' The first of these was the means of spiritual good to many careless sinners, who came forward and offered themselves as candidates for baptism. Mr. Buzacott, of Raratonga, printed, in 1810, about fourteen thousand copies of 'Poor Joseph,' 'Noah's Ark,' and 'Watts's First Catechism.' Mr. Barff, of Huahine, also printed, in the Samoan dialect, forty-eight thousand copies of various useful works. The latter issued, in Tahitian, 'A Protestant's Reasons for Separating from the Church of Rome.'

In connexion with the Society's operations in Polynesia, the Committee furnished to all the stations, libraries for the benefit of missionary families and other persons reading the English language. These collections of sacred literature were found especially acceptable to the children of the devoted labourers.

At the time when the Christian press appeared to be most effective among the people, a gloom was cast over the Society's prospects by the affecting removal of the Rev. John Williams. While engaged in his holy and self-denying employment, for the benefit of the heathen, he visited Erromanga, one of the islands of the New Hebrides, where he and his fellow-labourer, Mr. Harris, were murdered by the ignorant and barbarous natives. Such events are deeply mysterious. The footsteps of Jehovah are often in "the great waters," and cannot be traced; but the spirit of the departed missionary and translator is now uniting in the song: "Just and true are thy ways, thou King of saints." He lives in the works which he sent forth, and will long continue, through them, to direct the attention of the young to the things belonging to their peace.

Another painful dispensation also visited Tahiti and the neighbouring islands. The bright scenes which long cheered the friends of Protestant principles were darkened by the aggressions of Roman Catholic missionaries. Popery, as in former times, had recourse to coercion. Even in these new and trying circumstances, the missionaries rejoiced that, before the Man of Sin appeared, the translation of the scriptures had been completed, and various religious works widely circulated among the people.

The Rev. George Pritchard, from Tahiti, in a personal conference with the Committee in 1812, gave an interesting

account of the printing operation in the South seas. In addition to the publications already noticed, he stated that 'The Anxious Inquirer Directed,' and 'The Pilgrim's Progress,' had been translated into Tahitian. The Committee, at Mr. Pritchard's request, printed 5000 copies of a collection of Tahitian hymns, which he hoped would have a wide circulation by sale among the native Christians. In addition to this work, 10,000 copies of two children's books were committed to his care, and a liberal supply of printing paper for different stations.

The 'Hymn-book' is the favourite companion of all people when they value the worship of the sanctuary. Hence, Mr. Pritchard wrote: "The Tahitian hymn-books are greatly prized. Often have I observed the children sitting on the beach, singing, delightfully, Tahitian words and English tunes."

The Rev. William Gill, of Raratonga, having determined to print 8000 copies of a hymn-book on the paper furnished by the Society, he mentioned the great desire of the people for such a work. "On a visit, lately," he wrote, "made to all the islands of this group, our convictions have, if possible, been deepened, in reference to the importance and necessity of going forward in our printing department. The people were delighted beyond description with the supply of new testaments just received from the press of the British and Foreign Bible Society, and with part of the old testament scriptures from our native press; constantly they would exclaim, 'This is truly a complete harvest; but now we want hymn-books, that we may learn to sing the praises of God.' One said, 'I go to the house of prayer, but my mouth is shut all the time; I have no hymn-book.' Another would say, 'I belong to a class, and I am come to beg or purchase a hymn-book.' 'I have none,' was the answer he received, 'either to sell or give away.' 'How is that?' was the inquiry; 'are we to leave off singing?' Another said, 'I am a father of a family, and I wish a hymn-book, that I and my family may sing together the praises of God.' When informed that there were no hymn-books, he was much disappointed, and said, he supposed they must continue to do as they had done, sing one hymn and tune to the end of the day. On being told that we hoped, at no distant period, to supply all with hymn-books who desired, but that hitherto we had been in want of paper—"No paper!" the anxious man exclaimed; 'no paper! why cannot you make paper at

Raratonga? Of what is it made?' was the inquiry. On being told that old rags and worn-out clothes, by undergoing certain processes, were made into paper, he, with a number of those who stood about him, humorously offered an immediate surrender of every rag they had on them, if they could but obtain hymn-books in exchange."

"This is but a specimen of the great desire of the people generally to obtain books. Our schools also, and young people, have peculiar claims on the labours of the press. A thirst for knowledge is excited and increasing, and we hope, by the assistance of the present and future grants of paper, we shall be able from time to time to put forth such works as shall, in doctrine, spirit and design, 'flow from the sacred fountain of the holy scriptures,' and like gentle rills from the parent spring, fertilize the moral desert, and ripen into maturity many a blossom of hope."

Among the tracts in Tahitian was 'The Sinner's Friend.' Its esteemed author, grateful for the numerous instances of conversion effected through its instrumentality, gave 20,000 copies of the translation for circulation in the islands. About 2000 copies were sent to Raratonga, and were read and well received by the natives. Soon after their arrival, the Rev. A. Buzacott forwarded to its author an autograph letter from Makea David, the king of Raratonga, in answer to one written to Makea the late king. In this letter he stated that "Makea died with faith in the blood of Jesus the Messiah," and added: "I understand the little book, 'The Sinner's Friend,' a book very excellent and enlightening to read." The Rev. Thomas Joseph also wrote: "I have given away a great many copies of 'The Sinner's Friend' among the people of my district, and I have reason to think that they have not been read in vain. Several of the natives, candidates for church fellowship, have referred to the tract as the instrument of inducing them to think of good things." The Rev. Charles Pitman, of Raratonga, furnished similar information.

"It is my happiness to be the relater of good tidings. A few weeks ago a young man came into my study, and expressed a wish for conversation. I found he was under serious impressions, and on inquiring what first led him to see sin to be exceedingly sinful, and to fly to Christ for mercy, he replied that he was first led to see his danger by reading 'The Sinner's Friend.' I was much pleased with his remarks, and I have reason to

hope, from his subsequent conduct, and attention to divine things, that the good work of grace has commenced in his heart."

The arrival of several missionaries from the Society Islands, in 1848, enabled the Committee to confer with them on the most suitable works for further publication. They were anxious to obtain for the people a few books to build them up in the truth, and strongly urged the publication, in Tahitian, of 'The Pilgrim's Progress,' 'The Life of Mahine, a Converted Chief,' and 'Anecdotes of the Triumphs of Grace in Polynesia,' which had been prepared by the Rev. Charles Barff. These works were printed, and 13,000 copies sent to Tahiti and other islands.

#### SAMOAS, OR NAVIGATOR'S ISLANDS.

Soon after the settlement of the missionaries of the London Society in these islands, they applied for help in the issue of tracts. The Rev. Thomas Heath, in 1837, wrote: "It is quite impossible to convey an adequate idea of the present disposition and state of the Samoans: many thousands are crying out for books and teachers, and our books are all gone. I wish you could see this people: just emerging from the darkness of heathenism, and eager to grasp what the rising light discloses; they present one of the most interesting spectacles under heaven. Oh! that John Bunyan and Legh Richmond may soon speak to them in their own tongue." The appeals from Samoa were promptly met. Printing paper and 22,000 tracts, for English and American sailors, were presented to the missionaries to help them in their labours.

The statements of the missionary were confirmed by the Rev. John Williams. He met with the captain of a vessel who had just returned from the islands, from whom he received an encouraging account of the moral and religious condition of the people. "It is of no use," remarked the captain, "to take muskets and powder for that group; nothing is demanded by the people but books, missionaries, pens, ink, slates, and paper; the work of the Lord is going on with unprecedented success."

In the letters received, acknowledging the safe arrival of the Society's grants, the Committee were assured that between thirty and forty thousand Samoans were professors of Christianity: "We have," wrote Mr. Heath, "thousands of eager readers

It is indeed impossible to convey to you an adequate idea of what God has done for the Samoans. It is already the largest and most interesting of all the Polynesian missions. We do not know how to meet the eager desires and rapid progress of the people."

In 1841, the Society's grants were renewed, the native press being only half employed for want of a sufficient supply of paper. The missionaries printed several scriptural catechisms and spelling-books, and 6000 copies of a tract directed against 'Roman Errors.' A native magazine was published, and 6000 copies of a 'Summary of New Testament History.' "We have in hand," wrote Mr. Heath, "'Short Sermons for our Native Teachers,' and a translation of a catechism on 'Scripture Biography.' I have tried my hand at 'The Pilgrim's Progress.' Perhaps we may see how Bunyan will suit the native taste by inserting a few extracts in our magazine. We have now between 20,000 and 30,000 readers, and shall be frequently printing off tracts and elementary books. About 10,000 tracts and books have been put into circulation since the printing-press commenced its operations."

While Mr. Heath was making the press available for the benefit of the people at his station, the Rev. William Day, of Upolu, was equally active in the same object. In addition to 26,000 copies of biographical catechisms and elementary books, 8000 copies of a small scriptural periodical, called 'The Sulus, or Samoan Torch,' and 1000 each of two small scriptural sermons, had been printed. It was intended also to issue a few religious handbills.

The Rev. J. B. Stair, in a letter dated March 25th, 1844, furnished the particulars of about thirty different works, which had been prepared for the Samoans. He wrote:—

"My statement gives a total of 181,000 publications, containing considerably more than six millions of pages, which have issued from the Samoan press, since its establishment in these far distant isles. It is also a gratifying fact connected with these publications, that nearly the whole of them have been printed by natives. They learn very quickly, soon become good workmen, but are soon wearied; a few, however, appear to act from principle, and feel that they are engaged in a great and useful work, whilst assisting to scatter abroad the word of life among their countrymen."

When noticing the demand for the publications which have been printed, Mr. Stair remarked:—

“There is often a great deal of interest shown in endeavouring to possess the books as they are issued. We make a point of charging something for the generality of books, and in many instances it is given with great readiness. Some books sell better than others, for fashion and taste have even reached Samoa. In going messages for the office, or bringing food for the workmen, the parties often travel long distances—thirty, forty, and even fifty miles, for which they are delighted to obtain a portion of scripture. Vast numbers, again, are careless, and perishing for lack of knowledge, even while it is found at their very doors.”

The Rev. Thomas Heath, on his visit to England, in 1843, had several interviews with the Committee. On his return to Polynesia, considerable supplies of paper and publications were voted to him for his own and other stations. A library was placed on board the missionary ship, the ‘John Williams,’ and tracts for sailors granted to its esteemed captain. On Mr. Heath’s arrival at his station, he was increasingly anxious to make known the gospel among the islanders. The “*lomitusi*,” or printing-press, which was often called “the spring from which the word of God flows throughout Samoa in its length and breadth,” continued to be an object of intense interest to numbers who flocked to see it. It was a most amusing scene to witness the native youth “working at press,” surrounded by a party of visitors, sometimes speechless, with eyes and mouths distended: they appeared rivetted to the spot, with admiration and wonder, and would sometimes burst forth into exclamations of delight; while some lavished praises on the workmen, who exerted themselves to the utmost to exhibit their skill to their admiring countrymen.

The Rev. J. P. Sunderland reported, that in one year, to March, 1847, 12,000 portions of scripture, and 17,000 miscellaneous publications, were printed at the Samoan press. An edition of 7000 copies of ‘The Pilgrim’s Progress’ was also issued. Shortly after receiving this information, the Committee availed themselves of the services of two of the returned missionaries from Upolu in printing, in the Samoan language, 3000 copies of ‘The Footprints of Popery,’ and 4000 copies of a hymn-book for native worship. These works were forwarded by the ‘John Williams,’ with renewed supplies of paper and religious works.

In closing a brief statement of the Society’s exertions for the benefit of Samoa, it is a pleasing duty to record an interesting and encouraging fact; namely, the receipt of a dona-



tion of 25*l.*, being a portion of the produce of sixty tons of oil, sent from the churches in Samoa for the London Missionary, Bible, and Tract Societies. Surely the friends of the Society may say to their Samoan contributors, "Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Samoa, how that the abundance of your joy and your deep poverty have abounded unto the riches of your liberality."

## TONGA ISLANDS.

In the islands of Tonga, Haabai, and Varow, there are several thousand children under Christian instruction in the schools connected with the Wesleyan mission. The printing-press has been in operation, and several small works, including a hymn-book, have been issued. In these islands there appeared to be a great thirst for books; but the people were too poor to purchase them. To show the Society's good-will to the islanders, and to their devoted instructors, a grant of paper was sent, with an assurance that the Society felt anxious to co-operate in making known the Saviour's grace through the press.

## THE SANDWICH ISLANDS.

The American missionaries have had the exclusive privilege of morally cultivating these islands. In the year 1825, tracts were forwarded to them for sailors and others speaking the English language. The want of paper impeded their early efforts in sending out native tracts. Here, as in other places, necessity became the mother of invention. The people were required to bring a sheet of paper in exchange for a tract, and chiefs were encouraged to lay out a portion of their property in printing paper. Like all other primary efforts, they produced considerable excitement. When the third tract was issued, containing about seventy questions and answers on the most important doctrines of the bible, the whole was committed to memory by Karaimoker, the regent of the Sandwich Islands, by the persons in his family school, and other individuals of influence and rank.

The efforts of the American brethren, which began on a small scale, gradually advanced, until in 1830 it was calculated

that six hundred reams of paper were printed in the year, which would make eight hundred thousand tracts of eight pages each. The missionaries remarked: "Only nine years ago, not a person in these islands knew a single letter of any alphabet. These works we count as gold; not exactly as the miser counts his shining dust, but 'as the apples of gold in pictures of silver,' provided for the refreshment and life of a perishing nation; for they consist chiefly of the unadulterated word of God."

The results of tract circulation were not only valuable in reference to the moral and spiritual good imparted, but also in the isolated fact, that so early as 1833 the expenses of the press were fully met by the sales effected. The total issues at that time were 566,000 copies of various publications. The expenses amounted to 7141 dollars, and the proceeds to 7527 dollars. In 1845, the issues were one million and a half.

These statistics are referred to, in order to bring out the great fact, that even in a heathen country it is practicable to lead the natives, when they feel the value of knowledge, to contribute to the expense of their own instruction. Such a plan should be adopted with prudence; but still, at the proper season, it should be fairly tried. The works that require a little self-denial to obtain, may be more valued and better preserved than those which are gratuitously bestowed. The Society, in addition to English tracts, has presented books for the library of one of the schools.

#### NEW ZEALAND.

A short time only elapses after the arrival of missionaries in a foreign land, before they feel the importance of Christian books in connexion with their labours. If the natives are not prepared for the reception of the gospel through the medium of letters, there are generally to be found strangers who speak the European languages in which many of the Society's works are published.

The Church missionaries, in 1832, applied for a grant of English tracts, when four thousand two hundred were voted to them. These were followed by frequent supplies, together with a good assortment of casts of wood-cuts, for illustrating the works preparing for the natives.

The arrival of the printing-press in the island was hailed by

the people as a memorable event for their country. "The natives who assisted me in bringing it ashore," remarked Mr. Wade, the missionary printer, "shouted and danced on the sand, when told it was 'ta puka-puka;'—a book-press, or a book-making machine. When the natives understood that I was a printer, and had come out to print books for them, they were quite elated. No hero of olden time was ever received by his army with greater *éclat*; they appeared almost as if they would deify me. This was not a mere temporary excitement; the demand for books was constant. The chiefs of distant tribes applied for them, and gladly gave their potatoes in exchange for them."

The Church and Wesleyan missionaries, in 1838, received a supply of paper from the Society, to assist them in the issue of books. The friends at Hokianga sent forth seven thousand two hundred copies of different works, "believing them to be one of the best means of conveying light into the opening minds of the natives, and of supplying them with knowledge as they were able to receive it."

In February, 1839, the Rev. Charles Baker, of the Church Missionary Society, announced the formation of the New Zealand Religious Tract Society, in which all Christians united. This was an interesting circumstance in connexion with the progress of education among the people. The result of knowledge had been a large demand for instructive books. One simple fact on this subject was mentioned by Mr. Wade, of the Church Missionary Society:—

"I retired early to the tent, feeling weary with my journey. I had undressed myself, and was just getting off to sleep, when I was disturbed by Nike calling out to me to give him some food. I told him that I was in bed, and could not get up to him; and, moreover, that I had no food in the tent, except a few potatoes, which he himself had given me. 'What business have you to come here,' he replied, in a sharp angry tone, 'putting up your house among us? Is this the place in which you were born? Get up, light your candle, and give me some food.' Expostulation was of no service: he continued teasing and threatening, till I said, 'Well, if you will persist in this behaviour, I will get up, take down the tent, pack up my things, and be off, although it is night, to some place where we shall be better treated.' This stopped him; his angry tones subsided into a murmur; and presently he came to the side of the tent, and, in a softened tone, asked me where I had left my books—whether I had not given them all to Ngatiruru, the Otawau, and Rarowera tribes? I told him that it was true that I had given most of the books to Ngatiruru, but that I had one in reserve for his people.

This seemed completely to satisfy him; and he civilly concluded the business by extinguishing the fire which was burning outside, lest it should set fire to the tent. In fact, it was a book that he wanted, and which he was all the while demanding in so uncouth a manner, under the figure of bread."

There was much anxiety among the European residents in New Zealand for English religious books. "We have distributed," remarked Mr. Baker, "many thousands of your tracts in this country. About a year and a half ago, the first box of books was sent to my charge from Sydney. I have from that time sold more than six hundred, and cannot obtain them from Sydney in so large a quantity as is desired, owing to the great demands our friends have for books in New South Wales."

Mr. Colenso reported his efforts for the benefit of seamen who visit New Zealand. On this subject, he wrote:—

"In visiting the shipping, I have met with French, German, Dutch, Portuguese, Tahitian, Chinese, Irish, and Hindoo sailors; but not being master of all their languages, and not having tracts which they could read, I have been necessarily obliged to pass them by.

"My present object in writing you is, to obtain, if possible, a grant of tracts in the above, and in the English languages. We have many foreigners residing in this bay and neighbourhood; and the number of ships visiting the port is now considerable, and is annually increasing. Not less, perhaps, than from three thousand to four thousand men visit this place from year to year. I hope that your Committee will consider the case of these poor souls, and grant us a supply of useful tracts, etc., for distribution. I know of instances of good having been effected through the instrumentality of your tracts in this place."

To meet the wants of the new society, forty-eight reams of paper, twenty-four thousand tracts, and a consignment of books, amounting to 68*l.*, in various languages, were voted to its friends.

The Rev. R. Maunsell has written 'A Brief Chronological View of the Old Testament History,' and intends to continue it down to the Reformation, and from thence to the present time. The work will be printed in a series of little tracts, all instructive in themselves, and doubly so as being part of a system. In reference to the natives, he wrote:—

"With minds so excessively active and inquisitive, it is a real matter of concern that they have so little either to employ or improve them. The work I am now preparing, 'A Brief Chronological View of the leading Events of Old Testament History,' will, I hope, prove very acceptable.

It will fill up a gap in their knowledge, which has not yet been occupied by the publication of the entire Old Testament. The work will also point out the connexion and succession of persons and events of which they have at present but a confused idea, and will explain the meaning of those words in our translation, which the poverty of the language has compelled us either to coin, or to employ in new or more enlarged senses. In fact it will give our people a comprehensive and better established view of the work of the 'Lamb of God, which taketh away the sin of the world.' I hope to carry this little history on to the Reformation. That the Lord Jesus Christ, and his atonement and intercession, should be the Alpha and Omega of the whole, is, I feel, due to him as my Master, and to the people I wish to lead to him. At present, we get on very slowly; a half-sheet in three months is the speed of Auckland printers. This first tract will come down, most probably, to the building of the temple of Solomon."

A grant of paper was made for the publication of six thousand copies of this work, and 10*l.* in aid of the printing expenses.

The Rev. J. Matthews, the Church missionary at Kaiaia, prepared a small tract in the native language, entitled, 'Scripture Ejaculations,' extracted from the Rev. Edward Bickersteth's 'Treatise on Prayer.' The Committee printed twenty thousand copies, and forwarded them to their esteemed correspondent.

The formation of the Wellington Religious Tract Society was reported in 1848. It was composed of Christians of several denominations, who were anxious to spread religious information among the people. Books on sale, and tracts for gratuitous circulation, were sent to this association, which, it was hoped, might be of a more permanent character than others which had preceded it.

The Society has felt a deep interest in the efforts which have been made to instruct the opening minds of the New Zealanders, and has endeavoured to meet every application for religious publications and printing paper. Although little actual good can be reported, yet the truths which have been made known must eventually produce spiritual fruits. Looking to the future, the friends of the Society should work while it is called day, particularly for the adult population; feeling the force of the touching and beautiful appeal of a venerable New Zealander, who called out to a missionary, who promised to send him the gospel, "Make haste! my sun is fast going down!"

## MADAGASCAR.

About twenty-five years since, when several native youths, who had been under Christian instruction in England, returned to their home, they were presented with two sets of the Society's volumes, and a supply of juvenile works and tracts, with the hope that their introduction into Madagascar might lead to beneficial results. The Rev. J. J. Freeman and other friends proceeding to the station, were also furnished with paper and publications. The first tract published in Madagascar was composed by a native, and was useful in bringing sinners to the knowledge of the Saviour; whilst the individuals thus benefited were afterwards zealously engaged in communicating to others the information which they had received.

In 1835, the intelligence from Madagascar was of an encouraging nature. Mr. Baker, the missionary printer, circulated, in the native language, 'A Blessing proving a Curse, and a Curse a Blessing,' 'The Two Ways,' 'The Bible the Word of God,' 'Conversations on the Ruin and Recovery of Mankind,' 'The Brazen Serpent,' 'Sin, the Cause of Suffering and Misery,' 'Poor Joseph,' 'The Dying Thief and the Dying Saviour,' and 'The Doctrine of the Cross stated and explained.' Mr. Baker mentioned several facts of usefulness resulting from the reading of these tracts.

The progress of the press was painfully impeded in 1837, by the edict of the Queen, condemning all efforts to spread religious knowledge. Diligent search was made for the followers of the Redeemer, and the publications which had been prepared for their use. A box of books was found near the residence of Rañaravavy, an eminent Christian woman, which led to her apprehension and imprisonment. In consequence of this discovery, her entire property was given up to plunder, and her person secured. She was put to death by spearing on the 14th of August, 1837. She proclaimed Christ as the only Saviour to the officers and crowd that followed her to the place of common execution. Here she continued to pray, and to exhort all around her to believe in Jesus Christ, till the executioner's spear was thrust into her body.

Just before the painful intelligence arrived which has been recorded, a letter was received from the Rev. J. J. Freeman, giving a gratifying account of the progress of the cause of

Christ in the island, and expressing an earnest wish that 'The Pilgrim's Progress' could be printed in Malagasse. The Committee immediately issued the work, and sent one thousand copies to the Mauritius. The Society was indebted to Mr. Freeman for the translation, and for his efforts in raising the sum of 40*l.* in aid of its publication.

Several native Christians, in letters to Mr. Baker, stated their great joy in receiving the Gospels and 'Pilgrim's Progress.' They were wonderfully sustained by the grace of the Saviour, and were able to say, "Sweet are the cords of imprisonment to the prisoners; they are not ashamed of them any longer." "In their confinement," wrote the missionaries, "they preach the word, mend their tattered bibles, and look at their tracts. Such has been the influence of their holy and consistent conduct, that even some of the jailors who watched them have become Christians."

The 'Pilgrim's Progress' has been useful to the suffering brethren, and has taught them to be firm in their Christian course: hence one of them, writing to Mr. Johns, remarks:—

"We read in 'The Pilgrim's Progress,' that when Christian saw Apollyon coming to meet him, he began to be afraid, and to hesitate whether to return or stand his ground. But when he considered that he had no armour for his back, he thought that to turn his back to his enemy might give him greater advantage to pierce with his darts. Therefore he resolved to stand his ground; for, said he, 'Had I no more in my eye than the saving of my life, it would be the best way to stand.' When Christian also entered the Valley of the Shadow of Death, he said, 'Though it be a gloomy valley, yet it is the way to the celestial city.' These words of Christian express in a few words our own feelings on this head."

It has been stated, that after the pious natives had appeared before the authorities, and were waiting the moment of execution, they felt inexpressible peace and joy. They had prayed; they had confessed Christ; and now that concealment was at an end, and they could freely open their overburdened hearts, they said one to another, "Now we are in the situation of Christian and Faithful, when they were led to Vanity Fair;" and so it proved, when a majority of them underwent the martyr's death, after the example of Faithful.

The Christian refugees, who came to England from the scenes of persecution in their native land, received from the Com-

mittee copies of the Society's 'Commentaries' and other suitable works. In acknowledging the grant they wrote:—

"We thank you for your kindness to us, and for your labour to spread the knowledge of the word of God in our country; for many are the small tracts you have circulated among us before the persecution, and since then to the present period. Should God, in his mercy, open the door for his word in our country, and we should be spared to return, it is our desire to be able to make translations of some of these books into the Malagasse language, for the good of our countrymen who are dwelling in darkness; and especially the 'Commentary,' for that is suited to assist them greatly in understanding the word of God."

In 1849, the Committee printed, in Malagasse, 2000 copies of 'The Pilgrim's Progress,' illustrated with engravings; 1000 copies of a small work on the Resurrection, 10,000 copies of five important tracts, and 2000 copies of a 'Christian Hymn-book,' one half of the expense of the latter work having been defrayed by special subscriptions obtained by the Rev. J. J. Freeman. These 16,000 works have gone to the Mauritius, the Society trusting that a way will soon be opened for their circulation in Madagascar.

The 'Anxious Inquirer after Salvation' has been translated by Mr. Griffiths, formerly a missionary in Madagascar, partly at the expense of the esteemed author. The work is ready for publication when it can be put into safe circulation.

It would have gratified the Committee could they have reported a cessation of persecution in Madagascar. They, however, rejoice that Rakotondradama, the queen's only son and heir apparent to the throne, has embraced the gospel, and through his mild influence, opposition has been restrained, which leads them to augur better times. In reference to the publications which have been circulated in the island, they adopt the language of one of their auxiliaries: "Some may indeed be burned, but their characters have been transferred to the 'fleshy tables of the heart,' never to be erased by the changes of time, nor even to perish when the heavens shall pass away, and the earth and the waters therein shall be burned up. The native Christians are now living, as Christians, on the scriptures and tracts left among them; and, when 'the living witnesses are slain,' these publications will be found both a necessary and acceptable provision for the evil day."



## THE MAURITIUS.

In June, 1824, a tract society was formed at Port Louis. A remittance of 10*l.* was received from its committee, in return for which 9000 tracts were sent. There have been occasional grants to the island, amounting in value to 25*l.*, including supplies to the Rev. I. Banks, the Rev. W. Le Brun, and other friends. In 1839, the missionaries from Madagascar opened several schools and printed on the Society's paper a number of small books, to meet the urgent wants of the people. On the establishment of schools in the island by the trustees of the Mico Charity, four libraries for their use were granted. A considerable number of tracts and children's books were also voted for circulation among the people. The friends at Port Louis, in 1844, appealed to the Committee for printing paper to enable them to publish suitable tracts to counteract the progress of popery. A supply was sent for the object. The account of Henhofer excited much inquiry among the people.

There has been a wide and, on the whole, an encouraging circulation of religious publications in the wide range of islands comprised in the present chapter. Education has prepared the people to receive the instructions of the press, and many have been effectually changed through its instrumentality. It is now a duty of deep interest to continue to supply the reading population of Further Polynesia with the works they need. There was a time when the people in the islands of the Pacific could only be approached by the living voice; but now, "if Christians have a word to say to these islanders, who are able to read, they may say it. The tract press, like the power of a whispering-gallery, whose arch spans the earth, can convey the sound to them all. Only breathe the primitive spirit of apostles, and you may 'speak with tongues' to a large portion of the heathen nations, and they will hear and come to Christ and live."

The grants to Further Polynesia have amounted to 1586*l.* 9*s.*

## CHAPTER XXXVI.

### AUSTRALIAN COLONIES.

NEW SOUTH WALES—First grants of tracts—Their usefulness—Formation of a tract society—Patronized by successive colonial Governors—Large consignment of books to the friends at Sydney—Rev. W. Cowper, secretary, succeeded by Rev. Dr. Ross—Success of the Sydney Juvenile Tract Association.—AUSTRALIA FELIX—Loan Tract Society—Colonial missionary society at Melbourne—Grant of tracts to the first bishop of Melbourne, and others.—SOUTH AUSTRALIA—Supplies for the use of emigrants—Libraries at Adelaide—Grant to the first bishop of Newcastle.—VAN DIEMEN'S LAND—Grants to convicts and to the Hobart Town Tract Society—Formation of the Van Diemen's Presbyterian Tract Society—Encouragements to its labours—Donations to the parent Institution—Remittances from Rev. F. Miller—Itinerating loan libraries—Colportage—Operations of the Hobart Town Colonial Missionary Society—Grants to the friends at Launceston—Large disposal of tracts by Rev. R. R. Davies—Distressing condition of the convict population—Appeal on their behalf.

### NEW SOUTH WALES.

THE Rev. Samuel Marsden, the chaplain to this colony, received, in 1808, the first grant of tracts made by the Society for this distant land; then followed a supply to a schoolmaster proceeding to settle there; and afterwards, provision was made for our convicts. Little information was received in reference to these grants. A friend wrote, in 1818: "There are living witnesses of the utility and blessedness of these silent preachers of righteousness." The chaplain of the colony reported to the Committee the conversion of a woman, once a desperate prisoner, through 'The Young Cottager.' He wrote: "This tract imparted to her clear views of her state and of the way of salvation. I could not view this woman under any other character than that of a second 'Cottage Girl.' During the last three weeks of her life, there was nothing but heaven in her soul: she was deeply humbled in prayer, modest in her hopes of mercy, and cleaved to Jesus as an undone sinner, in such a way as I never beheld before. I never heard her use a murmuring word after this change; but before, she was desperate.

I might enlarge: she was indeed 'a brand plucked from the fire.'"

The circulation of tracts by private individuals led to the formation of a society, in 1823, for New South Wales and its dependencies. His Excellency, Sir Thomas Brisbane, the governor of the colony, was pleased to countenance the infant cause by presiding on the occasion, and by liberal donations. The sum of 50*l.* was received from the Society in return for grants made. The tracts were sent to stations far remote from Sydney, and were distributed in the jail, the hospitals, the asylum, the convict barracks, and other places. On the retirement of Sir Thomas Brisbane from the colonial government, his successor, General Darling, patronized the institution. In 1828, nearly eighty thousand tracts were distributed.

The fifth report of the Sydney Society stated, "That the committee were honoured with a requisition from his Majesty's government to supply the crown prisoners at different settlements with five thousand religious tracts, which was cheerfully complied with." In reference to the general operations of the society, the report remarked: "Can one hundred thousand faithful and instructive messengers of peace and good-will towards men be sent forth in the name of the Lord of hosts, and under the direction and influence of the Eternal Spirit, and produce nothing? Many persons, old and young, have been found reading the tracts and books, and several have declared themselves to be much instructed by these little works. If only one in a hundred of the publications distributed produce any good effect, then benefits have been conferred on one thousand immortal souls, and some of them, through eternity, will bless God for the Tract Society."

In 1831, a grant of 3000 tracts were voted to Sir E. W. Parry, bart., for circulation at Port Stephen. In writing to the Sydney Society, Sir Edward remarked: "*Here* some good impressions have been produced by the perusal of tracts." He then mentioned the following facts:—

"One man has, we know, been led to a daily perusal of the bible, by finding, to his surprise, that some tracts, with which he had become interested, contained only what is taught in that holy book. He 'searched the scriptures to see whether those things were so;' and having a candid mind, he now every evening reads, or hears the bible, with pleasure, and I trust with profit. Another man was a great drunkard, but for more than twelve months he has left off his intemperate habits. He ascribes

this change to a single tract 'On Drunkenness,' which, he remarked, must surely have been written on purpose for him. We constantly keep the prisoners, even at the most distant sheep-stations, supplied with tracts; and it is pleasing to see with what avidity, and, in many instances, with what thankfulness, these 'little light-winged messengers' are received among them. I cannot, indeed, hesitate to repeat my assurance, that I really believe tracts, next to the simple word of God, to be the greatest instruments he is now employing throughout the world to bring men to embrace the truth as it is in Jesus."

The letters of the Rev. William Cowper, the secretary of the Sydney Society, contained much encouraging information. The objects embraced by the auxiliary were both numerous and interesting, including the seamen at New Zealand, the shepherds and labourers employed upon the Australian Agricultural Company's estates, the crown prisoners, poor settlers, labourers, and stockmen, and various other persons living far distant from each other. These were all supplied with wholesome truth from the Society's depository.

Such was the growing demand for religious works, that in 1838, 500*l.* in books on sale were forwarded to Sydney, and upwards of one hundred and sixteen thousand publications granted for different objects. A considerable number of these were placed with Dr. Lang, for the use of twelve ministers and fifteen schoolmasters proceeding to the colony. The agents of the Australian Church Missionary Society and the Colonial Missionary Society were also well supplied. There was not only a demand for religious works, but the Holy Spirit blessed them to some of the readers. The following fact is extracted from the fourteenth report of the Sydney Society. The chaplain at Port Stephen wrote:—

"One instance has come to my knowledge, during the past year, of the good effects resulting from our labours. An individual called upon me, some months ago, and expressed a wish to hold conversation upon the subject of religion. In the course of that conversation, he informed me that he had been a professed atheist until within a few months; but that the perusal of a tract—'The Dairyman's Daughter,' I believe—had been instrumental in awakening him from his own vain dreams, and bringing him to a better mind. He wished to partake of the sacrament of the Lord's supper, and afterwards he did so. His appearance was grave and thoughtful; his manners were those of a person of some reading, and above the common walks of life, and his conversation was truly pious. Is anything too hard for the Lord?"

The retirement, in 1841, of the Rev. William Cowper from

the secretaryship of the society, on account of illness, was a great loss to the institution. From its formation, he had been its mainspring; and to such an extent did Mr. Cowper promote its interests, that the purchases sometimes exceeded 520*l.* in the year. He was succeeded by the Rev. Dr. Ross, who has carefully watched its subsequent movements.

In New South Wales, as in other parts of the world, the silent tract has arrested the poor wanderer, who had despised all religious privileges in his own country. A pleasing fact of this kind has been stated.

“Some twelve months ago a minister was asked to visit a man who was lying sick to death, and he found him in a most delightful state of mind; this led him to inquire whence this man had obtained such knowledge of and perfect faith in the saving power of Christ, and he learned that his heart had been turned to God by reading a little tract called ‘The Warning Voice.’ Having occasion to visit this man at the Benevolent Asylum, where he at length died full of hope and faith, he gave him some tracts, and these were lent to his neighbours in turn. One of them, who slept in the next bed, was much affected. He was the son of a clergyman of the Episcopalian Church, but who, by a long course of dissipation, had brought misery both upon himself and his friends. His heart, however, was turned to God by these tracts, and on coming out of the asylum he procured him a situation in a neighbouring town, and he had the happiness of knowing that he had become a worthy and respected member of society. These were the wonderful effects of tract distribution. Many more equally affecting instances of conversion he had witnessed, and therefore it is not surprising that he felt a warm and lively interest in the advancement of the Society.”

In 1847, fifty-five thousand tracts were forwarded to the Sydney Society. When noticing the distribution of former grants, the local committee remarked: “Many instances of good, resulting from the circulation of your tracts, have occurred within the last year or two. Some are now united with Christian churches, who, but for these silent messengers, might have remained dead in sin. One old woman, between eighty and ninety years of age, discovered by a tract distributor, ignorant and indifferent, is now giving evidence of a saving change wrought in her heart by the Spirit of God.”

The proceedings of the Sydney Juvenile Tract Association gave the parent Committee sincere pleasure. It commenced in 1832, among the children attending the Sunday-school at St. Philip’s church. In a short time, 4*l.* 11*s.* 6*d.* were

collected, which sum was expended in the purchase of the Society's publications. Mr. M'Roberts, the treasurer, observed: "I hope the account of what is doing among the little ones, in this land of outcasts, may not prove totally devoid of interest to those whom love to our Redeemer has united together in the godlike undertaking of disseminating light and knowledge to those who must otherwise have remained in ignorance and darkness." He added: "How pleasing it is to reflect, that even in this land of wretchedness and crime, the publications of your Society are to be found in the hands of many, who have been themselves, or whose parents were, expatriated from the home of their fathers, and reduced by their crimes to the lowest state of human misery and degradation."

Several large supplies of books were purchased by this juvenile society; in addition to which, grants were placed at the disposal of its members. So great was its success, that in ten years the subscriptions and donations amounted to 363*l.*, while five hundred and twenty-three bibles and testaments and twelve thousand books and tracts were distributed. These juvenile proceedings have doubtless been beneficial to many. For several years, various local claims have interfered with the Society's efforts, which, however, the friends hope will be speedily revived.

#### AUSTRALIA FELIX.

The publications that reached this portion of Australia were, for many years, transmitted through the society at Sydney, except in some cases where individuals proceeding to settle received direct grants. One of these friends, the Rev. William Waterfield of Melbourne, Port Philip, assisted by the Rev. James Forbes, the Presbyterian minister, in 1839, established a small Tract Society for the district. The loan plan was adopted, and when referring to its results, Mr. Waterfield wrote: "Already one of our distributors has been the means of bringing under the sound of the gospel a most confirmed infidel, who confessed to me that he had not been in a place of worship for twenty years. He is now active in striving to bring his former wicked companions to the house of God."

Mr. Forbes applied for a supply of books for schools, in addition to many which he purchased. He assured the Com-

mittee that the pastoral population of Port Philip was almost destitute of the means of religious instruction—that the calls for religious aid were urgent and very numerous, whilst the openings also for doing good greatly cheered the labourers engaged in the work of the Lord. The Committee voted to Mr. Forbes five school libraries, containing one hundred volumes each, on reduced terms; and a library, value 6*l.*, at half-price. They also placed with Mr. Adams a 10*l.* library at half-price, and nearly 3000 tracts on his proceeding to Melbourne. He had long been a devoted and successful labourer in connexion with the London City Missions.

In 1813, a Colonial Missionary Society was formed at Melbourne, one object of which was the distribution of religious tracts. The sum of 30*l.* was received for the purchase of books, which were forwarded with more than 8000 tracts for gratuitous circulation. These supplies were beneficially distributed and subsequent grants sent. Nor has the mission been the only channel for conveying the Society's works to the people. Many private individuals have scattered the precious seed, and are waiting for the promised harvest. The Rev. E. Collins, colonial chaplain at Geelong, has had several grants, and a library, value 15*l.*, for the benefit of the labouring classes, on payment of 10*l.*

The Committee granted to the first bishop of Melbourne, on his leaving this country for his distant diocese, upwards of 11,000 tracts for gratuitous distribution, and 20*l.* in books for the formation of circulating libraries among the scattered people committed to his care. They also had a conference with C. J. Latrobe, Esq., the Lieutenant-governor of Port Philip, and placed at his disposal a supply of tracts for the settlers.

An encouraging fact, showing that even the dwellers in the bush may be among the first converts to the Saviour, was furnished by the Rev. A. Morrison:—

“A man from the interior called upon me, and when he departed, I gave him, according to custom, a bundle of tracts, requesting him to read and circulate them. I have been greatly delighted in lately receiving a letter from him, from which I extract the following:

“It would be most ungrateful of me were I to close this letter without tendering you my warmest thanks for the tracts you gave me. Through divine instrumentality, I trust they will prove an everlasting benefit to my soul. This is the more singular on account of my former aversion to tracts. As soon as God had shown me the error of my ways, and inclined my

heart to sue for pardon through a once crucified but now exalted Redeemer, I immediately offered a brief exhortation to my wife, from Joshua xxiv. 15, "Choose you this day whom ye will serve;" and I trust we are both inquiring the way to Zion, with our faces thitherwards. I mention this that you may be encouraged thereby, and more especially that you may make mention of us in your prayers.' I earnestly solicit correspondence with your church, that I may receive some spiritual food in lieu of the disgustingly brutish and immoral conversation of those around me, which, through the grace of God, I have for ever abandoned, though compelled by necessity to associate with them.'"

Like the Society's correspondent, the parent Committee feel, when looking to the barren land they have to cultivate, that one such result as this is sufficient to justify the hope that a rich harvest of souls may be gathered from the wilds of Australia by tract distribution."

#### SOUTH AUSTRALIA.

The emigrants who were among the first to seek a settlement in this portion of Australia were frequently supplied with tracts for their own use, and for the benefit of others scattered through their adopted land. Applications have also been received from local friends, so that for some years, from twenty to thirty thousand tracts have been sent to different stations. The assistance of the Committee has also been frequently requested for the formation of libraries, and books to the value of 30*l.*, at half their value, were sent to Adelaide for that object, in addition to large supplies of German and other tracts. Libraries were also granted to the Rev. T. Q. Stowe of Adelaide, the Rev. Robert Newland of Encounter Bay, and a Christian friend at Austerlind.

In 1839 the Society had the privilege of placing its works with his Excellency Colonel Gawler, the governor of the district, who was much interested in the temporal and spiritual interests of the people committed to his care.

The first bishop of Newcastle, on proceeding to his new and extensive diocese, received a grant of nearly ten thousand tracts, and 20*l.* in books, to assist him in the formation of libraries in those districts in which the people were far removed from the means of religious improvement.

#### VAN DIEMEN'S LAND.

A few small grants were made for the convicts in this



settlement soon after the formation of the parent Society, but from 1807 until 1824, little appears to have been directly done for the diffusion of its works. Indirectly many tracts were received from New South Wales. About the year 1823 a society was established at Hobart Town, when a liberal collection of tracts was placed with its committee. This society was only sustained for a short period. In 1837 the local friends made another effort, and formed the Van Diemen's Presbyterian Tract Society. The whole of Hobart Town was visited every sabbath morning, and one or more tracts left at every house. "In this way," wrote the secretary, "not fewer than fifty thousand tracts have been issued during the last two years. They have been sent into the interior of the island, and to the penal settlements: the jail, the hospital, the barrack, and the ships in the harbour have been visited. They are well received by almost the whole of the inhabitants, and even some Roman Catholics who formerly refused now take them. We have heard of several instances of usefulness of a very gratifying nature from the reading of the tracts."

The first grant to this society consisted of 9000 tracts and children's books, part of them being in return for a remittance received. The local society was not long without encouragement. A correspondent, writing in August, 1828, mentioned the following fact:—

"A poor old man, who was transported here for housebreaking, several years ago, became free by servitude. He was in the habit of bringing wood to our town: he was a very great drunkard, his general conduct exceedingly depraved, and he bore a very dishonest character in the neighbourhood. In July, 1827, he brought me several loads of wood; and when I paid him, I gave him the tract, 'To the Aged.' I made him promise he would read it. The Sunday following, I saw him at our place of worship. He afterwards told me, with great sorrow, that he had not been to the house of God for upwards of eight years. At the conclusion of the service, he called on me to lend him some more tracts. I gave him some. During the week, I heard many people express their surprise at his being at the house of God, and that he did not visit the public-house as formerly. In a few days he called on me, to know where he could get a bible. I gave him one. As I put it into his hands, he burst into tears, and said, 'O sir, I am a vile sinner, and I want to see if there is any hope of mercy for me. One of the books you gave me says the bible points out the way of salvation; I do not know what is in the bible, for I have not read it since a child. I have a wicked heart—God be merciful to me, a gray-headed sinner!' I said but little to him at the time; but told him to read the bible, and pray to God to

enable him to understand it. From this time he became an altered character, and the drunkard forsook his cups. He became indisposed, and died a few weeks since, giving evidence that he was 'a brand plucked from the burning,' in the sixty-eighth year of his age."

This society laboured zealously for several years. In 1835, the secretary wrote: "Our tract society continues actively employed, and is, I doubt not, working much soul-good throughout the colony. Many will have to bless God, through eternal ages, for the formation and exertions of your Society. I am persuaded there is no institution in the present day producing a greater quantity of moral and spiritual good. Would that I could serve you more effectually, for your Society has a place in the warmest nook of my heart."

The purchases continued to a large extent, and it was one of the few societies in foreign lands that sent liberal donations for the general objects of the parent Institution. In this cause, as in many others, local circumstances arose that impeded and finally suspended its operations.

It frequently happens, when one agency is withdrawn, that another is raised up. This was the case in Van Diemen's Land. The Rev. Frederick Miller has felt a deep interest in the sale and gratuitous circulation of religious publications, and, since 1836, considerable remittances have been received from him. One pleasing circumstance Mr. Miller mentioned: "Part of the books have been taken by the Government, chiefly with a view to establish small loan libraries for the benefit of the road parties." On this subject he further stated: "In each party one man is appointed as reader, whose duty it is to read to the other men, at suitable seasons, portions of scripture and works of a profitable kind."

After this statement was made by Mr. Miller, a communication was received from the secretary of Sir John Franklin, the governor of the colony. He mentioned that Sir John was desirous of establishing perambulating loan libraries, for the benefit of the lower classes and convicts, and requested the aid of the Society in attaining the object; it gave the Committee much pleasure to place books, to the value of 20*l.*, at his Excellency's disposal.

The willingness of the authorities to promote the moral and spiritual good of the people, particularly the convicts, is a fact of much interest in connexion with our colonies. They are now

convinced that moral means are more likely to restore the transgressor than coercive measures. Let the mind be enlightened with scriptural knowledge, and in many cases the results will be encouraging. An application, bearing on these remarks, was received from Mr. Freeman, catechist to the establishment for prisoner boys in Port Arthur. In his letter, he remarked:—

“This is a very interesting institution, planned entirely by the governor of this colony. We have at present about two hundred and thirty boys down here, instead of being assigned out to private individuals, as the men are. They are taught various useful trades; besides which, a school is held two hours every day, under my direction, in which they are all taught reading, writing, and the common rules of arithmetic, the overseers of the various trades, who are all prisoners, assisting in the school. I was surprised and delighted to find among these outcasts a number designated ‘The Religious Boys;’ and several of them, I believe, worthy of the appellation; as in conversations with them I find them continually asking questions which evince a tenderness of conscience hardly credible to any one not in communication with them. Among these particularly, and indeed among the boys generally, I find a considerable desire for books to read in their leisure time. I have appropriated a portion of the tracts entrusted to me to their use, having five or six of them tacked together in a cover, to lend out among them.

“I am very anxious to establish a circulating library for the use of the boys under my charge, of a more extended character than the tracts will furnish, and venture to appeal to you for aid in this object. I am confident that the members of the Society would regard as fit objects for your benevolent consideration, these poor lads, sent away from their native land for crimes committed against the laws, and sent down to this place by the excellent representative of our sovereign, that they may be out of the way of greater contamination from association with those more hardened in crime; who are, moreover, able and anxious to read, but have no means of procuring books for themselves, and who have none, except bibles and prayer-books, provided for them.”

The Committee immediately sent a library for the use of the prisoner boys, and nearly four thousand tracts.

Mr. Miller, anxious by every means to circulate scriptural works, employed a pious person to sell them. “As he travels from one district to another,” he wrote, “and visits from house to house, many persons have been induced to purchase of him who could scarcely have obtained them in any other way. I view the agency which has thus been brought into operation, as most interesting and important, and I trust it may be the means of bringing the truths of religion under the notice of many who have hitherto lived in a state of spiritual ignorance and destitution.”

The small libraries formed for the road parties have been noticed. These were soon found to be valued; the tracts also had spoken effectually to some of the most hardened. The Rev. Alexander Morrison thus refers to the benefits conferred by these means:—

“ I received an unsought testimony lately, which at least showed that tracts are not without their use. It was from a prisoner constable, who, while I waited to cross a ferry, entered into conversation with me. He had been present at one of those road parties where I preached. He said that the tracts were read by the men, in numerous instances, with delight; and even some that appeared hardened in sin, had felt the power of their solemn and affectionate appeals. He had seen thoughtfulness and silence occupy minds and tongues, usually filled with every impurity, and engaged in giving utterance to their vileness. He had known the filthy conversation to be foregone, while the men around the log-fire listened to one who read from a tract, ‘ words whereby they must be saved.’ He had known that the reading or the hearing of a tract had been a check to sin amongst this class of men, not only in road parties, but also in different houses of the settlers. Such a testimony is highly encouraging. It gladdened my heart, and, I trust, will prove acceptable and cheering to you.”

To give greater efficiency to the Society’s objects, the friends in Hobart Town established “ The Van Diemen’s Land Religious Tract Society,” and immediately sent a remittance for the purchase of publications for their depository. In addition to a supply of tracts, 100*l.* in books on sale were forwarded to their friends.

The Hobart Town Colonial Missionary Society was also an important channel for the circulation of the Society’s publications. Its purchases were to a liberal extent, and considerable supplies of tracts were voted to its committee for gratuitous issue. Several libraries were also placed with them for destitute districts. The secretary stated, “ that tract distribution had been carried on to some extent; and while only a few instances of its beneficial effects had come to their knowledge, yet it could not be doubted that the little messengers of truth aided materially in ameliorating the moral condition of the community.”

The friends at Launceston followed the example of Hobart Town, and formed a society for the district. The Rev. Charles Price applied for assistance in the work. Nearly six thousand tracts were immediately granted, and books on sale were placed with them. The Rev. Dr. Browne, the colonial chaplain, also received publications to the value of 10*l.*, at half-price, for a parochial library, and upwards of four thousand tracts. A

supply of books, to the extent of 30*l.*, was sent on sale. In reference to these, Dr. Browne stated, "that half the books were sold within twenty-four hours after the case was opened." In consequence of this unexpected demand, a further supply, to the amount of 110*l.*, was placed with Dr. Browne.

The Rev. R. R. Davies, colonial chaplain at Longford, received several grants of tracts, and a large assortment of books on sale. He informed the Committee, that within one week after the arrival of the first supply, he sold about fifty pounds' worth; and there was a continual demand for them, particularly for the establishment of libraries for the convicts, who are formed into probation parties. Mr. Davies wrote: "Your grant of tracts and small books was most acceptable, for circulation both amongst the prisoners and our Sunday-school children." He added: "The office of rural dean compels me to visit the northern portion of the island every three months. During these visits, I meet many poor families in the bush, far away from any place of worship, amongst whom I distribute tracts. I desire also to circulate some of your books for children. You must remember that, generally speaking, these are the children of your own convicts; and scattered as they now are over the distant settlements, far away from any place of worship, we must afford them, by means of your useful books, the only instruction we are at present competent to impart. During the year 1846, we opened ten schools in this deanery, in addition to those supported by the government, and have employed an itinerating missionary." In answer to this appeal, the Committee sent to Mr. Davies thirteen thousand four hundred tracts and children's books, trusting they might be the means of doing good to the children of our expatriated countrymen.

The free grants to our Australian colonies have amounted to 1602*l.* 6*s.* 6*d.* It is matter of sincere joy that much has been done for the people; but much more remains to be done, when the condition of the convict population is considered. "It is heart-rending," wrote a correspondent, "to see the state in which the inhabitants of the interior of convict settlements are living. They are, however, willing to be instructed, but have none to teach them; and surely, not knowing what we feel for them, they may exclaim, 'No man careth for my soul.' Will English

Christians stand unconcerned, and see their exiled countrymen perishing in the dense woods and forests of these far-distant lands? Many of them deeply sigh for their home, their native land; their wives and blooming children, from whom, in the moment of folly, they have banished themselves by their crimes. But now, in the solitude of a forest, they have time to reflect; many of them 'hate the sins which made them mourn;' and they would seek their happiness in God, but they have no instructors. Great numbers who are assigned to masters in the interior, have not heard a sermon since they left their native land."

A few years since, the Committee felt it their duty to call the special attention of the public to the claims of these colonies, and they consider it an imperative duty now to renew the subject. The influence of large numbers of convicts let loose among a free population is, to the last degree, demoralizing. Nearly the whole community is affected by this mass of depravity. In Van Diemen's land, where the free population in 1838 was 28,000, and the convict population 18,000, making a total of 46,000, it was estimated that no less than 16,900 offences were brought before the police in one year. The number of *free* persons fined for drunkenness was about 2860, or about one-tenth of *that* population. In New South Wales, the convict population in 1835 was 28,000, and the summary convictions during the year were estimated to be about 22,000. The number of criminals convicted in the same colony in 1836 of various offences, from murder down to larceny, was 1 to 104 of the whole population; while in England, the proportion is only 1 to 850. The convictions for highway robbery, including bush-ranging, in New South Wales, exceeded the total number of convictions for all offences in England. Looking at this description of our penal colonies, it is hoped that while the Society's friends will rejoice at the great number of useful works which have been distributed, and also at the improved condition of the people during the last few years, they will still enable the Society to devise liberal things in the future efforts for their benefit.

## CHAPTER XXXVII.

### AFRICA.

**SOUTH AFRICA**—Usefulness of Dutch tracts—Labours of Rev. G. Thom—Cape Town Auxiliary—Correspondence with Dr. Philip—"The Popular Library"—Distribution of tracts among the soldiers, also among the Boors and the natives—Mission libraries—Grants to Rev. J. Read, of Kat River—Rev. R. Moffat—Wonder of the Bechuanas at the printing press—Anxiety to read—Mr. Moffat's visit to England—Arrival of 10,000 hymn-books—Issues and operations of the Ladies' Tract Society—Instances of success—Monthly tract in the Dutch language—Sir Peregrine Maitland—Grant of tracts to Rev. J. J. Freeman.—**WESTERN AFRICA**—Visit of Rev. E. Bickersteth to Africa—Mr. Lander—Importunity of the people for books—Grants to the Sierra Leone Tract Society—Tracts in Timmanee—Presentation of libraries to vessels—Baptist missionaries at Fernando Po—Grant of paper to Rev. J. Merrick—Supplies of books to other friends.—**NORTHERN AFRICA**—Difficulties—Efforts of Mr. Bird—Opposition of Romish priests—Labours of Rev. C. Kugler and Mr. Gobat in Abyssinia—Discouragement from the death of the former—Distribution of French tracts by Rev. Mr. Nicolayson at Algiers—Grant of tracts to Mr. Ewald, and to Jewish missionaries—Paucity of labourers.—**ST. HELENA.**

### SOUTH AFRICA.

THIS portion of our globe may, indeed, be called one of "the dark places of the earth," on which the Sun of righteousness is only beginning to shine, after long and anxious toil on the part of many devoted labourers. The early records of the Society show that its publications have been conveyed into places where the people were far removed from all the privileges of the gospel. On this subject, the Society's twelfth report remarks:—"In South Africa, Dutch tracts have been very useful even in that wide and distant region, as an introduction to the preaching of Christianity, and one instance is particularly mentioned of a young person to whom they had evidently been rendered, as far as human penetration could decide, 'the power of God unto salvation.' In every district the tracts have been gratefully received and eagerly read."

The Rev. George Thom, of the Cape of Good Hope, received the Society's works, which he distributed in his tours.

In a letter from him, dated December 28th, 1815, he wrote: "Frequently have I delivered a tract as an introduction, just as a letter of recommendation, and the boor has sat down with his hat nailed to his head, and his pipe riveted, as it were, to his mouth, and read it through and through, while all sat in silence; and then after it was done he would say, 'What have I to pay for it?' When I told him nothing at all, but that a society of Britons sent them out gratis, he remarked, 'Yes, that English nation are always doing some good—they send missionaries here—they send bibles, and now they send tracts.'" Mr. Thom also gave the following details:

"The last tour was a most useful one; the ground was nearly all fallow, and God enabled me to break some of it up by means of tracts. In one district I came to a small farm, situated in the midst of a sandy desert, which, at a distance from the mountains, resembles a broken sea under a cloudy sky. An old woman and her three daughters, with three Malay slaves and ten Hottentots, in their wild and filthy dresses, all sat rolling tobacco leaves. Not any of the white people could read (which in this colony I may candidly say is not common); when I offered to preach, 'they all began to make excuse.' However I would hear of none: I might never see them again, and I was the first that had ever come on such an errand to their house: preach I must. One said, she was sure I had something to do with the devil; another said, they were willing to live as they had always done, and so forth. However, I told them that I would read to them 'Poor Joseph,' and reading was not preaching; and at last they all consented, after I had first promised to do it without prayer. The effects—if tears, sighs, and wild stares from the Hottentots are effects—there I saw them. The old woman asked me afterwards to forgive her ignorance, and said that one of the Malays could read; and I gave her, at her request, 'Poor Joseph,' and the slave read it with considerable exactness. May God pity this dark colony, and enlighten both men called Christians and the heathen! At one farm I read 'Poor Joseph' after sermon, where some of Mr. Kicherer's Boschemen were living, who were formerly with Mr. K. at Zak River, which greatly pleased them. A good friend of mine read 'The Swearer's Prayer' throughout a district, almost at every farm: the Dutch oaths are in general dreadful; and several Boors said to him, 'Well, let us have that tract, for it speaks truth, and we must all mend.' The tract was so much in request, that when I came that way almost every one asked me for it. 'Poor Joseph' became so scarce, that the last one I kept was copied several times. In fact, this was my text and sermon frequently: for as I touched at every house, if not much out of my track, and alighted and sat a quarter of an hour or so, according to the custom of the country, (for a stranger visiting every house, as I have invariably found, ninety instances out of a hundred is made welcome); I therefore pulled out this tract and read it, and after I had made them fond of it, then I gave it them. You may



easily conceive, that riding almost every day in a desert country, under a sun of ninety or a hundred degrees, produces inactivity of thought; therefore, reading a tract is a good supply for a discourse or conversation."

In 1820 an auxiliary society was established at Cape Town, under the auspices of his Excellency, Governor Donkin, and the naval commissioner, Sir Jahleel Brenton, K.C.B., which promised to be productive of many benefits to the colony, but for want of energetic management, its operations were only continued for a short time.

Among the individual efforts to distribute the Society's publications, must be noticed those of Dr. Philip. A remittance of 3*l.* was received from him, for the purchase of tracts suitable to different classes in that colony. On forwarding these supplies to the Doctor, the Committee suggested to him various plans for the more successful prosecution of their objects, particularly the revival of the society at the Cape, and the formation of corresponding committees at the different missionary stations. Dr. Philip, in reply to these suggestions, regretted that he had been prevented from forming a society on a scale in any way commensurate with his own wishes, or the wants of South Africa. Acting, however, on the maxim, "If we cannot do all the good we would, let us do all the good we can," he had opened his own house as a tract depository, to which the most assiduous attention had been paid by Mrs. Philip. The Doctor stated that in the partial success which had attended this effort, and the opportunities it had afforded of becoming acquainted with the persons who visited the depository, and of stimulating them to increased activity in the circulation of books and tracts, he had enjoyed a full reward.

Among the early plans for the benefit of the natives at Cape Town was the formation of "The Popular Library," sustained by a small subscription for the privilege of reading the books. About two hundred persons, mostly young people, who had been educated in the schools, availed themselves of its advantages. It gave the parent Society much pleasure to send a supply of books to promote this object. Dr. Philip, when referring to this new effort, made the following enlightened observations:—

"Formerly every thing was wanted but books, and good books least of all; but your little works distributed among our sabbath-schools, and

those we are in the habit of lending to the scholars, have carried a taste for reading into many families where books were not before in demand. We do not say, that good must be done by the distribution of your little publications; but say, much good has been done, and is doing by them. It is quite a feast to me, at the close of our sabbath-school exercise, to see the children exchanging the books which they had been occupied in reading during the preceding week, for others, which are to employ them till the next sabbath day. The pleasure with which they look at the book-case, when its folding-doors are thrown open, the patience with which they wait their turns, and the joy and triumph with which the new publications are received and carried off, present one of the most gratifying spectacles the Christian or even the philosophic mind can contemplate. We have lately held the first anniversary of our Popular Library, and we had Sir John Herschel in the chair, with our youthful readers in a gallery; and I never saw our great philosopher more delighted than he was on that occasion. If you had ever seen what I have seen, a people without books and without a taste for reading, you would wish, from the bottom of your heart, to see them reading anything rather than see them in that brutified state; but it is of the utmost importance, to secure all the advantages possible from the new state of things I have described, that the youth should be furnished with good books."

In 1831 the loan system was in active operation in Cape Town, and considerable success followed the labours of the distributors. The sailors and boatmen of Table Bay were furnished with many of the Society's publications. An individual formerly connected with the sea service, felt deeply interested in the spiritual welfare of this class, and laid himself out for their benefit. For a long time he was much persecuted by the boatmen; but he overcame their evil with good, when they treated him with civility, and he entertained good hopes respecting some of them. "Every sabbath morning," says the distributor, "when the weather will permit, I go round, in a boat, to the ships in the bay, distributing testaments and tracts; they are well received, both by men and officers, who always express their sympathy at seeing me toiling, and rowing, and suffering in my canoc, and often ask me to go below and take a glass of grog, or, on this being declined, a cup of coffee to strengthen me. When below, the chests are overhauled, and books and tracts exchanged for others. Many express themselves to have profited much by the tracts, and two sailors, who had been in the hospital, appeared to be much concerned about their souls."

The Rev. Richard Birt circulated many publications among

the Boors, who, though respectable in circumstances, were entirely destitute of books adapted to the young. He wrote:—

“Their bible, or at most some old divine adapted to an experienced believer, was the extent of their books; while the young people, with a thousand drawbacks, had nothing to interest or attract them to cultivate the least relish for a book. I felt deeply their condition, and therefore you can well suppose my gladness on receiving the Dutch edition of ‘Stories from Switzerland.’ It has gone into many families, where it is appreciated and read by young and old. It is for God to give his blessing; and though it may never be known to us that the little messenger which has been widely spread has been the direct means of the conversion of a soul, yet it may be in many instances a link in the chain of events which has led souls to the Saviour; and thus, in that day when all things shall be revealed, your Committee and myself may have cause to rejoice together.”

The poor untaught natives have been regarded with tender solicitude by the missionaries. The Rev. Henry Calderwood, of Blinkwater, near Cape Beaufort, thus described their condition:—

“The human mind is here sunk as low as it can sink. There is mind, vigorous mind, and sound judgment; but how depraved and darkened! The human soul is a precious jewel, but he who would separate it from the impurities of earth in this land, must descend and dig it out of a deep, dark, and filthy mine. Their ideas, too, are all confined to the earth, and that a narrow spot of it. Their minds are familiar with a very few objects; this is a serious difficulty in communicating religious truth. Those who can read, however, are fond of the very little they have to read. If we could constantly keep in their hands a supply of plain and pointed tracts, they would be sure to be often read to others, and thus useful missionaries be multiplied to any extent. It would also be a great stimulant to learn to read. Their having as yet no trades among them, it is difficult to keep them from sleeping away much of their time and energies; even, therefore, in a merely intellectual point of view, besides the salvation of the immortal soul, it would be a great mercy to induce them to spend some of their time in reading tracts. Larger works will follow in the train of these little, but often mighty, messengers of light and mercy.”

A few tracts have been published for the people, but a long and destructive war has suspended all benevolent efforts for their moral and spiritual good.

The Society for promoting Female Education applied for libraries for different missionary stations in Caffraria. They stated that “there were many young people, children of missionaries and others, who were growing up to an age when they were able and willing to do something for the poor ignorant people around them, but they suffered great inconvenience

through the lack of instructive books for their own improvement as well as for loan circulation." In compliance with this application, ten libraries, value 23*l.*, were placed at different stations connected with the Glasgow Missionary Society, the Glasgow African Mission, and the London Missionary Society.

The Rev. James Read, of the Kat River settlement, was one of the Society's earliest correspondents, and grants were frequently made to him. In 1837, the Committee printed 2000 copies of a Dutch hymn-book, generally used in the churches planted in the country. These were placed with Dr. Philip, Mr. Read, and other friends, for sale at a low price. Mr. Read also received a supply of paper, one thousand 'Cottage Hymns,' and one hundred copies of the sermon 'On Glorifying in the Cross of Christ.' The hymn-books and tracts were much valued by the people. During a tour with Dr. Philip, Mr. Read had opportunities of witnessing the progress of religious knowledge, particularly through the schools. In reference to the press, and the necessity of being prepared for the attacks of popery, Mr. Read wrote:—

"We have already printed a number of Dutch cards, and elementary books for our schools, which were greatly wanted, not only for this settlement, but at most other stations within and beyond the colony. Some applications have been already made by missionaries, and we expect many more; we have also to translate, simplify, and print some of your best tracts, and perhaps compose others, and then we have in contemplation the publishing a small periodical in Dutch for our people. They must be prepared for dark days, for their piety and knowledge may soon be put to the test, as the Roman Catholics are approaching. Every means must be used to preserve our people from being led astray; and the press is certainly a very important instrument to propagate truth and oppose error."

The missionaries in far distant Lattakoo were early in the field with the printing-press, and were anxious to prepare suitable tracts for the natives who had acquired a taste for reading. The Society voted to Mr. Moffatt sixteen reams of paper, a large number of small tracts and children's books, and some casts of cuts for illustrating the native works.

The printing-press excited the wonder of the poor Bechuanas. Mr. Moffatt wrote:—

"Although many of the natives had been informed how books were printed, nothing could exceed their surprise when they saw a white sheet, after disappearing for a moment, emerge spangled with letters. After a few noisy exclamations, one obtained a sheet, with which he bounded into

the village, showing it to every one he met, and asserting that Mr. Edwards and myself had made it in a moment, with a round black hammer (a printer's ball) and a shake of the arm. The description of such a juggling process soon brought a crowd to see the *segatisho*, (press,) which has since proved an auxiliary of vast importance to our cause."

In reference to these new operations, Dr. Philip remarked: "A printing-press at Lattakoo, employed in furnishing books to a reading population, is an object on which the eye of the philosopher and Christian may dwell with delight, and on which heaven looks down with pleasure. Africa, which has been so long broken off from God and from the universe of moral and intellectual being, is at last linked to civilized society and to the church of Christ. What heart can be insensible to the grandeur of those effects which are likely to arise from the introduction of a printing-press, schools, the circulation of the scriptures, literature, and science, among the hitherto barbarous tribes of the interior of South Africa?"

The printing-paper voted to Lattakoo arrived in due course, and cheered the minds of the devoted but almost isolated labourers. The following are extracts from a letter received from the Rev. R. Moffat, dated October, 1833:—

"The utility of such publications as have issued from your depository is witnessed by the redeemed in glory, and daily by the saints on earth. Tracts have as yet never greeted the eyes of the Bechuanas, in their own language; a nation now beginning to emerge from the awful ignorance and degradation in which they and their forefathers have lived, and in which, alas! thousands have died, without one ray of hope of immortality beyond the grave.

"The day now seems to dawn upon them; the time to favour them is fast approaching; and we congratulate you that the period is at no great distance, when the influences of the Tract Society will be felt and blest in the sequestered villages of the interior. Our labours have been, in some measure, blessed; and the Lord is continuing to crown our humble and imperfect exertions with success. The mission is at present in a prosperous state; and we see the most signal testimonies of the Divine favour, in the conversion of sinners, so as to warrant our most sanguine expectations that a harvest of souls will be gathered to the Redeemer from among this people. We have instances here of grace abounding to sinners, which make us ashamed of our own unbelief. Five have lately been received into the church, and at least double that number will very soon be selected from the present candidates to make public confession of their faith in the Lord Jesus. The number of readers is increasing, and the knowledge of a Saviour is gradually advancing. Our printing press is an important acquisition to the Bechuana mission. We have already been able to supply the school here, and at other stations, with

spelling-books, lessons, catechisms, and hymns, in the Bechuana language; and we are now printing scripture lessons for schools, according to the British system."

A further grant of paper was sent to Mr. Moffat, with the hope that from Lattakoo the gospel would sound out to all the regions round about. Nor was this hope entirely disappointed. Many sheet lessons were printed, and a number of Sichuana hymns, for the use of the converts. In a letter from the station, dated June 26th, 1835, Mr. Edwards remarked: "Last week we printed five hundred copies of 'Poor Joseph,' translated by Mr. Moffat; five hundred of 'The Sinner's Help,' by Mr. Lemue; and five hundred of 'Old James,' by Mr. Edwards. Larger editions would have been printed had the supply of paper been sufficient. The tracts, 'Do you want a Friend?' 'Speak Truth,' 'Lydia Sturtevant,' 'The Good Shepherd,' and 'Peace in Death,' were shortly afterwards published.

In July, 1841, Mr. Edwards reported the issue of several new tracts, including, 'The Troublesome Garden; or, Work for All,' 'Content and Discontent,' and 'False Hope.' When referring to the attachment of the people to their books, he wrote:—

"They form a part of their library, and whether at home or on journeys, the little bag containing their books is an important part of their baggage; and bitter are the lamentations, if they are so unfortunate as to lose any of them, which they value as the food of the soul. To us, who are familiar with the mental sloth of the Bechuanas, except in what concerns their temporal welfare, it is the highest gratification to see them forming habits of reading, and finding more pleasure and profit in perusing the few books they possess, than in the idle, and often worse than foolish, conversation of those who cannot, or will not, learn to read. We hope the assistance granted to this mission will be a means of bringing glory to the Redeemer, in promoting a knowledge of his grace and salvation among the Bechuanas."

During Mr. Moffat's visit to England, in 1842, the Committee had several opportunities of conversing with him on the moral and religious state of the district he had cultivated with so much care and anxiety for more than twenty years. At his request, ten thousand hymn-books, in the Sichuana language, were published, and renewed supplies of paper granted. Mr. Moffat expected that the hymn-book would have a considerable sale, though not at a remunerating price. In this work the Committee were aided by special donations, amounting to 52*l.*, obtained by Mr. Moffat.

The Rev. William Ross, in a letter, dated January 20, 1842, reported to the Committee, that he had translated into Sichuana part of 'The Flower Gathered; or, the History of Henry Packman Smith,' and read it to the young people at his station. They received it with great interest, as being the first tract particularly directed to the young.

Soon after Mr. Moffat's return to his distant station, he announced the safe arrival of the ten thousand hymn-books. His remarks on the excitement they produced among the people, and his reference to the 'Pilgrim's Progress,' will interest the reader:—

"When first taken out of the cases they excited no little admiration, and the eagerness to obtain them was just what was anticipated. However, in a land like this, where commerce is still in its infancy, and where there is little of either silver or gold, and many poor, there was no little difficulty, on the part of some, to procure the means to obtain a copy. Some purchased them with corn, some with goats and sheep, and others with cash. Many, who had some of the old edition in good order, offered them in exchange for the new, which we could hardly with justice refuse. One or two having been given to children who had distinguished themselves by learning to read and by good behaviour, this opened a door to many more juvenile applicants, who now feel something like a title to a hymn-book, on their being able to read it. A few weeks ago, after preaching at a neighbouring village, where there is a schoolmaster, two very little girls came to solicit hymn-books. Their only plea was that they had learned to read. One of them looked so very young that I expressed some doubts as to her proficiency. She smilingly replied, 'Try me.' I handed the book which I had in my hand, and it happening to open at a well-known hymn, she read it clearly. I remarked, 'You know this by rote.' To this she very promptly rejoined, 'Then show me one I do not know.' I turned over to one of the new ones—an imitation of Montgomery's beautiful hymn on prayer. This she read with nearly the same ease. She got her book, and scampered off home with a gladsome heart. On a late itinerating visit to one of our distant out-stations, after holding a conversational or Bible-class meeting, with some of the believers, I returned to my wagon. Here I found two women, whose appearance indicated poverty. I inquired if they wished to speak to me. 'We are come to beg,' said they. 'I hope it is something for your souls.' 'Yes,' was their reply. Seating myself on a stone, I remarked, 'I shall give you what you desire, with all my heart.' At this they brightened up, adding, 'It is hymn-books we are come to beg. We are poor widows, and have not wherewith to buy.' On inquiry, I found they were able to read, and were widows indeed. They were accordingly supplied. After a few words of exhortation, they departed, but not before giving expression to the deep gratitude they felt. I thought to myself, how great the

privilege to be able to afford means to cause the widow's heart to sing. Some adults have purchased hymn-books, who scarcely knew the top from the bottom of the page; but the idea of their sitting with a book in their hands, in public worship, made them feel they were something among their fellow-worshippers; nor has it been lost upon them, for not liking to begin their ascent at the lowest steps (A, B, C), they have taught themselves to read, becoming, in the first instance, by dictation, familiar with the hymns. Yea, more; I met with two instances of persons lately received into our church, whose attention was first directed to divine things by hearing others reading and singing hymns. I mention these facts to show that your timely aid is already bringing forth fruit to the glory of God, in the cheering of many a soul where Zion's hymns have usurped the place of heathen songs; and in tuning voices once employed in monotonous rehearsals of the martial, and often the obscene, to accents of peace, purity, and love. A case in point is now transpiring at this very moment within sound of my ears. A company passing from one part of the country to another have, as many strangers are wont to do, halted on my premises. They have spent the evening in gipsy style, over a fire, singing hymns.

"I am at the present moment dressing Bunyan's Pilgrim in a Sichuana garb, and if he does not travel this land through and through I shall be much mistaken. The tracts which are printed have been extensively circulated; but, as rather too many of one kind were turned off, we shall not be able, for a time, to add new ones, from want of paper, as we are reserving the twenty-four reams which your Committee kindly granted on my leaving England, for the Pilgrim.

"We need more Sichuana literature to expand and raise their yet infant minds, and this we shall, through Divine help, endeavour to supply as soon as possible; but the duties devolving on a missionary among a barbarous people are so many and so varied, that it is a rare thing for him to have the command of a single day."

The Cape Town and South African Ladies' Tract and Book Society was established in 1832. On this occasion, the secretary remarked: "It is pleasant to see a society like this arise, even in favoured, happy England; but in Cape Town, where thousands in the lower walks are so debased by ignorance and vice, that the name of God is scarcely known, or known but to be blasphemed, we hail it with peculiar delight. The wise and gracious commendation of our Saviour, 'She hath done what she could,' has, no doubt, produced many an earnest, humble attempt to advance his kingdom, and promote his glory. If this society should have the same commendation, we shall have our reward, though success never smile on our efforts."

Nearly thirty ladies, and a number of young men, were



engaged in the Cape Town Society. The latter distributed tracts among sailors, in prisons and other places. In its first report, it was stated, that its objects and hopes, rather than its achievements, had to be recorded. The loan plan had been continued, and the labourers in a rugged and unfriendly soil "were greatly cheered by a Mohammedan and his wife having been induced to relinquish their false hopes, and to sit at the Saviour's feet." After many hindrances and persecutions from the supporters of the Moslem faith, they were received into the church by baptism.

A few small books, in Dutch, were printed, and ten thousand copies of ten new ones, from England, were placed with the society. Among the new tracts issued, was 'Amelia Gale,' which was the means of kindling in many minds a holy spirit of activity in the cause of Jesus Christ. The loan plan also had succeeded far beyond the expectations of the friends who promoted it. One cheering fact is recorded in an early report.

"One of the visitors gave the tract, 'James Covey,' in Dutch, to a poor woman, who returned it the following sabbath, with a note enclosed, thanking the visitors for the loan of it, and saying, that she felt herself to be a very great sinner; but since such a sinner as James Covey had found mercy, she hoped she, too, might be saved. On two of the ladies calling on an old Dutch woman, she burst into tears, and blessed God she had lived to see the day when ladies would interest themselves on behalf of the poor and ignorant. Another pleasing instance has occurred of a poor woman professing the Mohammedan religion, who received and read the tracts with great earnestness, particularly 'Poor Joseph,' and such as pointed out the way of salvation in a simple manner. She had learned to read when a child, and had been in the habit of accompanying her mistress's children to church, when young. She possessed no books, except the tracts, which she read over and over again, and expressed a desire to purchase a testament, which was procured for her. She now reads it, and rests her hope of salvation solely on Jesus Christ."

The new society printed 'Maternal Piety' and 'The Christian Drummer,' the latter by the Rev. John Campbell, upon paper furnished by the parent Society. The tracts were gratefully received, even at the remotest stations, where they were considered a boon of the highest value, and children, even of eight years old, committed them to memory. The books also of the parent Society met with a good sale, and considerable consignments, sometimes amounting to nearly 200*l.*, were forwarded.

The objects of the Cape Town Society were so zealously promoted, that in 1835 about twenty new tracts were sent forth, and one thousand copies of 'The Pilgrim's Progress,' in Dutch. The issues of the society gradually increased, to the great encouragement of its conductors. In 1837, fifty-five thousand tracts left the depository, which were circulated through a large portion of the colony. In this latter year, the receipts of the society amounted to 252*l.*, and the books sent out on sale were 256*l.*

The operations of the Cape Society and of private friends were frequently accompanied by the clearest evidence that spiritual results followed. At Theopolis, a young Hottentot female was called to her rest at the early age of fourteen. "She possessed," wrote Mr. Barker, "a taste for reading, had read all the books in the library two or three times over, with many of the books furnished by the Religious Tract Society. Just before she died, she was reading Mr. Hill's 'Village Dialogues.' Her bible was her constant companion."

One of the Wesleyan missionaries at Graham's Town, after stating the publication, in the Caffre language, of a quarterly work, entitled, 'The News Teller,' a religious periodical, remarked: "You will rejoice to hear that this periodical is already a favourite with our Caffre readers; and I have now in my possession a curious list of Caffre subscribers for the work. What hath God wrought! Less than twenty years ago, it would probably have been impossible to have found a single individual among the Caffres living between the Fish River and Delagoa Bay, who could read a sentence; *now*, there is a considerable number who are regularly reading the four Gospels and other books."

The Cape Town Society, to meet the constant demand for new works, added Baxter's 'Call to the Unconverted,' 'The Mother at Home,' and 'The Anxious Inquirer' to their list of Dutch books: they have continued to labour amidst many difficulties, and have received large annual supplies of tracts from the parent Society for gratuitous circulation. The local friends have likewise printed Sichuana tracts, for the Bossutas, among whom the French missionaries were labouring, for which paper was supplied by the Society.

The local Society is now anxious to carry out an important object, namely, the publication and regular circulation through

the colony of a monthly tract in the Dutch language, similar to the parent Society's 'Monthly Messenger.' In fourteen months thirty thousand copies of suitable tracts were printed. The local Committee remarked:—"A regular distribution of such publications seems peculiarly adapted to the circumstances of the population of the colony, so many of whom live at a distance of several days' journey from the sanctuary; and it is presumed that, in every locality, something might be done to effect such a distribution. A tract given to each family as they leave the sanctuary might accomplish much, if no better plan should suggest itself."

On the appointment of Sir Peregrine Maitland, as governor of the Cape of Good Hope, the Committee brought the Society's operations before his Excellency, and commended them to his kind patronage and support. They also presented to him specimens of the Society's English works. After his arrival at the seat of government, his chaplain, the Rev. Brownlow Maitland, acknowledged the arrival of the grants. With a portion of the books a small library had been formed in the School of Industry, situated in the government gardens; with others the convict labourers on the roads were supplied, and the tracts were found useful to the friends connected with the Benevolent Society, who lent and exchanged them in their districts.

The Committee assured the governor of their willingness, as far as the Society's funds would allow, to attend to any suggestions he might make for the benefit of the colony. They voted to him 20*l.* in books for introduction into the schools, which the local government were endeavouring to form in various parts of the colony, "that by them the extending capability of reading might be turned to account, and made an instrument of diffusing religious knowledge."

In drawing to a close the statement of the Society's operations in South Africa, the Committee, whilst they regret that so little has been done, yet consider that no opening for usefulness has been neglected. In the jubilee year, the Rev. J. J. Freeman, one of the secretaries of the London Missionary Society, conferred with the Committee on various points connected with the Society's operations, previous to his departure for South Africa and the African Islands. They placed with him

14,000 tracts for gratuitous circulation, trusting that his tour would greatly extend the Saviour's cause.

There is now the appearance of fruit in this distant wilderness, and the Society feels, with one of the devoted missionaries, that "though Africa is a dry and barren land, nature can there produce graceful and lovely flowers; and shall not the garden of the Lord planted in Africa produce flowers equally graceful and beautiful? There is an earnest spirit of inquiry and thirst for knowledge amongst many who have embraced the gospel, and I cannot but believe, that if attention is paid to the proper cultivation of their minds, the Lord will be glorified." "The work is begun," writes the venerable James Read; "it is only to keep it going."

#### WESTERN AFRICA.

The commencement of the Society's operations on the western coast of Africa occurred in 1818, when the Rev. Edward Bickersteth, then a greatly respected member of the Committee, proceeded to Sierra Leone for the Church Missionary Society. He received a supply of the Society's publications, "which contributed somewhat even in that place towards rescuing fallen man from the dominion of spiritual darkness."

The Society's works having been made known to Christian friends, frequent applications were made for them. Among the applicants were the pious and devoted Mrs. Hannah Kilham, who deeply interested herself for the poor sons of Africa, and Mr. Lander, the enterprising individual who discovered the source of the Niger. The seed scattered by the Society's friends was not altogether in vain. One correspondent wrote: "It was a most delightful sight to witness from time to time a great number of poor black children waiting with anxiety at the mission-house for books. Their importunity I could not resist. The people and children in general have a thirst for knowledge. It may be truly said, in this part of our Lord's vineyard, that in a short time a people have been raised up who were not a people, and those are beloved who were not beloved."

The Rev. J. G. Wilhelm, in 1834, reported an interesting circumstance. He wrote: "A poor native Christian woman, who was engaged in selling religious tracts and school-books at a little stall, has entered into rest. If ever I have seen a single-

hearted and consistent Christian among the poor Africans, it was this woman. In her little trade she was very honest and faithful. Perhaps it will appear at the last day that some of the works issued from this book-stall in Western Africa, and consecrated by the fervent prayers of this Christian woman, were the means of leading poor wanderers to the Redeemer."

In 1834, and subsequent years, the friends connected with the Church Missionary Society received large supplies of tracts and children's books for the use of their different stations. About 8000 publications were also granted to different friends proceeding as missionaries to this part of Africa. One of them gave an interesting account of the progress of knowledge among the recaptured negroes, and stated: "Their thirst for information is intense and ardent. There is a holy enthusiasm among them to read the scriptures and religious books. They often apply for them, and on asking them what kind they require, their reply is, "About God, who so loved the world that he gave his only begotten Son," etc.

The Rev. William Morgan, the colonial chaplain, reported to the Committee, in 1837, the formation of the Sierra Leone Religious Tract Society. The subscriptions amounted to 36*l*. He requested a supply of books, which he hoped would be the means of giving a higher tone of moral feeling to the youth of Free Town. The Committee immediately sent the desired supplies.

The missionaries soon discovered a strong desire among the people to obtain tracts, partly perhaps from curiosity, but in some cases it was hoped from an earnest desire to know the truth. The following information was received from one of the labourers.—

"I saw two persons reading a book under the piazza of my house. I just dropped over the side of it a number of 'The Children's Friend.' This gained the attention of a few women in the market-place, who came running to the spot. The other people in the market soon left their baskets and goods and came running, earnestly begging for books. This created a great noise; and in a few minutes, men, women, and children, were seen running to the spot from every direction. The sight was extraordinary. I was moved, to see nearly one hundred of my fellow sinners stretching out their hands, apparently as desirous for these little books and tracts as for their necessary food. I was totally at a loss how to distribute the books; as it was useless to throw them to the people, for in the struggle to obtain them, they both destroyed the books and hurt one another. I begged them to be quiet, and then addressed them

from the piazza. I went down and took my stand under a plantain-tree, and endeavoured to give the books to those who could read; but the shouting increased more and more, and the people trod one upon another. I was obliged to put up my books and tracts as well as I could, and endeavoured to still the people. The burden of the people's cry was, 'Master, my pickaninny (child), my pickaninny can read! God bless Master! thank God for Master!' May the precious seed, thus sown, be followed by the Divine blessing to these benighted sons and daughters of Africa!—A man brought me, as a present, this evening, two roots of cassada and five cocoa-leaves. He said, 'My heart love you too much, Master. Ah! you no (know) sabby how much me love you.'

Similar information was received from a Wesleyan missionary at Free Town. "I cannot possibly describe to you," remarked Mr. Dove, "the anxiety, as well as the eagerness, which is evinced by adults and children for your publications; and, perhaps, there never was a more seasonable time than the present for communicating to this highly interesting race that knowledge which is practical, saving, and divine. The Mohammedans are busy in making proselytes; they are raising their lofty mosques in different parts of this colony; and surely we need all the help we can get, in order that we may, by the Lord's blessing, counteract the deadly influence of the false prophet, and at the same time spread vital and practical Christianity throughout this highly important missionary station! O help, men of Israel! help us by your fervent prayers, and by your invaluable publications, that the vile and abominable system of Mohammedanism, which has spread its baneful influence to an alarming extent, throughout almost every part of Western Africa, may soon fall before the light of gospel truth."

In Free Town, the missionaries printed a few small tracts in the Timmanee dialect. There was a considerable demand for them. The effect produced by the reading of these publications was thus described by a friend:—

"Some of them burst out into expressions of amazement and wonder, saying, 'These are great things!' As regards the translation of 'Watts's Catechism,' and the prayers and hymns, I can understand the greater part of them, and I believe so would any Timmanee to whom they were plainly read. I can scarcely describe the effect produced on myself by the little hymn, 'Come to Jesus,' the first time I heard it sung in Timmanee. My heart filled, and my eyes overflowed, as I looked up to God, that the time might soon come when His high praises, through Jesus Christ, would be sung by the Timmanese in their own language."

The grants of the Society's publications were not confined to

Christian missionaries, but were made to many respectable friends. Libraries, to the value of 15*l.*, on reduced terms, were granted, on the application of the commanders, for the 'Albert,' the 'Wilberforce,' and the 'Soudan,' the vessels that proceeded up the Niger. It was hoped that the expedition would secure facilities for the introduction of the gospel among the interior nations of the country. It did not please God, however, to give success to the well-intentioned effort; but it is hoped that the sick and dying men among the crews were benefited by the Society's works, which pointed them to "the better country." The Rev. Mr. Jones, the principal of the Fourah Bay Missionary Institution, received a grant of 15*l.*, in books, for the library of the institution.

Although the labours of the Society at Sierra Leone have frequently been interrupted by the prevailing epidemic, yet the desire for religious works has continued. One fact has been mentioned by the Church Missionary Society: "An order was received from the missionaries for three thousand copies of the 'Cottage Hymn-book.' The secretary, to whom it was addressed, surprised at its large amount, feared some mistake had been made in the figures. He, however, dispatched the required number, and, in the course of a few months, he was requested to send an additional supply of three thousand. This intelligence is the more gratifying, as the whole of these copies were purchased by the people."

The congregation of coloured men in Sierra Leone, in the Countess of Huntingdon's connexion, have received various grants of tracts for gratuitous circulation, and books at a reduced price, for the formation of a library.

The death of friends, and the retirement of others from the colony, led to the dissolution of the auxiliary, which was a source of deep regret to the parent Committee. The value of individual agency is often seen by the effects of its withdrawal. In Sierra Leone the labourers are few, and they are often suddenly summoned to their rest. The cause of truth, however, survives the frail but devoted agent. The auxiliary has failed, but the demand for books continues. A friend at Sierra Leone thus wrote: "The thirst for scriptural knowledge still remains. During last quarter, I sold no fewer than five dozen of Watts's 'Scripture History,' and three dozen and a half of 'The Catechism of Scripture History,'

to our scholars. Deriving great advantages themselves from such books, they have recommended them to their friends in town, from whom I have received many applications, not only for the above works, but also for other books, as 'Barnes's Notes,' 'Pilgrim's Progress,' and even for Scott's and Henry's 'Commentaries.'"

New openings for the spread of divine truth were presented to the Society in Western Africa, through the Baptist missionaries at Fernando Po. They received about 9000 tracts for circulation, and a small assortment of books, on sale. A grant of 3000 tracts was made to the Rev. A. W. Hanson, chaplain of the British colony of Cape Coast Castle, a native of Western Africa, for the garrison and school. The perusal of the tracts led to the formation of a library for the benefit of the people committed to his care.

The Rev. Joseph Merrick, of Bimbia, transmitted a copy of the Gospel by St. Matthew, which he had printed in Isubu, one of the languages of Western Africa. He stated his anxiety to print tracts in that and other languages spoken in the district. A grant of paper was immediately forwarded to Mr. Merrick, and he was encouraged zealously to prosecute the objects he had mentioned. A fact noticed by the Society's correspondent was refreshing to the Committee.

"I would take this opportunity of presenting to your Society my unfeigned thanks, for the good I derived some years ago from the perusal of one of its publications, namely, 'Doddridge's Rise and Progress,' etc. It was while perusing that excellent little book, that I was led to seek for happiness in Christ."

On the application of J. J. Roberts, Esq., the president of the republic of Liberia, 2600 children's books were voted for the thirty-six schools within his dominions. In reference to the aborigines, Mr. Roberts wrote: "Many of them have been educated in the schools of Liberia, and manifest a great desire and aptness for acquiring useful knowledge; and the greatest drawback at present to their progress in civilization and education, is the want of books. Indeed, nearly all the classes in Liberia labour under this disadvantage."



## NORTHERN AFRICA.

The difficulties which were felt in securing a circulation of religious publications in Southern Africa were found to be far greater in the north. The Mohammedan power is strongly opposed to all Christian efforts, and equally so are the followers of the Romish Church. Although these difficulties appeared nearly insurmountable, a few devoted men were found who were anxious to make known the Redeemer. Among these was Mr. Bird, of the American board of missions, who resided at Tripoli. He found that though his labours were quiet and unobtrusive, yet they excited the attention of the Roman Catholic priests. In reference to this circumstance, he stated that the padre Pefelto made a declamation to the people against "*the noisome little books,*" calling upon all to abstain from receiving any of those mischievous vehicles of heresy; and if they had received any, without fail to bring them all in, denouncing certain perdition upon those who disobeyed. He was not so violent against the scriptures, which he said they could not understand; but it was "*those little books that did the greatest mischief; no one could read them without certain destruction.*"

At Tripoli a pious individual from Gibraltar was also accustomed to give away tracts obtained from Malta. His kindly exertions to benefit a dark and ignorant population exposed him to severe papal opposition. He, however, was not discouraged by threats and persecutions, but through good report and through evil report he went meekly forward in his Master's cause.

On one occasion a Moslem, the agent of the Bey of Tunis, applied to Mr. Bird for books, which he was anxious to obtain, and received a supply. He circulated Arabic tracts during his tours, though he frequently found that the cunning of the carnal mind was excited thereby. The people had not forgotten the exertions of Mr. Greaves, who visited Tunis. One person remarked: "We had a man like you here about four years ago, an English priest, who brought cases of books, and conversed with the people about religion."

In Abyssinia the labours of the Rev. Christian Kugler, and Mr. Gobat, the present bishop of Jerusalem, led to the distribution of religious publications. They were so well received

that Mr. Kugler remarked: "I am exceedingly glad to observe that the people love our books and receive them without the least prejudice." Prior to Mr. Kugler's departure to Abyssinia in 1830, he informed the parent Committee that numerous copies of Arabic tracts, printed by the Society at Malta, might be sold, and in that way the suspicion and danger which sometimes attended their gratuitous circulation would be avoided.

The hopes raised by the labours of Mr. Kugler were soon disappointed. It pleased God to remove him to a better world, and thus an important opening for usefulness was closed against the Institution.

The Rev. Mr. Nicolayson, of the Jewish Society, during his residence at Algiers, distributed French tracts, which he received from Malta. He was much discouraged in his labours, the people being awfully indifferent to the claims of the gospel. It was, however, afterwards ascertained, that among the residents in the town, a Moor, a Jew, and a Roman Catholic were led to believe in the Saviour, through the small works which Mr. Nicolayson had given them.

The information from the Rev. F. C. Ewald was of a more cheering character. Writing from Tunis, he observed:—

"A Turk called and told me he had heard that I had religious books, and he came to see them. I showed him the bible, the new testament, the Psalms, and several tracts: we read some Psalms together. A Moor joined us, who had bought a bible, and read it with great attention. He was once present when I was disputing with some Jews respecting several passages in the prophecy of Isaiah, as referring to our Lord Jesus. To-day he told me, 'I have read the prophet Isaiah, and found many passages which refer to Christ.' He has begun to study the Hebrew; and bought to-day a Hebrew bible, requesting me sometimes to read with him, which I promised to do."

On referring to a call upon the general of the Mamclukes, he remarks:—

"He made me sit down by his side, and we conversed together. He expressed great pleasure at the books which I had sent him; telling me he was a great friend of books, and asked me what I wished for them. I replied, if he would accept and read them, I should be most happy. He thanked me most cordially."

In 1835, a grant of 10,500 tracts, in various languages, was sent to Mr. Ewald. He found, particularly among the young people, an almost entire destitution of books. A circulating library was placed under his care for the use of Europeans

at Tunis, and another library was sent to the Church missionaries in Abyssinia. The society at Toulouse also placed three libraries in Algiers; one in the town, another in the military hospital, and a third in the barracks, where the books were read with considerable interest.

In the labours which have been noticed, the Christian friends who kindly undertook the circulation of tracts had little to encourage them. In these barren places, however, the Holy Spirit was sometimes pleased to bless the tracts. The following touching fact was reported to the Society.

“A French soldier had deserted from his ranks, and joined the enemy. Being taken soon afterwards in an Arabian camp, and made prisoner, he was recognised, tried, and condemned to death. A Christian friend hastened to the prison for the purpose of seeing the unhappy man, but was not admitted. All he could obtain permission to do was, to leave a tract, (‘Lady Jane Grey,’) with the promise that it should be delivered to him. The next day the visit at the prison gate was repeated, and another tract (‘Poor Joseph’) introduced for the same purpose. Not willing to leave any thing untried, which the Lord might afford him the opportunity of attempting for the salvation of this poor sinner’s soul, our Christian philanthropist went once more to the prison-door; but it was too late! The sentence had been, as is customary in such cases, executed very speedily; and the deserter’s soul was already in eternity. The disappointment of not having seen the poor prisoner who had excited so much Christian sympathy, was most painful to our friend; but what was his gratification on being told by the prison-keeper, that the two tracts had not only been diligently read by the criminal, but that they had been made his companions to the place of execution, and exhibited by him to all the spectators! Does not this fact afford strong grounds for hoping that these little evangelical messengers had been, through Divine grace, made useful to this poor sinner’s soul? Indeed, there are cases which show that a Christian tract *may* speak, where a Christian tongue cannot. The prison-keeper assured our friend, that the two tracts had been read with interest in his family, previously to their being given to the prisoner.”

These statements nearly complete the brief history of the Society’s operations in the northern parts of Africa. During the last ten years little has been done, except to make a few small grants to Jewish missionaries. The last supply was to the Rev. N. Davis, missionary of the Church of Scotland, at Tunis. He received tracts for circulation, and 10*l.* in books, on reduced terms, for the formation of a mission library. He thought that the Society’s books would be productive of much good in that dark and benighted district.

Looking at the vast extent of Africa, it is a subject of deep regret, that the whole expenditure of the Society, in its grants, has not exceeded 2003*l.* 16*s.* 6*d.* At the same time, the Society is satisfied that it has not been inattentive to any of the appeals it has received. The paucity of labourers, and the want of education on the part of a large portion of the population, have necessarily retarded the operations of the press. During the last few years the people, in a few districts, have experienced the benefits of knowledge, and through religious works some poor wanderers have been led to the Redeemer. These facts should be a sufficient encouragement to the future labourers. The devoted Vanderkemp, who long preached the truth in South Africa without any apparent success, was overwhelmed with joy when told by a Hottentot woman that she incessantly prayed to Jesus to reveal himself to her, and teach her what she ought to know. He exclaimed: "Oh! how did my soul rejoice that the Lord had given me, in this wilderness, among tigers and wolves, and at such a distance from Christians, a poor heathen woman, with whom I could converse confidently of the mysteries of the hidden communion with Christ. Oh! that I may not be deceived!" In this one conversion his faith realized the universal spread of the gospel. He therefore exclaimed: "So my winter is past; the voice of the turtle is already heard in the land." With similar faith let the Christian church receive the facts of former usefulness as a solemn pledge that the time will come when long-neglected and debased Ethiopia shall stretch out her hands unto God.

#### ST. HELENA.

This lonely station in the Atlantic has not been overlooked in the operations of the Society. A few years after its formation, tracts were sent for gratuitous circulation; and up to the present time, there is a constant demand for the Society's works. The late Captain O'Connor for many years obtained subscriptions for the Institution, which he regularly transmitted. Sometimes they amounted to 12*l.*, and the books on sale exceeded 50*l.* a year. Since the captain's lamented death, the cause has been kindly sustained by other friends. A library, sent to this island in 1846, appears to have been the means of extensive good.

## CHAPTER XXXVIII.

### SPANISH AMERICA.

Early circulation of tracts by missionaries and others—The Tract Society a John the Baptist to the Bible Society—Favourable disposition of the authorities—Prevalence of infidelity—Publication of sermons in Spanish—Co-operation of American missionaries—Use of a Protestant sermon by a friar—Translations—Extensive sales—Juvenile publications—Violent opposition and destruction of books—Eager desire for the 'History of the Church of Christ,' 'Pilgrim's Progress,' 'Scripture Help,' etc.—Disinterested labours of Captain A. F. Gardiner—Suppression of works by the priests—Tracts in the Karif and Moskito languages—Amount of grants.

THE Spanish colonies were visited by the messengers of the Institution in 1807; and in the following year the Committee had satisfactory accounts that they had been well received, both by soldiers and sailors, at Rio de la Plata. About nine thousand copies of 'The Scripture Extracts,' purchased and sent out by the London Missionary Society, were distributed in Monte Video and the surrounding country, before the British army left that place.

Little was done for Spanish America until 1822, when tracts were sent in considerable numbers, and the grants liberally repeated in the following year. Being acceptable to the people, correspondents urged large additional supplies of these works. One of them remarked: "The Tract Society acts as a John the Baptist to the Bible Society; and in no part of the world is this of more importance than in South America, where the greater number of the inhabitants, including many of the ministers of religion, have literally *never seen* that precious volume which contains the words of eternal life."

The Society was anxious to publish new works for the benefit of Spanish America, as the civil authorities appeared disposed to encourage the dissemination of knowledge from a conviction that ignorance and superstition were always opposed to th-

prosperity, industry, and well-being of mankind. During the years 1824 and 1825, twenty new Spanish tracts were printed, and 104,000 distributed. The venerable George Burder paid the expenses of translating twelve of the 'Village Sermons;' and the Committee, feeling the importance of their permanent and extensive circulation, defrayed the charge of stereotype plates.

Although in Spanish America the providence of God opened a field for Christian exertion, yet it was soon found that the transition from superstition to infidelity was but too common, and the number of those who, upon rejecting the former, embraced the chilling doctrines of the latter, were unhappily on the increase. The Society, therefore, translated 'Leslie on Deism' for distribution. This was deemed the more necessary in consequence of the importation of many infidel books.

A large number of sermons, in Spanish, were published and sent to different states. In their circulation the Society was greatly assisted by the Rev. William Torrey and the Rev. Theophilus Parvin, the American missionaries. A singular fact was reported by Mr. Torrey. The Sermons having been distributed in the capital of one of the new states, a friend, a short time afterwards, entered one of the churches where a friar, with whom he was acquainted, was preaching. To his surprise, he was exhorting his congregation to keep holy the Sabbath day. On listening more attentively, he found that he was reading one of the Society's works on that subject. He concluded by saying: "My friends, I have preached this sermon three times already; and I mean to do so again next Sunday, as I desire that you may attend to these things." The gentleman, when the service was over, asked the friar if he knew that he had been preaching a Protestant sermon? The friar answered, "Have I? Well, never mind; it is a very good one."

A new and important object for the benefit of the youthful population of the states was urged upon the Committee, in 1829, by the Rev. William Torrey. In his letter on this subject he remarked:—

"It is interesting to contemplate, and still more interesting to witness, the anxiety of many opening minds for books, which gain the attention and excite the feelings of youthful readers. And it is a fact, which has not perhaps sufficiently attracted the attention of the Christian public,

that of the books adapted to this purpose, there is not a scarcity, a dearth even, *but an absolute destitution.*

“The only book in general use among the children, especially of the lower classes, is a popish catechism, where they have directly *inculcated* the seven sacraments, the ten commandments, with the second entirely omitted, the fourth altered, and the tenth made into two to preserve the number; prayers to the Virgin, invocation of saints, and other unscriptural superstitions of popery.

“The books of devotion, which come into the hands of the youth, are even more exceptionable. In these purgatory is taught, not only in words, but in pictures. Over its scorching flames the angels are hovering, holding up out of its torments the souls of those for whom mass is saying; while the anguish depicted in the countenances of those for whom nothing has been paid to the priests, and on whom the enraged devils are wreaking a double vengeance, is deep and intense enough to fetch a dollar from the pocket of avarice itself, for the sake of purchasing a temporary relief to the departed soul of a relative or friend.

“To those accustomed to trace the operations of the youthful mind, and the intimate connexion between early impressions and future character, I need make no remark on the moral and religious tendency of this state of things. The intelligent Christian will see in it consequences which affect deeply the moral character and prospects of the rising generation—consequences which reach forward into eternity, and which cannot be contemplated by any friend of the religion of the bible but with deep and painful emotion. But leaving the religious and moral bearing of the subject for a moment out of view, it is obvious to the most superficial observer, that the present state of things cannot long continue. The desire of these hundreds of opening minds for intellectual food must and will be gratified, and that with something more palatable, if not more salutary, than mutilated commandments, ave-marias, invocation of saints, and pictures of purgatory.”

The Committee felt it their duty promptly to attend to this call, and immediately made arrangements for obtaining the needful translations. About twenty-five small books were prepared, adapted to the state of the people. They were mostly narratives from the bible; it being important to lead the youthful mind to the holy scriptures. Fifty thousand of these works were forwarded to Buenos Ayres, Mexico, and other places, which called for an expenditure of more than 300/. The state of the funds would not have justified so large an appropriation but for the hope that many of the works would be sold, and the produce remitted to this country; an expectation which was soon realized. An order was also received for 80,000 children's books.

These publications produced considerable excitement among

the young. Many of them were distributed amidst scenes of civil conflict. Among the testimonials received in referenece to the books, the following will be read with interest. Mr. Torrey says:—

“The children’s books are in every respect such as are most desirable. Your correspondent at Mexico states, ‘I gave a set of your little works to a gentleman here, a priest, requesting him to read them, and give me his opinion of them in respect to their suitableness to this country, and to the capacity and taste of children. He read them over in a short time, and was highly pleased with them. The adornment of the covers, the variety of interesting cuts within corresponding to the subjects, and the very attractive and useful matter presented to the young reader, all render them pleasing and valuable to the rising generation.’ The Committee in these works have introduced as much scripture as they could, but they have carefully avoided disturbing the waters of controversy; they have made known the truth as it is in Jesus, and they believe that the Holy Spirit will bless his own word. One of your esteemed correspondents remarks, ‘There is a time for every purpose under the heaven. There is a time of war and a time of peace. Let this be a time of peace with the young;’—a course which the Committee had cautiously anticipated.”

Respecting Buenos Ayres a friend reported:—

“I believe there are very few houses in Buenos Ayres in which I have not personally been, with a bag in my hand, selling tracts. The first few months after my arrival I spent in this interesting manner, and lately I have employed an old man, a native of this country, to sell them for me. I sold them much below the cost price, and in some cases I gave them away. The latter were often retained, and those which were sold were never returned. In three months I disposed of about two thousand, besides many bibles and new testaments, and the publications of the Spanish Translation Society. I have been able, without difficulty, to introduce the tracts into different families, through the children in my infant school; they have been frequently sought after by their parents.”

The Society’s correspondent in Mexico wrote:—

“I requested the priest who read the works to be so kind as to write out for me an advertisement for the newspapers, for the sale of them, and to state therein their goodly looks and qualities. He did so, and I inserted what he wrote in the two principal newspapers of this city. The day after the advertisements appeared, I called at the shop to see how the sale was going on. I found it had begun very favourably, and much more so than the bookseller expected. In consequence of this, I perceived in him a disposition to fall in with the terms I had formerly proposed; I therefore offered them to him as before, and in a few minutes we concluded our bargain. Three or four days after I called again, and found that the little books were going off rapidly. In a week after the sale began, the *six thousand* little volumes were all gone. I need not



add this was to me a very gratifying circumstance, and I am sure the Committee and members of the Tract Society will be equally delighted with it."

The popularity of these works was so great that the sales realized the sum of 385*l.* About 69,000 children's books were sold in the city of Mexico alone. In reference to them a friend remarked:—

"It is to the full corn in the ear that we look as the ultimate object of our husbandry; but if you should ask me what quantity of full corn in the ear I have seen, or, in other words, what good I have observed resulting from your books, I can only say that this is not the time of harvest, but the time of sowing. The husbandman hath long patience, and waiteth for the early and latter rain. We must also be patient, and wait in like manner for the natural developments of the seasons. In the meantime, remember that the early and the latter rain, so necessary to bring things to perfection, come from heaven. May earnest prayers ascend to God for an abundant harvest!"

The extraordinary circulation and sale of the Spanish books greatly cheered the Society, nearly 250,000 having been disposed of. The Committee trusted that "a morning without clouds" was dawning on these long-neglected states. Suddenly, however, the storm arose, which disappointed the hopes that had been fondly cherished. At Buenos Ayres, violent opposition was manifested against the scriptures and tracts. Orders were privately given, not only to prevent their sale, but to gather up those already sent forth. A decree was issued for burning many publications, which well deserved this fate; but the reason assigned for this act was applicable to all evangelical works, and even to the bible itself. These persecuting measures nearly suspended the Society's operations: the Committee, however, rejoiced amidst these gloomy scenes that they had worked "while it was day."

At various periods popular works were circulated in Spanish America, and among them was 'The History of the Church of Christ,' originally printed by the Spanish Translation Society. In reference to this work, a member of the British senate wrote: "Such is the strong desire of the more enlightened Spaniards to possess and circulate it, that the Mexican legation have already given more than 100*l.* towards the undertaking. They are extremely anxious for information. A respectable member of the legation said with much warmth, that they had been kept in ignorance upwards of three centuries,

and now they were determined to know the truth for themselves."

'The Pilgrim's Progress' and 'The Evidence of Prophecy,' in Spanish, were also sent to friends in the states for sale at very low prices. The expenses of the latter work were partly met by the esteemed author, Lord Bexley, and other friends. The 'Pilgrim's Progress' was found to be a popular book, and many persons read it with deep interest, though the higher powers were greatly offended at some of its statements. A correspondent wrote:—

"You will not wonder, but smile, to know that poor 'Pilgrim' has been honoured with the censure of our bishop, who considers and affirms that his holiness, the vicar, has been shamefully abused therein; and I suppose your share of blame in this will be punished by a bull of excommunication. But it happened that this very censure excited public curiosity, and persons came to ask after the book that abused the pope. Thus it is that the bitterest enemies, in the hands of our blessed Lord, become instrumental in circulating his divine truth; and thus, I trust, it will prove with his precious word, with which I have been entrusted, and to which your valuable little publications serve as pioneers. They break up and prepare the ground for the good seed that I endeavour to throw in from time to time, praying that his Holy Spirit may 'turn the hearts of the disobedient to the wisdom of the just.'"

This condemned book was soon the means of leading a poor blasphemer to repentance. The fact was thus mentioned:—

"The case of a sailor, who gives unquestionable evidence of having benefited by the reading of one of the books in the library received from the Society, has excited in my mind a sense of gratitude to God, and admiration of his method of bringing sinners to himself. From scenes of debauch, and habits of profanity, he has, for the last two years, been turned to habits of sobriety and industry, accompanied with a persevering use of means for his spiritual improvement. By one who was in the habit of borrowing books, he was furnished with 'The Pilgrim's Progress.' He read it, and before he had finished, his heart began to melt; he laid it down, only to take up the bible; this and prayer appear to have become the sources of his greatest enjoyment ever since. He is a sailor still; but seeks to settle himself on the island of Rantan, in the more retired employment of a cultivator."

In 1838 one of the Society's friends, who felt much interested in the diffusion of scriptural knowledge, wrote: "I have often wished, whilst circulating the scriptures, that I had a good work to distribute as a useful guide to the study of the bible. I think the 'Scripture Help,' by Mr. Bickersteth, would be just the work we want. Let me beg and supplicate you to

get it well translated." The urgent request of the Society's correspondent was complied with, and five hundred copies were sent on sale. The Committee were encouraged to make this addition to their publications by the reports which reached them from their correspondents, from which the following extracts are made:—

"No ordinary sensation has been produced in these quarters by the distribution of your works. My motions were necessarily quick; and before the priests had time to know much about the matter, the books were in some thousands of hands. Notwithstanding consequent pulpit fulminations, many more would have been sold, had not the stock been quite exhausted. I seldom gave away more than a single book to an individual. I trust the Committee will not regret the sacrifice which has been made in these sales. Here are no Protestant teachers. Infidelity, and popery, worse than infidelity, divide the land; but truth has been, by means of your works, brought before the people. Most of the books were sold to Jews for resale. Thus may these people be the means of making known to the Gentiles the glories of the Messiah."

After 'The Scripture Help' was sent forth, the Society's labours for the benefit of Spanish America were almost closed for several years, and not till 1844 could renewed exertions be made, except by occasional grants of tracts to chaplains and mercantile friends. In the latter year the condition of the country was fully brought before the Society by its esteemed and devoted friend, Capt. A. F. Gardiner. He strongly urged the Committee to employ a special agent to travel through the states; but finding that the Society's funds would not justify such an appointment, he disinterestedly offered his gratuitous services, and the payment of all travelling expenses, provided the Society would furnish the needful supply of books and tracts. It required but little consideration to meet this liberal offer. The following information on the subject is from the report for 1844:

"Captain Gardiner visited several principal towns, where he found persons most anxious to purchase Spanish books; and the supplies he had with him were promptly disposed of. During the course of his journey, arrangements were made with several individuals to receive and circulate the Society's publications in their neighbourhoods. On his return to Buenos Ayres, similar arrangements were made for that place, and also for Monte Video.

"The willingness of the people to receive religious books and

tracts, and even to pay a small price for the books, was frequently evidenced during this tour. On one occasion Captain Gardiner's room was so completely filled, that he found it quite impossible to do more than set down the actual sum received, without reference to the description of the book sold. The next morning, he rose early, and having gained a little experience by the confusion of the preceding evening, occasioned by so many persons turning over the books, he determined to admit no one until everything was satisfactorily arranged. Frequent were the inquiries from without when the sale would commence, and several persons were watching about the door, in order to be foremost whenever it should be opened. After the door was opened, it was very soon blocked up; and it was sometimes with difficulty that those who came to buy could work their way through the crowd. So widely had the report of these proceedings spread, that in several places through which Captain Gardiner had before passed, with scarcely the notice which a foreigner occasions, inquiries were frequently made for books, the very children coming up to the wagon, as it passed along, and asking for them.

“The publications thus brought before the people were on the most important topics. Not only were the small tracts and juvenile publications received with pleasure, but the ‘History of the Church of Christ;’ ‘Cooper’s Sermons;’ ‘Wilberforce’s Practical View;’ ‘Bogue’s and Gurney’s Essays;’ ‘The Pilgrim’s Progress;’ ‘Keith’s Evidence of Prophecy;’ and ‘Bickersteth’s Scripture Help;’ were sold. The Committee hoped that the exertions made by their friend would lay the foundation of future and permanent measures for the spiritual benefit of South America.”

The Committee were anxious to carry out the plans which Capt. Gardiner submitted to them, and voted publications to the value of 250*l.*, to be placed with friends in different localities. These were promptly forwarded, but intelligence of a discouraging kind was soon received from the Society’s correspondents. The books and tracts “were considered heretical by the church authorities, who suppressed their circulation.” Thus another effort was defeated, and all the Committee have since been able to accomplish has been to send about 15,000 publications to Tobasco and Merida, in Yucatan, on the recommendation of the Rev. Dr. Thomson, to whom the Society is

greatly indebted for his friendly co-operation in their various proceedings.

A pious captain, trading to South America, recently took with him Spanish publications to the value of 50*l.*, which he found no difficulty whatever in selling or gratuitously distributing among the common people in one of the principal towns. Even a few of the priests appeared anxious to obtain copies of the works. "It speaks well," wrote a friend, "for the zealous efforts of this unpretending and self-denying Christian man, that as many as two hundred priests assembled from the interior, to do all they could to counteract his single-handed labours."

The missionaries in Honduras, in 1845, translated two tracts into the Karif and Moskito languages, and the Society granted the needful supply of printing paper for their publication.

It is much to be regretted that little can be done, at present, for Spanish America. In their humble endeavours to scatter the good seed of the kingdom, the Committee have expended about 1461*l.* There is now great individual danger in all attempts to disseminate religious works. The government and the priests are united in their opposition to the spread of God's truth. The time, however, will come when all barriers shall be removed, and the word of the Lord have "free course and be glorified."

## CHAPTER XXXIX.

### BRITISH COLONIES IN NORTH AMERICA.

BRITISH NORTH AMERICA—Quebec Auxiliary—Proofs of usefulness—Wide diffusion of the Society's publications—Operations retarded by a calamitous fire—Montreal Society—Demand for tracts and children's books—Decline of effort—Circumstances that led to the revival of the society—Consignments of books to its committee—Attention to the French population—Extensive sales of tracts and books—Cases of conversion—Canada Sunday-school Union—Grants of libraries—Remittances from the schools—Society at Kingston—Efforts of Mr. G. Hardy—Grants to friends at Niagara—Bytown Auxiliary—Toronto Religious Tract Society—Its success—Demand for libraries.—CHIPPWAY INDIANS.—NORTH-WEST AMERICA.—NOVA SCOTIA—Usefulness of 'The Swearer's Prayer'—Society at Halifax—Supplies of books and tracts—Rev. F. Uniacke—Establishment of a depository at Halifax—Grants to the agents of the Colonial Church Society—Usefulness of libraries—Labours of Mr. Dawson.—PRINCE OF WALES' ISLAND—Remittance for books from a military officer—New auxiliary—Spiritual fruits of tract reading—Military tract distributors.—NEW BRUNSWICK—Auxiliary at St. John's—Adoption of the loan system—Rev. F. W. Miles—Remittances—Libraries—Fire at St. John's—Commercial distress in 1842—Depression of the work—The Miramichi Tract Society—Urgent claims of our colonists, particularly emigrants.—NEWFOUNDLAND—Conversion of a Roman Catholic—Grants—Society at Harbour Grace—Usefulness among fishermen—Communication from the Archdeacon—Grant of libraries—Formation of a depository by Rev. D. D. Evans—Fearful dearth of the means of getting good in the country.—LABRADOR.—GREENLAND.

THE extensive wants of these colonies have made a heavy demand on the Society's funds. The greater number of emigrants quit this country under the pressure of want, and it is often long before they are able to improve their circumstances in the land of their adoption. The colonist of the interior—the fisherman in his lonely cabin by the wild sea-shore—the settler who has raised his rude hovel on the borders of the primeval forest, or in the midst of some vast plain—such persons are all poor, and for these the Society desires to care, and they are not a people cold and indifferent to the efforts made for their welfare. Many of them deeply feel the disastrous consequences of a deprivation of the means of grace, and they welcome not only the living voice from the fatherland, but the book and the tract that make known to them, in

the wilderness, the path that leads to the inheritance which is incorruptible, undefiled, and fadeth not away. Many emigrants feel the greatest anxiety to meet the wants of a rapidly-increasing population, persuaded that the extent of future success will partly depend on present efforts. Their language is, "These forests will be cleared, these lands cultivated, our children will multiply into nations. We must begin aright, we must lay our foundation well." Truly happy have the friends of the Society been in rendering their aid, however small, in assisting the emigrant practically to feel the important truth, that 'whatsoever a man soweth, that shall he also reap.'

Although the Society's grants for North America commenced in 1806, yet little was accomplished until the year 1815, when the Committee, in their correspondence, urged upon influential friends the importance of forming societies for Upper and Lower Canada, and expressed their willingness to grant 20*l.* in tracts to each of such societies.

The first auxiliary which was regularly organized was at Quebec in 1824; a small donation was received from its committee, and a grant of tracts sent in return. No permanent effort was made by this new cause, and it soon ceased to exist. In 1833, another association was formed, which made a considerable remittance for books, on which occasion the treasurer remarked: "Ever since the former Society has ceased its operations, the difficulty of procuring religious tracts and books has been commonly complained of, the baneful influence of noxious publications deplored, and a gradual decline dreaded in the tone and tendency of the public taste with reference to the general publications of the day." A large supply of suitable publications was immediately sent to the local friends.

It was not long after the Society was revived that a devoted clergyman in Quebec was able to furnish evidence that the Divine blessing had rested on its publications.

"I have met with one instance of, I trust, decided conversion, by means of your 'little messengers of mercy.' This was in the case of the captain of a vessel, who came into port here, and was landed very ill. Being out of my district in the city, he was visited by a brother clergyman, who found him well versed in the letter of scripture, but ignorant of the nature and necessity of conversion. After some conversation he left him, putting into his hand the tract, 'The Great Change.' On his

seeing him again, he declared, that although he had for many years pretty regularly read his bible, and was in the main a moral character, yet until the day he read that tract he never saw that there was a deep meaning in John iii. 3, 5; of which, had he died in ignorance, he must have perished eternally. He lay ill for nearly eight weeks, during which time the Lord was pleased to give him increasing light, wisdom, and knowledge. To many who visited him he bore comfortable testimony of the power and grace of our Lord Jesus Christ; and to myself he said, 'The Lord bless you, sir; the Lord bless you in your ministry; never cease telling careless, thoughtless sinners, the preciousness of the blood of Jesus to a man, like me, on his dying bed. May you, sir, when brought as low as I am, be blessed with the same support and peace I now feel.' I trust this is another soul gone to tell what the Tract Society has done for the good of sinners. May the Lord gladden your hearts with many, many more such facts! I often think, 'Lord, what is man, that thou art mindful of him?' so mindful, as to make him partaker of angels' joys, for they rejoice over one sinner that repenteth."

The Society's works were scattered by the Quebec Society far and wide between the Gaspé and the Ottawa, a distance of from six hundred to seven hundred miles. Its treasurer, in noticing the sales from the depository, remarked: "I may venture to affirm that there are not twenty houses of Protestant families in the place in which your publications are not seen; in many instances, to the discomfiture of works of a questionable character, which used to decorate but not adorn the tables. These books have been so owned and blessed by the Spirit of God, as to produce a manifest alteration in the reading taste of many persons."

The reports from Quebec for several years were of an interesting character. "Many instances might be produced," remarked the Committee, "of these humble publications becoming, by the blessing of Almighty God, the handmaids to the reception of the truth, and producing conviction in souls hitherto hardened in sin, and deaf to the voice of conscience and the preaching of the gospel. In short, to many in this city, and to hundreds in the country settlements, have your tracts brought comfort, joy, and the peace produced by faith in Jesus Christ."

After this statement was received, a variety of painful events, particularly an awfully calamitous fire, retarded the progress of this once active society. The parent Committee, since 1840, have placed upwards of 60,000 tracts and books at its disposal,



hoping that brighter times were at hand, when revived and extended operations would take place.

The MONTREAL friends were early in the field of Christian effort. A society was formed in 1825. Its committee adopted various plans for bringing their objects before the public. Tracts were placed in taverns, and on board many vessels and steam-boats, which were not only read, but were taken to different parts of the country. In 1831, the treasurer, when remitting 100*l.*, requested that tracts and children's books, to the amount of 250*l.*, might be forwarded; there being a great demand for them, through the establishment of seven hundred schools in Lower Canada during the preceding eighteen months. He properly remarked: "If the young are not supplied with useful publications, that will, under the Divine blessing, lead to happy effects, infidel works will be distributed among them. Already have we learned that Paine's 'Age of Reason' is in circulation in one extensive settlement."

In addition to the large number of works ordered by the local society, the Committee placed at its disposal upwards of forty-two thousand small publications for the benefit of the rising generation and others. The third report stated: "The attractive halfpenny and penny books are fast taking the place of the nonsensical trash hitherto in use. Considerable numbers of children purchase these little messengers; and it is most reasonable to hope, that the seed thus sown in these young and tender minds may prove, in many instances, productive of good."

The early success of the Montreal society was succeeded by much languor and inactivity. Its reorganization, which took place in 1836, was promoted by the following circumstance. A Roman Catholic priest obtained one of the tracts, took it into the pulpit, cursed it, and warned his people against such productions. The committee, whose labours had been marked by weakness, observed: "We considered this a token for good:

' More the treacherous calm we dread  
Than billows bursting o'er our head.' "

The history of societies, as well as of individuals, frequently contains incidents that may be admonitory and profitable to others.

The Montreal society, having been restored to a state of efficiency, considerable consignments of books were made to its committee, and large grants for gratuitous circulation. The Committee instructed their friends to send, on their account, grants amounting to 90*l.* in value, to correspondents at fifteen stations in Lower Canada, and fifteen in Upper Canada, where their circulation was likely to be acceptable to the people. They also granted for the Canadian population speaking the French language, one thousand copies of the Gospel by St. John, and the same number of the Epistle to the Romans; the influence of the Roman Catholic priests preventing, to a great extent, the circulation of the entire scriptures.

The tracts circulated at Montreal were frequently useful. A young and thoughtless sailor, confined by a fractured leg, ridiculed all Christian instruction; but, in his affliction, the tract left with him softened his heart, and produced an inquiring spirit. Through 'The Warning Voice,' a poor drunken mother gave up the intoxicating cup, and afterwards walked, with two of her sons, in the ways of the Lord.

Some decided facts of conversion were brought about by providential circumstances. A friend in Norfolk, England, when sending to a friend in Canada, thought he would enclose in a parcel a few tracts. They arrived safely. "Did my friend think we had no books in America?" was the exclamation of the emigrant, as he laid them down, offended with his friend. A pious daughter soothed her father's feelings, and, when he was proceeding to the woods, a few of these tracts were put up for his use. In the loneliness of the forest, the Spirit of the Lord applied the contents of the tract, 'The Backslider,' to his heart. His sins found him out. He was led again to the Redeemer. He rejoined the people of God, and proclaimed among destitute emigrants the grace and love of a forgiving God.

Another incident, showing the merciful overrulings of Divine providence in answering the prayers of parents for their children, was mentioned in the fifth report of the Montreal society. A poor but pious man was employed as a hawker, and distributed many of the Society's works. "While resting during one of his walks of usefulness, a careless sinner approached him, and inquired if he had a song-book to sell. 'Yes,' replied the

pious hawker, 'I have a small one,' presenting a work for the young. On opening it, the stranger read:—

‘ There is a dreadful hell,  
And everlasting pains,  
Where sinners must with devils dwell,  
In darkness, fire, and chains.’

These words called before the reader's imagination a devoted parent. 'Oh,' said he, 'my mother taught me that long ago;' and he turned round to hide the tears that were falling on the book." He had been overtaken by the love of drink. He frequently received tracts from the pious vendor, who was eventually satisfied that a thorough change of heart had taken place. The hawker remarked:—"This man is the son of a pious mother, whom he left in England to weep and pray for him. Are not her prayers answered?"

Equally cheering is another beautiful illustration of the mighty results connected with feeble means. A pious individual passing a house, the window of which was open, threw in a single tract, and left it to do the Master's work. The room was occupied by two sisters, who were living without any sense of the importance of religion. They were both deeply impressed by reading this tract, which had winged its way into their apartment. They were induced, under anxious feelings for the salvation of their souls, to attend a pious ministry, and eventually joined the Redeemer's church. This fact shows in a striking manner the utility and great importance of tract circulation. How unworthy to be accounted of any moment is the time, trouble, or money expended in such a work, when blessings like those just stated follow our labours. Two conversions from reading a single tract! Truly this is God's work, and to him shall be all the glory!

The instances which have been given are only a few specimens of the spiritual benefits which followed the circulation of tracts. The Society's friends, the Rev. Mark Willoughby and the Rev. Newton Bosworth, laboured most assiduously in this district; and the letters of the former not only displayed his constant efforts to promote the diffusion of truth during his short but devoted life, but manifested the riches and freeness of the Saviour's grace in the results which followed the works he distributed.

The CANADA SUNDAY-SCHOOL UNION has been an important medium for the circulation of the Society's works through the numerous schools connected with it. The Committee have for many years placed a large number of religious circulating libraries at the disposal of the Union, as well as many thousand copies of its small publications. There has been a great demand for the libraries. The first grant in 1839 was twenty-five, and in the following year ninety were sent, of the value of 450*l.*, on very reduced terms. A considerable number of these collections were in requisition for schools, from which the whole of the cost price could never have been obtained. The Committee also voted 260 copies of the 'Short Comments on the Bible' to poor Sunday-school teachers in Canada, on reduced terms, it appearing highly important to convey scriptural information to the minds of those who had the care of the youthful population.

The reports of the Union furnish much evidence of the usefulness of the Society's works, and of the willingness of the most destitute to cast their mites into its treasury. The parent Committee having appealed to the friends of Sunday and day-schools, requesting that once in every two years, one penny from each Sunday-school teacher, and a halfpenny from every scholar, should be contributed in aid of the Society's gratuitous operations, there was a kind response from some of the schools, and 16*l.* 7*s.* was received from them. The Committee felt encouraged by this return for the benefits they had been enabled to confer, and hoped that the example might be imitated in their own country.

Notwithstanding the Union had, in 1844, been the means of establishing about 265 Sunday-school libraries, yet out of 150 schools, there were still many of them without books. The Committee in 1845, anxious to meet this state of destitution, voted sixty libraries of 5*l.* each, value 300*l.*, at half the cost price. A friend who had received one of these collections, wrote: — "The library has had a very beneficial influence. Indeed, so great has this thirst for reading increased since its receipt, that in families from which such books were formerly returned unread, now every member reads them. In this way, where one book weekly was hardly ever read, three or four are now applied for!"

The society at KINGSTON was the earliest auxiliary in con-

nexion with the parent Institution. For several years it was in active operation, principally through the kind and persevering agency of its depository, Mr. George Hardy. He always kept a collecting-box on the counter in his stores, and for many years transmitted its contents to England. The orders received from Kingston frequently amounted to 150*l*. The operations of this society were much retarded by the want of steady co-operation on the part of its friends. During fifteen years, no general meeting was held, and only one collection made. The society was completely re-organized in 1847, when the disinterested depository released the Institution from the payment of 146*l*. due to him. It was truly refreshing to the local friends to find a large number of ministers and influential laymen kindly supporting the interests of the Society. An efficient loan district has been formed, and much good has already been the result.

In connexion with Kingston, several grants were made to friends at Niagara, from which station satisfactory accounts were received in 1825. The poor Indians were visited, a school established in the midst of them, and even a village library formed. The Indian chiefs took much interest in these efforts. The grants to the district of Niagara sometimes amounted to seventeen thousand tracts annually. Their circulation was beneficial to a few. The following instance of usefulness was reported :

“ A widow in the neighbourhood of Niagara, who had long been pursuing a sinful course, was taken ill, and was visited by a pious lady. She left with her the tract addressed ‘ To an Unfortunate Female,’ which appears to have excited much anger in the mind of the afflicted woman. She inquired of her attendant whether the lady meant to insult her, and threw the tract away, but was gradually appeased. Her conscience acknowledged the justice of the reproof contained in the title of the tract, though her pride was deeply wounded by it. It appears that the tract was subsequently read, and convinced the widow of sin, and led her to cry, ‘ What must I do to be saved?’ There is reason to hope that before she left this world she obtained pardon, through faith in Jesus Christ the Redeemer, ‘ whose blood cleanseth from all sin.’ ”

At Bytown an auxiliary has been formed, through the exertions of the Rev. J. T. Byrne, and other friends. In a letter from Mr. Byrne, detailing the proceedings of this new cause, he mentions the particulars of his own conversion through one of the small hand-bills which he received in London :

“ I believe the first religious impression made upon my mind was by means of one of your hand-bills. At the time referred to, I was a careless and giddy youth ; I knew nothing of the value of religion ; none ever taught me those precious truths I now love and declare to others ; I had never heard of the Religious Tract Society, nor of its publications. The first tract I ever saw was the little hand-bill, entitled, ‘ A Message from God unto Thee.’ The day in question was the sabbath. I was walking carelessly along in one of the streets of London, when I observed a man distributing bills at the side of the pavement. As I approached, I held out my hand to receive one, and found, to my astonishment, a number of texts clustered together, under the preceding heading. I shall never forget the impressions they produced. They did not result in an immediate surrender of my heart to God ; but I became thoughtful, and not very long after, through other means, I commenced a religious course of life, which I have been enabled to maintain to the present hour.”

The Toronto Religious Tract Society has been one of the most successful in Upper Canada. Soon after its formation, its annual purchases exceeded 200*l*. The local committee, when noticing a recent issue of books, remarked : “ Two thousand five hundred volumes, addressing themselves in so many varied tones of persuasion, and warning, and example, to the souls of men, cannot all fail of awakening a concern about ‘ the one thing needful ;’ and if but one soul be saved through the instrumentality of the society, its formation will have caused joy in heaven, more than over ninety and nine just persons that need no repentance.”

In the district of Toronto, as well as in other parts which have been noticed, there has been a constant demand for libraries, which were furnished in large numbers by the parent Society on very reduced terms. In 1840, thirty-six were sent, value 210*l*., and the publications on sale amounted to the large sum of 780*l*.

#### CHIPPEWAY INDIANS.

The Committee, in 1832, had several interviews with the Rev. Peter Jones, formerly Kah-ke-wa-quou-aby, a chief of the Chippeway Indians, and for many years a missionary to the Indian tribes of North America. It appeared from his statement, that he had seen the Society’s little books in the woods of Canada, and had been personally benefited by some which he had received. He remarked : “ They have done my heart good when I have looked upon them ; but how do I rejoice

when I see the people who make these good books, and send them to the wilds of America!" He also stated that—

"Before the gospel entered the hearts of some of the people, there was no book in the Chippeway tongue—there was no written or printed language among us; but since we have found the Great Spirit—the True God—we have tried and succeeded in making books. It makes the heart of the poor Indian rejoice to see his child read in a book; to see him put the talk upon paper, and to see the talk go to a distance, makes him rejoice. I will give you one instance. At the river Credit we have a station. A chief had a son who was instructed in our Mission-school; afterwards, he was employed as a teacher in another school, and went away more than a hundred miles from his father. After a time, he wrote a letter to his father in the Indian tongue, which he did not know how to read; the father brought it to me to read it for him; and while I read, the tears ran down his eyes, and he rejoiced to hear the talk of his son on the paper, coming from a distance, and he blessed and praised God that his son was instructed in reading and writing."

Mr. Jones, after detailing the efforts made by another chief for the spiritual good of his father and his people, stated that many of them soon became anxious for instruction; when the chief told them he himself knew little more than his A B C. They wished him to teach them the letters; but he had no book. At last he went into the woods, and taking the birch-bark, which is perfectly white, he wrote the letters of the alphabet upon it with a piece of burnt stick, and thus taught the people. Mr. Jones also stated the following case:—

"In coming to this country, I passed through a white settlement on my way to New York. The people were very bad and wicked: I heard two men swearing; I went up to one of them, and put 'The Swearer's Prayer' into his hands, and then went away. In a few months afterwards I heard from the clergyman of the place that by this tract these men had been converted."

Mr. Jones intended on his return home to devote part of his time to the translation of suitable tracts for children and adults; and the Committee assured him of their willingness to aid in so important a work. They placed three thousand six hundred and fifty tracts at his disposal, and authorized him to apply 10% towards printing juvenile books in the Chippeway language.

#### NORTH-WEST AMERICA.

The Rev. John Smithers, of the Indian settlement, Red River, received supplies of the Society's publications, which he found

created much interest among the poor people under his pastoral care. He noticed one incident, to show the attachment of the Indian children to books:

“I had set one of the elder school-boys to weed in the garden for a day or two at a time, when provisions were scarce, and I knew he had but little at home. When he had finished, I asked him what he wished to have for his work, making myself sure he would wish for provisions to take home. In this, however, I was mistaken; he said he wanted tracts. I told him, I was very happy to find that he was anxious to obtain spiritual food rather than food for the body; that our Lord Jesus Christ said, ‘Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.’ ‘I cannot, however, let you have them in payment for your work.’ After a week or two, I asked him some questions about his tracts, and found that he had read them, and appeared for the most part to understand them. On one occasion, I gave three tracts to an Indian boy—‘The Young Cottager,’ ‘The Shepherd of Salisbury Plain,’ and ‘Honesty the Best Policy.’ When I knew that he had them long enough to read them, I said, ‘Now tell me which of the three you like the best.’ ‘The Young Cottager,’ was the answer. ‘Well, my boy,’ I said, ‘do you give yourself to the Lord Jesus Christ, as little Jane did, and when you die, you, like her, will be taken to dwell with the Saviour for ever.’

The Society has much regretted that so little has been done for these interesting people: it has always been prepared to meet the applications of friends who are interested in the spiritual welfare of the Indians.

#### NOVA SCOTIA.

The Society for many years has sent its grants to friends in Nova Scotia, who were anxious to diffuse religious knowledge among the people. In 1822, a correspondent communicated to the Committee a somewhat novel instance of the value of ‘The Swearer’s Prayer.’ “I had in my school,” he wrote, “a boy who habitually made use of profane language. I made many efforts to reclaim him, by inflicting various punishments, but in vain. I directed my pupils not to associate with him on any occasion, lest he should corrupt them. One day I was remonstrating with him, when it occurred to me, that to make him learn ‘The Swearer’s Prayer’ might have a good effect. I gave it to him on Saturday to commit to memory. On the Monday following he came to school with a dejected countenance, which I was convinced was an outward sign of inward sorrow; his tongue faltered while repeating part of his task, and tears of



contrition ran down his cheeks. I was much afflicted at the sudden change in the boy, and to witness what the Lord could do by the simplest means. I asked his elder brother whether he had recently sworn. He replied, 'No; I think 'The Swearer's Prayer' has cured him of swearing, and he has been more obedient to his parents since he got it than he ever was before.' I can truly say that I have not a better behaved lad among my forty scholars than he has been during the last year."

In December, 1824, a society was formed at Halifax. To encourage the cause, the Committee granted eleven thousand tracts and children's books. This society went on feebly for about eight years, when it was dissolved, and a new one formed. "There is a growing interest in this country," wrote the local committee, "in favour of the society, and we soon hope to be a real auxiliary to your Institution."

The supplies voted to Nova Scotia were not confined to the Halifax Society, but were sent to clergymen, ministers, and lay friends. In 1839, the Committee were favoured with a personal conference with the Rev. Fitzgerald Uniacke, of Halifax, who furnished them with a variety of particulars connected with his efforts to spread religious information among the people, particularly in the most destitute districts. The Committee granted him ten libraries of 5*l.* each, at half their cost price, and 17,500 tracts, sermons, and children's books, for gratuitous circulation, and 100*l.* in books on sale.

Through the influence of Mr. Uniacke, and the Rev. William Cogswell, the curate of St. Paul's, Halifax, a religious tract and book depository was formed, which was the channel through which a large number of scriptural works flowed, both by purchase and grant. The esteemed secretary, when reporting the different plans adopted to promote the circulation of the tracts, wrote: "I wish you could take a walk on the shores of this province, and call at the fishermen's cottages; there you would see the walls ornamented with papers from the Religious Tract Society; and there, in many instances, where scarcely any other book was to be found, are tracts pointing to the Lamb of God, who taketh away the sin of the world."

The Committee had great satisfaction in placing grants with the agents of the Colonial Church Society. In 1842, they amounted to nearly 14,000 tracts, and books to the value

of 30*l.*, on reduced terms, for the formation of libraries in destitute districts. Mr. Richardson, one of the agents, wrote: "Religious books are almost the only means of grace the people enjoy, where there is neither minister nor schoolmaster to teach or read to old or young. I could dispose of 10,000 library books in good situations. 'The Cottage Hymn-book' is continually wanted."

The libraries have been well adapted to the state of the people. "Many of the evils existing among them," wrote a friend, "come from the dearth of intellectual pursuits. Their long winter evenings and oft-recurring seasons of leisure are too often applied to purposes of idle conversation, which I think these books will be instrumental in discountenancing by directing their attention to higher and better things." In addition to the numerous libraries issued through local societies, the Committee, in 1847, voted several to ministers, and among them one to the Rev. Mr. Robson, of Halifax, for the use of his congregation, and books to the value of 14*l.* to the Rev. James Waddell, of the River John, for the formation of three libraries for the benefit of a people whose fathers emigrated from Switzerland.

An esteemed correspondent, Mr. Dawson, of Pictou, brought the state of that locality before the Committee, when forwarding a donation from William Mathison, Esq., a benevolent gentleman in that vicinity. He assured the Committee of the great want of books among a people anxious to obtain them. This new opening was immediately supplied. Twelve libraries, value 18*l.*, on reduced terms, were voted, and a gratuitous supply of tracts, which Mr. Dawson disposed of to many destitute schools and districts. He purchased considerable supplies of books, which were sold from his stores. He has forwarded several donations from Mr. Mathison—making, with 20*l.* for the jubilee fund, the sum of 80*l.*

The previous details clearly show that the people of Nova Scotia gratefully receive the publications presented to them, and therefore zealous efforts should be continued for their benefit. The libraries have been read with attention and profit by many. "So highly have some of them been valued," wrote Mr. Waddell, "that a memorandum has been made of particular favourites, that, when an opportunity is afforded of purchasing, they may be added to the family library; and, in

some instances, copies of interesting works have been purchased and distributed among distant friends, who had no opportunity of otherwise becoming acquainted with them. Among these favourites, 'The Anxious Inquirer' holds a conspicuous place. A short time ago, I was applied to by a widow of some fourscore years, in very humble circumstances, to procure for her a number of copies for her grandchildren, to whom she wished to leave them as a testimony of her interest in their spiritual welfare; and I know several copies that have been worn out by being lent from hand to hand."

## PRINCE OF WALES' ISLAND.

The reports of the Society show that occasional grants were made to friends in this island, but nothing was systematically and perseveringly done until 1841, when a pious military officer remitted 9*l.* 5*s.* 6*d.* for the purchase of books. These were sent accompanied with a grant of six thousand tracts.

This Christian effort prepared the way for a new auxiliary, which was formed in February, 1842. To encourage its friends, about 13,000 tracts in English, French, and Gaelic, together with four libraries, were sent to them, with 30*l.* in books on sale. The newly-formed society proceeded to adopt active measures for their circulation, particularly by an efficient loan plan. The distributors soon met with encouragement: a family of bad character gave up their vicious habits, and bid fair to become members of the church of Christ. They attributed their first impressions to a little tract read at a meeting which they attended. "This is enough," remarked the secretary, "to repay us a thousand-fold for all our trouble. The messengers of mercy have found their way into the habitation of the poor as well as the mansions of the rich."

In the district now under review, the Society's works were sometimes the means of spiritual good in the households of the Lord's people. On this subject the secretary of the society wrote: "The Lord hath taken to himself my eldest daughter, aged eight years. Your children's tracts and hymns were very dear to her; and the word of the Lord was precious to her; and she knew the plague of her own heart. When I reflect that whatever of blessed hope I have is so closely connected with the reading of your Society's publications many years ago, I

cannot refrain from telling you the comfort we have derived in the midst of our affliction, and how heartily desirous I am to go on, and work and pray, during my sojourn in this life, and to devote myself to the spread of your wholesome gospel tracts along the shores of this great gulf." Here is another instance to show that some of the most efficient and devoted labourers in the Society's cause have been raised up by the divine blessing on its own publications.

The purchases made by the auxiliary have been far beyond the expectations of the Committee. The tracts and children's books have been circulated by pious military men, amidst the weariness and fatigue connected with long travels on professional duties. They have been cheered by being permitted thus to help on the work of the Lord, and to bring to those who are sitting in darkness, and destitute of the means of grace, some knowledge of the glorious gospel of Jesus Christ our Lord. Many pleasing instances have shown that their labours were not in vain in the Lord.

#### NEW BRUNSWICK.

In this colony religious tracts were circulated for many years before the formation of an auxiliary society, but to a very limited extent. It requires a concentrated effort to secure permanency of action. The work that belongs to every one is too often neglected by all, unless the voice of a society is perseveringly calling attention to the subject.

The auxiliary at St. John's was established in February, 1825, when a remittance of 30*l.* was received. This supply enabled the friends of the new society to circulate twenty thousand publications among a poor and ignorant people; but this having been done, all exertions appear to have been suspended for nearly ten years, when a new society was formed. The loan system was adopted, which, it was hoped, would bring the knowledge of the truth before many who were living in awful alienation from God. These, and other plans, led to the circulation of many publications in various parts of the district.

The Rev. T. W. Miles, of St. John's, being in England, applied for assistance. "It is fearful to think," he observed, "of the thousands who have never seen a copy of the bible;

who have never heard from the missionaries of the cross the story of redeeming love." The Committee, at Mr. Miles's suggestion, sent grants to thirteen friends, in different parts of the colony, amounting altogether to 29,600 tracts and children's books. A portion of these publications were for the benefit of different lumbering camps. These are situated in the woods, and contain from twenty to fifty persons, most of whom are utterly regardless of religion.

The local society frequently remitted sums for publications, and libraries and tracts were placed at its disposal. At the request also of Mr. Miles, eight libraries, value 75*l.*, were placed at St. John's, Fredericton, Mangerville, Oronocto, Canning, and Sheffield.

The labours of the society were impeded by a disastrous fire that happened in St. John's; but the issue of the society's works was continued, and they were generally well received. It was found "that there was no form, the bible excepted, in which saving truth could be circulated with stronger hopes of success than in the humble garb of a tract. It was speedily read, was pungent in its appeals to the heart, and was not easily shut out from the memory and the conscience." The tracts, 'The Sinner directed to the Saviour,' 'Four Dialogues in Prison,' 'The Sinner's Friend,' and 'Jesus Christ preached in the Old Testament,' were instrumental in leading several persons to feel the value of the truth.

The general commercial distress in 1842 again paralyzed all local efforts. The parent Committee, in the midst of these depressing circumstances, continued their grants of libraries and tracts. The Rev. George McDonnell, the Rev. J. Galloway, and other friends, also received supplies. The former wrote: "I believe most sincerely that the library books and the tracts which have been circulated and distributed in this neighbourhood, have proved a blessing of the highest value to some of our poor and scattered people, and that many have derived much religious advantage from them."

In 1846 the Miramichi Tract Society was formed, which united together the friends of different denominations. The sum of 50*l.* was received from the Committee, part of which was a donation. Books of like value were returned, and upwards of 20,000 tracts for gratuitous circulation. The efforts of this new society were principally directed to the benefit of

Lumberers, of whom there are a great number utterly destitute of religious privileges.

In closing these statements, it affords the Society sincere pleasure to acknowledge the efficient services of the agents of the Colonial Church Society and the Colonial Missionary Society. The last tidings received from Mr. Bartholomew, connected with the former institution, announced the conversion of a respectable female who had long trifled with convictions. "I brought before her notice," wrote Mr. B., "the invitation of God in Isaiah i. 18, dwelling particularly on the terms 'scarlet' and 'crimson.' I then exhibited the declarations of the new testament suited to her case, and gave her 'The Anxious Inquirer for Salvation Directed.' On following visits, I found the book had been read. This book and previous conversations had been blessed to her soul. She was able to rest on Christ as her only hope, and was perfectly willing either to die or live; but would rather die, for then she would have no temptation to sin against so loving a Saviour."

In looking upon the scenes of labour in British North America, it must be apparent to all that few portions of our foreign possessions call for a more constant supply of scriptural works. The emigrant is often many miles from a place of religious worship, and then the local library or the wandering tract may be his only means of grace. The Rev. John Roaf, of Toronto, wrote: "There is every prospect that many children of once happy professors of religion in England will become a species of white Indians from the want of religious advantages. We sometimes meet with young persons who do not know what we mean if we ask them when they heard a sermon. Nothing else, that I can conceive of, seems half so suitable to the circumstances of our population as the Society's publications; the solitary and quiet condition of most of the settlers predisposing them to read. They are too scattered to be reached by oral instruction, but may be partially supplied with divine truth through the medium of your works. Did not our great Lord foresee the instrumentality of the press, and design its being employed to cover the earth with the knowledge of himself? Is it not literally preaching the gospel by addressing the *eye* instead of the *ear*?"

## NEWFOUNDLAND.

Soon after the Society commenced its operations in our colonies, this portion of them was visited by its publications. In 1814, tidings reached the Committee that the seed scattered in this cold region had fallen into good ground. A correspondent wrote: "I had from infancy been brought up in the tenets of the Roman Catholic church, which a variety of circumstances induced me to leave, and I abandoned the errors of popery. I was aware of the necessity of a change of life—of a something hitherto unpractised, almost unfelt, but yet imperiously necessary. In this state of mind I perused 'The Dairyman's Daughter' with much pleasure, not from any religious motive at that time, but from admiring the language; I looked upon it as I would a beautiful picture: but the Almighty has been pleased, through the means of that small work, to make an impression on my mind, which, I trust, will never be eradicated." Thus cheered in the commencement of its course, the Society continued its grants whenever application was made for them. In 1825, thirteen thousand tracts and books were voted to different friends. The agents of the Newfoundland School Society became efficient distributors, among the children under their care. They sometimes received in the year sixteen thousand of the Society's smaller publications.

The letters received from the teachers of the schools contained many interesting facts, particularly in reference to the poor fishermen, who have few religious advantages. When waiting for the seals, their leisure moments were frequently improved by reading the tracts they had received. On this subject the following statement has been made:—

"The master of a sealing schooner, having just returned from the ice, called to give back the tracts I had put on board his vessel. He said there was not more than half the number I gave him, as his crew had smuggled some, and unless he had kept a sharp look-out the whole would have been taken, for they were as anxious for the books as for a bowl of hot coffee in stormy weather. His crew had been in the habit of assembling together on the Saturday evening to select a reader for the following day, when they passed a law, that if any man cursed, swore, or made game, he should be clapped into the fore-castle the whole night. 'Greatly,' observes our teacher, 'did I wish that some of the gentlemen belonging to the Tract Society had been present during my interview with this man.'"

"Instances are often occurring," wrote a friend, "showing

the great usefulness of your publications. Among many, I may mention that 'The Pilgrim's Progress' awakened a young man to a sense of his condition as a sinner before God, and, through him, others of his family. Allcine's 'Alarm' has been blessed very recently in the case of a poor man who borrowed the work from one of our teachers. 'The Young Christian' has been made the means of good, in more than one instance."

The Committee were favoured, in 1836, with a communication from the Archdeacon of Newfoundland. In one of his visitations upon the southern and western shores of the island, he found among the Protestant settlers a lamentable want of such works as might confirm them in their faith and furnish them with answers to those who were ever anxious to proselyte them to the Romish communion. The Committee placed upwards of seven thousand tracts at the disposal of the archdeacon, and offered to furnish twelve circulating libraries for poor congregations under his charge on payment of half their value. At the same time libraries of £l. each were granted to twelve of the agents of the Newfoundland School Society, to enable them to diffuse religious knowledge in districts where the means of instruction were exceedingly limited.

The minister of St. John's was furnished with frequent grants of tracts and other publications, for circulation during his pastoral visits. He found that the libraries had conveyed the truth into many families. He wrote:—

"In mentioning cases in which the books have been useful, I may state I know one instance in which that entitled 'Religion and Eternal Life' prepared the way for an awakening, which has resulted in conversion to God. In another, 'The Anxious Inquirer' was rendered highly serviceable in bringing peace to a troubled conscience. The subject was a young female, about sixteen. On a Sunday evening, she left home, with an elder sister, to attend public worship; but on reaching the door of the chapel, they found they were so late as to be ashamed to enter, where they were so well known; consequently, they agreed to walk about till the service should be ended, and then return home. With this intention they were passing by a church, when one proposed to go in; the lateness of the hour not deterring them, as they were strangers to that congregation. The word was carried home 'in demonstration of the Spirit and power.' Great distress of mind was the consequence of a deep conviction of sin. Whilst she was labouring under this, she sent for me. I left her, on several visits, refusing to be comforted. At length I put 'The Anxious Inquirer' into her hand; and that, with prayer and the bible, was an honoured means in allaying her fears and dispelling her doubts. Her health was shaken by the 'fiery trial,' and



it was determined to give her a change of air and scene. When she told me of this, she said, with a manner which showed how she prized it, 'O, sir, I do hope you are not in want of the little work, but that you will allow me to take it with me.' I am acquainted with a third case, in which 'Scott's Force of Truth' was useful in building up a gentleman, who, simultaneously with his wife, was awakened under the preaching of the word. All the individuals I have alluded to are adorning the doctrine of God our Saviour; to whom be all the glory!"

The hopeful results which followed the reading of these works induced the Committee to call the attention of many local friends to the importance of promoting their increased circulation. For this purpose, grants were placed with the Rev. J. Vicars, of Port de Grave, the Rev. T. F. H. Bridge, of St. John's, the Rev. D. Ward, of the same place, and the Rev. J. C. Harvey, of Carboneau. The latter minister wrote:—"During the summer months, most of our men proceed to the coast of Labrador, to the cod fishery; in the spring they are engaged in the seal fishery; and on their departure on these occasions they are most desirous of being furnished with tracts and small works for reading. Their absence from pastoral ministrations renders it advantageous that they should be supplied with books."

In 1845, the Rev. D. D. Evans, of St. John's, formed a depository for the sale of the Society's books. "In the majority of shops," remarked Mr. Evans, "Roman Catholic books are kept on sale; but to counteract the mischief, nothing adequate has been attempted. It has appeared to me, as a desirable and effective mode of doing good in this island, to have a large stock of the Religious Tract Society's books on hand."

Mr. Evans received liberal supplies of books during his residence at St. John's, for which there was a constant demand. He was obliged, by declining health, to return to England, which has materially affected the prosperity of the newly-formed depository.

A review of the Society's labours in Newfoundland cannot be taken without calling forth grateful feelings for the good which has been done in a district by no means favourable to religious exertions. The fishermen, always exposed to great dangers from the water and the ice, have received the gospel through the tract read during the peaceful calm. There the 'still small voice' was heard, and the prodigal's prayer was offered up. "The fisherman," writes the Rev. J. Wood, of Bonavista, "weary in his labour or of his detention by the ice, is fre-

quently attracted by a picture at the beginning of one of the publications, and reads its contents with interest and benefit. Especially is this the case in the long winter nights. I have visited these people, going over the ice to them, and the first question has always been, 'Have you any tracts?' The value of them will be apparent when it is remembered that there is a fearful dearth, and sometimes an entire absence, of all other means of doing good. A man was heard to say, 'It is nineteen years since I heard a sermon.' 'What is that?' replied another; 'it is thirty-four years since I heard one!'" How great a privilege to send religious tracts to such people, and to assist in the formation of small libraries on board their vessels!

#### LABRADOR.

The converts gathered out from the heathen, through the ministry of the United Brethren, having obtained the holy scriptures, afterwards felt the importance of a few religious tracts for their families, the occupiers of tents and snow houses in these dreary regions. In 1836 the Rev. F. Eardmann, of Okak, applied to the Society on the subject; when a grant of 10*l.* was made for the publication of approved translations of Esquimaux tracts. 'Poor Joseph,' 'The Great Change,' and 'A Summary of Christian Doctrine,' soon made their appearance. In reference to them, one of the Brethren wrote:—

"The two Esquimaux tracts, 'Poor Joseph' and 'The Great Change,' which are already in circulation, we have reason to believe have not been read in vain. Some of our people expressed their joy that others had obtained an experience of the grace of Christ similar to their own. Others appeared to be brought to serious reflection by their perusal, and to be powerfully convinced that they too required a change of heart. Others again were led to sigh for an assurance of peace and comfort, like that which was vouchsafed to 'Poor Joseph.' We are thankful for the kind offer made us by the Religious Tract Society to print some additional tracts for us, and that one of our brethren is able to send two, which he has already prepared for the purpose. By the return of a sledge company, who pay us an annual visit from the Koksoak, in Nagava Bay, for purposes of traffic, we shall have the great pleasure of sending a number of interesting tracts for the use of the settlers in that district."

The grateful manner in which the Esquimaux received the first tracts prepared for them, led the missionaries to send forth

'The Infant Preachers,' 'Conversations between a Mother and her Child,' and others on the 'Sufferings and Death of Christ.' The Rev. L. Morhardt, on this subject, wrote:—

"The circulation of such tracts we have found to be attended with great benefit. Though we cannot tell of any remarkable awakenings that have been produced by them, we have had sufficient proofs that they are made the means of drawing attention to the one thing needful, and imparting useful instruction both as to doctrine and practice. They not only direct the reader to the word of God, but they also illustrate and apply the blessed truths therein contained. We have often found that the reading of a tract has led to useful and edifying conversation among the members of a family, or the inmates of a house, and induced them to refer to the holy scriptures for the information they needed. Many a tract is the companion of the hunter or the seal-catcher in his hazardous expeditions, and thus obtains a reading, when a copy of the new testament cannot be referred to. For the sake of our young people, to whom it is so important to present divine truth under a variety of aspects, we are especially anxious to have a supply of suitable tracts. One of these poor people was made very uneasy about his spiritual state, by the contents of one of the tracts first sent to us; for he felt that his profession of faith in Christ was not thoroughly sincere, and that his conduct was not such as became the gospel. Being led to serious self-examination, he learned to know himself as a sinner, and, we trust, also to know Jesus as his Saviour, and to experience that his blood cleanseth from all sin."

Encouraged by these statements, the Society voted 10*l.* for the printing of one thousand copies of each of the tracts mentioned by Mr. Morhardt. Their reception by the youthful Esquimaux at Hopedale is thus described:—

"We called a meeting of our scholars, for the special purpose of distributing these gifts, in which, after a short address, they were briefly examined in what they had learned. Then a salutation from their friends beyond the great water was delivered to them; and they were informed, that these friends had sent them some presents, which would be distributed. What joy was depicted in every face, and what rejoicings were heard, when they got the presents into their hands! When asked, what message we should send in return to the donors, they replied, 'We send respectful salutations and hearty thanks.' 'But would you not, by your diligence and good behaviour, prove that you love Jesus cordially, which is the most anxious wish of your friends?' 'Ahaila!' (yes) exclaimed they unanimously. We are persuaded, could our worthy and kind benefactors have witnessed this joyful scene, they would have considered themselves amply rewarded for their generous bounty. But now we can do nothing more than convey our feeble acknowledgments, in the name of our infant flock, together with the fervent prayer, that our Saviour himself would repay the benefits which they have conferred upon our people, by granting them a rich measure of spiritual gifts and blessings."

## GREENLAND.

The state of the inhabitants of this region was brought before the Society in 1830, by an earnest appeal from the Rev. P. Kragh, of Jutland. He had prepared translations of twenty-five tracts in the Greenland language, which included 'Jonathan Brown,' 'William Black,' 'James Covey,' 'The Two Old Men,' 'The Lord's Day,' 'The Watchmaker and his Family,' 'Friendly Advice,' 'The Warning Voice,' 'The Two Ways and the Two Ends,' and 'Sixteen Short Sermons,' all from the Society's list. The following extract is from Mr. Kragh's letter.

"Ten of the happiest years of my life I have spent as a missionary in Greenland. My work has often been blessed far beyond my expectation. I planted in hope and watered with faith, but God nearly always gave richer growth than I, or any one else, could have expected. All, young and old, came to the evening service, though it stormed, snowed, and was very dark, and they listened with attention, while I spoke to them about God and his only begotten Son. Devotion was apparent in the face of every Greenlander, when I explained the gospel of Him who, without sin, suffered on the cross to save sinners. Often did the tears stream down the penitent's cheek. These happy effects were produced by reading and explaining the word of God, and also by religious tracts and other pious books, which I had translated. Some of my translations have been copied by the natives, and are circulating in the country. Most of the Greenlanders can write, but they have little time, and very scanty conveniences in their houses and tents for such a difficult task. Often would those who were fond of reading, when I had read a tract to them which had touched them to their very souls, beg me to get it printed in their native tongue. My answer was, that I had not silver and gold to pay the expenses connected with printing books, but what I had I would with pleasure give; and that I would endeavour to persuade pious and richer Christians to bear the expense."

This simple appeal secured its object, and a grant of 25*l.* was made. The silent messengers of mercy were immediately sent forth, with the hope that by their perusal the hearts of many of the poor frozen Greenlanders would melt at the exhibition of the Saviour's love.

The Moravian missionaries, in 1841, again pleaded the cause of the Greenlanders, and requested aid in the publication of 'Scripture Narratives.' The old testament not being in general circulation among them, the proposed work was likely to be interesting and instructive. A grant of 20*l.* was made towards the publication of a large edition of this new work.

When the 'Narratives' were issued, their novelty and contents produced grateful emotions among the people. The Moravian minister at Lichtenau thus wrote, in August, 1844:—

"I am happy to be able to inform you, that the use of the 'Scripture Narratives,' in Greenlandish, which we owe to the liberality of our British friends, tended, during the whole of last winter, to produce new life in our schools, and in the families of our Greenlanders. Whoever obtained possession of one of these books considered himself highly favoured. Often, when I have paid an unexpected visit to one of the houses, I have had the pleasure of hearing the inmates reading aloud to each other out of these books, and engaging in conversation on the subjects of which they treat. The same was the case in the schools. In the girls' school, not a few presented themselves, who had already ceased from attendance, earnestly intreating to be received again as pupils, that they might profit by the instruction now, for the first time, afforded."

The Rev. C. M. Ihrer also remarked:—

"I have been much pleased, on going out in the evening, to find all quiet out of doors, while within the houses I heard the people engaged in singing hymns, sometimes accompanied by the violin, or reading aloud by turns to one another—an employment which is a favourite one with our school-children. We must again beg to return a thousand thanks to the kind British friends and benefactors who have enabled us to supply our people with so rich a store."

The grants to our North American colonies and Newfoundland amounted to the large sum of 6894*l*.

## CHAPTER XL.

### WEST INDIA ISLANDS, AND BRITISH GUIANA.

Connexion between missionary effort and the Christian press—Efforts at Bermuda—Progress of education among the negroes—Necessity for scriptural works—Rev. W. Phillippo—Rev. W. Knibb—Usefulness of tracts—Anxiety of the negroes to obtain religious works—Removal of difficulties by the Act of emancipation—Renewed exertions—Importance of spiritual freedom—Increased grants of libraries, tracts, etc.—Broadsheets—Establishment of an auxiliary at Jamaica—Consignment of books—Remittances from Jamaica Society—Efforts of Rev. J. Wooldridge—Exertions of Dr. Thomson—Grants of French and Spanish works to Hayti—Co-operation of Rev. J. Law of Trinidad, and of Archdeacon Holberton of Antigua—Auxiliary in New Providence—Labours of Archdeacon Trew, Rev. W. K. Duncome, and Rev. H. Capern, in the Bahamas—Instances of personal benefit from tract reading—Co-operation of the Society with the friends of general education—Grants of libraries for schools, etc.—Supply of the Society's Commentaries to the native students for the ministry—Successful efforts among sailors—Rev. J. Ketley—Interest of several friends in the Jubilee proceedings.

A FEW years after the formation of the Society, its publications were sent to these islands, and were thankfully received by the people. A letter from a missionary at Bermuda, dated in January, 1815, pointed out the connexion between missionary labours and the Christian press, and urged on the Committee their great duty in reference to the colonies. The following extracts are from the letter:—

“The success of our mission has been a matter of public notoriety, and I scruple not to affirm that the establishment of that mission was greatly owing to the circulation of religious tracts published by your Society.

“When I arrived at Bermuda, the prospect before me was most dark and lowering; I was pained to observe the union of ignorance and wickedness presented on every side, and intreated God to take the matter into His own hands. I commenced my mission by preaching the first principles of the doctrines of the gospel, and, as a kind of epilogue to my sermons, I gave tracts to my hearers: these they received with avidity, reaching their hands over each others' heads, that they might obtain them from me. I generally carried a number in my pocket, wheresoever I went, and if any inquired of the new doctrine, I gave them a few of these, as my commentators, without telling them that I preached no other religion than that contained in the tracts. Till that time, a wall of

bigotry existed, which I found it as impossible to surmount as to penetrate; for what can a missionary do when people will not come out to hear his message? This was precisely my case:—such was the prejudice of the Bermudians that I could have no ministerial access either to the ears or the hearts of numbers. But I sent my spies into their camp. The tracts found a way to their houses, and, blessed be God, to their hearts; these, under the blessing of God, opened a path; these brought them out from their hiding-places; these excited a desire in their breasts to hear a man who, by these little pioneers of Divine truth, had cut a passage to their candour and consciences. Thus, the tracts were a real blessing to Bermuda; many of the blacks and their children learned to read, and delighted in them; many of the whites dismissed their prejudices against vital religion by this means. My ministry was made a blessing to hundreds, and a goodly number were, I trust, brought to the knowledge of salvation. I am, from their utility in Bermuda, fully persuaded, that no missionary should go on a foreign mission without a good number of these little paper preachers to accompany him."

Thus cheered in the commencement of its course, the Society went forward in the work committed to its care; but though a few missionaries and lay friends were supplied with tracts, little comparatively was done until 1826, when a more decided advance was made in furthering its objects. From that time, grants were annually made to most of the islands, both in tracts and larger publications.

The progress of education among the negroes led the Society to give increased attention to the diffusion of religious knowledge. On this subject, the Rev. W. Phillippo, of Spanish Town, Jamaica, reminded the Committee, that without a sufficient number of books to put into the hands of those who could already read, education might prove a curse to them rather than a blessing. If good books could not be obtained, it would not be long ere bad ones were imported. Mr. P. added: "The Bible, the Tract, and every other society, should follow closely in the rear of school societies. When travelling in the interior of the country, I have been more than once accosted by a little ragged dirty negro, or a coloured boy, with a smile playing on his cheek, and showing his teeth in all their whiteness, and bowing and scraping his foot all the while, 'How do, Massa Coolmassa?' accompanied generally with the request, 'Please, massa, give me one book.' In many instances, the children of our schools in town and country are in the habit of reading, to groups of persons assembled for the purpose, the books which have been given them as rewards."

The opinion of Mr. Phillippo was common to all the labourers in the mission field. The Rev. A. Whitehorne, Wesleyan Missionary, at St. Kitts, when writing on the subject, judiciously observed:—

“Christian benevolence in Britain, joined with the exertions of friends in these islands, and missionaries, has enabled many to acquire the art of reading. In so doing, it has but prepared the way for another demand—to furnish those poor people with suitable books. This want remaining unsupplied, the art of reading will be of comparatively small value; it may become injurious, for if not furnished with proper works on the all-important business of religion, and on other subjects beneficial to the poor, it is not improbable that they would employ it in reading publications subversive of their present and eternal interests.

“The character of West Indians is ardent: as the servants of sin, they are ardent; as the servants of God, when redeemed from sin, they are ardent. Shall their ardour be cooled down? shall it not be supported and increased by the more extensive circulation of proper books? Keep up the ardour of a West Indian, and give it proper direction, under the hand of a patient, wise, and holy missionary, and nothing will be too hard to be effected. And shall not this ardour be supported, and assistance be given to the missionary in directing it? So far as the Religious Tract Society is concerned, I believe it will. I ask on behalf of these multitudes in confidence; and surely, to the extent of their ability, the Committee will honour my confidence.”

The Rev. William Knibb, of Kingston, also pressed the necessity of tract circulation in connexion with educational efforts. He wrote, in 1839: “It will rejoice your hearts to learn that *seven* persons have joined the church, whose minds were *first* directed to the things of eternity through the instrumentality of these little messengers of mercy. I have sent several supplies to a pious soldier, who has encouraged me by the many instances of their beneficial effects which he has witnessed. A tract he gave to a very dissolute young man, proved the instrument of his conversion. He has since been called into another world: on his dying bed he felt the power of that grace which can save to the uttermost.”

One encouraging feature of the Society's operations in the West Indies has been the anxiety of the negroes to obtain religious works. On this subject the Moravian missionary at Barbadoes wrote: “Every day our room is besieged by boys and girls, as well as by adults, whom we willingly supply with tracts, and when they have read one tract they come for another.” A correspondent in Jamaica stated: “Your case of



books of the value of 50*l*. I opened at my lodgings, and have sold nearly the whole, although I gave no notice of sales, but left it entirely for one to tell another."

The missionaries in Berbice, when reporting the manner in which they had distributed the tracts received for gratuitous circulation, also referred to the love of books which prevailed among the negroes.

"The friends of your Society would be gratified to hear the people asking for 'prayer papers;' at first I understood not the reference. 'Prayer papers!' I said; 'what do you mean?' The reply immediately was, 'Massa, paper prayer so long.' I then concluded that it must be a tract; and found the prayer paper, 'A Plain Prayer.' On asking them if they could read it, the reply was, 'Me try, massa—me no able read much; me read dis one till me read him through; me read him again and again, den me know him good, massa.' They would then pronounce their negro eulogium upon it, 'Dat prayer, massa, too good—me like him too much,' that is, very much. 'The Pilgrim's Progress;' 'The Journeyings of the Children of Israel,' in which they perceive some similarity between the oppressive yoke of Egypt and the one in which they were once bound; 'The Parables Explained,' 'The Manners and Customs of the Jews;' the 'Companion to the Bible;' and several others, are books on which they set a high value. It is no uncommon thing for them to bring their book on the sabbath, or on the week day, and to say they want to have 'one leetle story with massa or misse—one word too heavy for them—they no well understand him.' When it is explained by some other term, they appear highly delighted, and return home with renewed pleasure to peruse their books. Of reading they are very fond, and often, I believe, they sit up, till near the midnight hour, by the cocoa-nut oil lamp, as they say that they may be more wise, and have more knowledge and understanding."

These various facts must satisfy every reader that the negro, under the influence of religious instruction, feels, like all other instructed persons, a constant desire for approved works.

The Rev. John Wray reported a pleasing fact. Eight men went in a punt to convey goods to a ship in the river, or to receive articles from her; while they were on board, the captain asked them whether they would have a glass of rum each, or a book; they all chose a book, and said they did not drink rum. Tracts were given, which were gratefully received. He also mentioned that the tract, 'The End of Time,' was the means of the conversion of one of the British American captains who visited the colony. "I have heard of the blessed

change more than once, but a few weeks ago a pious captain informed me that he continues in the ways of holiness and piety, devoting himself to the Saviour's cause."

The decree of the British senate which declared that slavery should no longer exist within the dominions of Britain, removed out of the way many difficulties which had retarded the Society's operations. The Committee, at this crisis, felt the importance of uniting with the friends of missionary institutions in endeavouring to give a right direction to the negro mind amidst the excitement which was likely to be experienced on coming into possession of newly-acquired privileges and rights. It was of vital importance to moderate his joyous feelings by pointing him to the liberty wherewith Christ makes his people free. A missionary, alluding to this subject, mentioned that a poor negro, on purchasing one of the Society's books, made some pious and excellent remarks on the character of Joseph, which he found in the chapter on slaves; and observed "that the people were all looking forward to the possession of freedom; but what real benefit would that be to them if they continued the slaves of sin?"

In 1834, the grants were greatly augmented, in the prospect of the great day of emancipation. Thirty-seven religious circulating libraries were placed at important stations;\* tracts amounting to 212,000 were sent to various friends for gratuitous circulation; and consignments of books on sale were made to the amount of 456*l.* These grants called for the expenditure of 370*l.*

At this time the Committee published twelve broadsheets on coloured paper, the negroes being accustomed to put up on the walls of their houses or huts all kinds of pictures and prints, trusting that these papers would be the means of conveying moral and religious instruction to their hearts. These little works attracted the attention of the negroes. The following communication was received on the subject from the Rev. J. M. Phillippo:—

"Knowing the estimation in which the broad coloured sheets were held, I decided on distributing them as far as they would go. They were received with the greatest pleasure and thankfulness. It really did my heart good to see the gesticulations of pleasure manifested by the

\* See Chapter XVI, "Libraries for Home and the Colonies," for facts showing the benefits of these and similar grants.

people on my putting them into their hand. Some held them up and gazed on them as the greatest treasure they could possess. Some held them against the walls of their cottages, expressive of their design to fix them there; others took them in silence, and uttered ejaculations which, from my engagements at the time, I could but partially understand. I advised them also, instead of pasting or nailing them against the wall, as the best method of preserving them, to put them in a frame. This suggestion was instantly approved, and, accordingly, although but three or four days have elapsed, several cottages are now ornamented with 'The ten commandments,' 'The Swearer's Prayer,' 'Duties in Reference to the Sabbath,' etc., inclosed in neat cedar frames."

One of the Wesleyan Missionaries, the Rev. P. Samuel, mentioned an interesting circumstance connected with the coloured broadsheets.

"I requested they might be fixed upon the walls of the houses of our members, to serve for ornaments and to impart instruction to any visitor who might be able to read. In about a week after distribution, I called at the house of one of our best members, and found his house newly whitewashed outside and in, and the coloured and white bills distributed over the walls of the hall (the place for receiving strangers), in the most imposing manner; upon these his sons, about six in number, bestow great attention, as they are all learning to read. Several families are much disappointed at receiving no share of them."

Among the various circumstances connected with the circulation of tracts, were some which clearly showed their tendency to promote a spirit of subordination and peace among the negroes. The Rev. William Knibb distributed the handbill, entitled, 'Our duty to the King, to Masters, and to all that are in Authority.' Soon afterwards a fact transpired, which was related as follows:—"One of our members suffered severely during the times of persecution for the sake of truth. His wife resides on a property adjoining that to which he belongs. Being sent thither one day with a letter to the overseer, the following dialogue took place:—*Overseer.* 'Well, F., if it had not been for your sake, I should have sent your wife to the treadmill, for her insolence and abuse.' *F.* 'I am sorry to hear that for true; but, busha, I am constable on our estate, and when the magistrate come up he tell me that if any of we people abuse me, and I bring them to him, he will punish them. But him tell me that if I abuse them again before I take them up, he will punish me as well as them. And if for me wife abuse busha, and busha no abuse again, let she be punished too.' *O.* 'Ay, F., you know more about these things

than I do, but it's a pity you should go to hear the Baptists, who tell you not to work for your masters, nor to cultivate your own grounds.' *F.* 'Is it so they tell we, busha? Well, I can show you what they teach.' Saying this, he took from his pocket the Religious Tract Society's hand-bill, 'OUR DUTY TO THE KING, TO MASTERS, AND TO ALL THAT ARE IN AUTHORITY,' and requested him to see for himself what instructions were given them. Having read it very attentively, he said, 'Well, *F.*, while you keep to that you will never do wrong; but why don't you teach your wife this?' *F.* 'Busha, 'tis not for want of teaching; but if she will not do what I teach, I can't help it.'"

The growing demand for religious publications led several friends in Jamaica, in 1835, to establish an auxiliary Religious Tract Society on catholic principles. This movement was highly important in connexion with the emancipation of the negroes. A grant of 25*l.* in tracts and broadsheets was sent to the new society at the request of its friends, and a consignment of 300*l.* in books. The Committee the more readily complied with this request, being informed that considerable efforts were making to circulate infidel principles. A correspondent writing from Jamaica, in reference to a large supply of books he had ordered, remarked:—"Send out this ark-full as soon as you can, and we will all lend our hands to sow its contents in our towns and over our country. This island, together with the other West India colonies, will soon become, I trust, one of your largest fields of operation. The grand change begun among us will give wings to education; and you must prepare yourselves to give wings to your publications to meet our wants."

Several liberal remittances were received from the Jamaica Tract Society. The Rev. John Wooldridge devoted much attention to its objects, and formed associations in several places, which led to a wide circulation of tracts. The following fact was mentioned.

"I know of one instance," remarked Mr. Dexter, "in which conversion appears to have been produced by the reading of your tracts. The Society will feel that the salvation of one soul will be more than sufficient to repay them for their kindness to our poor people. In the case alluded to, a free young woman of colour came to reside on the mission premises, at Stewart Town. I was informed that she was naturally of a violent temper, but had for some time been under strong convictions, which were caused by reading some '*little books.*' I thought it best,

before I said anything to her on the subject, to see if she brought forth 'fruits meet for repentance.' One morning she appeared to be unwell. On my asking if any thing was the matter, she burst into tears, and could not for some time answer me. At length she informed me that she was in great distress on account of her sins. On inquiring if she thought she was worse than other people, and if so, what it was that made her think so, she replied, 'that she had for nearly two years felt as if no one was so vile as she; that about that time, while stopping at home one sabbath, she saw some tracts lying on the table, and took them up merely to pass away the time. One on 'The Lord's Day,' and another (I think) on 'The Wonder in Three Worlds,' opened her eyes to her lost and ruined condition, and led her to the feet of the Saviour for mercy. Since that time she had generally been in great distress, though there had been some seasons when Christ had appeared precious to her, and when she was enabled to rejoice in him. She has now been for eighteen months constantly under my eye; her conduct has been such as to satisfy me that she is a 'new creature in Christ Jesus.'"

A missionary, at Brown's Town, reported:—

"I can bear testimony to the usefulness of tracts for edification. A young man of respectability, who had been for some time attending our chapel, wrote to me, begging for 'some books likely to benefit an immortal soul—to turn a sinner from the error of his way.' I sent 'Baxter's Call' and 'The Anxious Inquirer Directed,' and have reason to know that they have been the means of deepening his sense of danger, and increasing his desire for spiritual food. A boy of fourteen or fifteen years of age came to me, expressing his solicitude about his soul: I lent 'Abbott's Young Christian' to him. The last time I saw him, I was pleased to find that he was reading the book with much attention, and, I hope, profit. In other cases, the lending of the books will, I trust, be like bread cast upon the waters, to be found after many days. The Biographies I have often found profitable to my own soul: looking back too, to my childhood, I well remember with what earnestness and pleasure I read your publications; the effect of some will never be forgotten."

The Jamaica Tract Society was much encouraged by the demand for religious works:—"They are coming," wrote the secretary, "into contact with multitudes all over the island, whom we are unlikely to meet in any other way, especially among the white people; many of these have been supplied with 'Short Prayers,' 'Family Prayers,' 'Cottage Sermons,' 'Burder's and Spencer's Sermons,' which some of them make a point of reading on Sundays. We have sold books this year to persons who had never been purchasers before, among whom we hope they will be useful. We now employ an itinerant

vender, who visits all classes at their own houses both in town and country."

During the residence of Dr. Thomson, the agent of the British and Foreign Bible Society, in the West Indies, he exerted himself to circulate Spanish works in Hayti and other places. Large supplies of books and tracts were placed with him, which he soon disposed of, partly by sale, but mostly by gift. The people appeared to prize them, and to rejoice in the opportunity of obtaining such good and useful works. At Port-au-Prince, the chief purchaser was the secretary of state. "One day," wrote Dr. Thomson, "when I was with him, along with several others, he told us that he had rarely read any thing that gave him so much pleasure as the Society's tracts. He added that the day before he had read '*La Femme Volontaire*,' and thought it excellent, and that he intended to inclose it in a letter to a person who needed reading of the kind. Dr. Thomson added: 'One of the senators resided in the house where I lodged; I made him a present of a few of the tracts. He attentively read them, and then bought an entire set, which he said he would take home to his children.'"

The Committee followed up these providential openings, and in 1834 sent to General Inginac, the chief secretary to the President of Hayti, publications to the value of 50*l*. The general assured the Committee that he would gladly use his endeavours to give them an extensive circulation among the people. They were sold for 350 dollars; the value of which was remitted in coffee, which realized 43*l*. 15*s*. A further supply of 50*l*. in French books was forwarded, and grants of five thousand Spanish and French tracts. Many of these works were purchased by the priests, particularly the sermons. Several of them also took a deep interest in distributing the tracts and forwarding the sales, and from the pulpit recommended the people to buy them. At Trinidad, a Spaniard was greatly pleased with Wilberforce's work on '*Practical Christianity*,' in Spanish. The two first volumes of Milner's '*Church History*' also attracted his special attention, and he earnestly requested a friend to write to London for the other volumes, if they should be translated. He also read with much attention '*The Book of Martyrs*,' which determined him to leave the Romish

Church. The man never thought seriously on religious subjects until he read these Spanish publications. The following fact, from Trinidad, is also interesting.

“A Spaniard, to whom I gave the tract, ‘Exposicion de la Doctrina del Crucificado,’ was so impressed from the perusal thereof, with the fulness, freeness, and all-sufficiency of the atonement by Jesus Christ, that he entirely repudiates those dogmas of the papal church which rob the Redeemer of his honour, by placing before its members other saviours, which are in truth no saviours, and other mediators besides the man Christ Jesus, who is the ‘only Mediator.’ This person now sees that, in the fabled fire of purgatory, there is nothing to be feared, for he has learned that ‘the blood of Jesus Christ cleanseth from all sin,’ and, therefore, its imaginary purgatorial flames are not needed. I do believe that the reading of this tract (with that of some others with which I have supplied him) has been the means, in the hand of God, of bringing this Spaniard to a knowledge of the ‘truth as it is in Jesus.’”

The Rev. John Law, of Trinidad, found much good to arise from the circulation of a few tracts, suitable to the locality. These excited much attention, particularly those which had reference to the errors of the church of Rome. “Now,” remarked Mr. Law, “they are eagerly sought for; almost all day long people come asking for ‘The Tract on the Bible,’ ‘The Mass,’ ‘Extreme Unction,’ ‘The Head of the Church,’ ‘The Keys,’ ‘Praying to Saints,’ ‘Auricular Confession,’ etc. It is quite pleasing to see such a desire for religious information.” In this interesting work the Society united, by voting to Mr. Law a supply of printing paper.

The venerable Archdeacon Holberton, of Antigua, bore testimony to the power of God manifested in the conversion of a poor miserable drunkard, through the tract, ‘A Word to a Drunkard.’ He furnished the following particulars:—

“A person of respectable connexions was educated in England, but afterwards returned to his inheritance in Antigua. All was well, until he yielded himself to excess in the use of spirits. This, as most persons know, is the road to ruin, and few have travelled on it faster, or more nearly reached its termination, than himself. In a word, he was a sottish outcast from his family circle, and the dread of a peaceable neighbourhood, up to the time of his having the ‘Word to a Drunkard’ put into his hands. He read it, and as he read his stupified and sleeping conscience awoke, and charged home upon him his guilt and condemnation. He could get no rest. His soul’s distraction was like a troubled sea. The house of God, so often neglected, was now resorted to, and the word of reconciliation gladly received. In

every respect he brought forth fruits meet for repentance, and a few weeks since came to beg admission to that section of the Christian church to which I am more nearly attached. Such was his emotion on this occasion, that his very legs trembled beneath him, while his lips seemed to refuse distinct articulation. Hitherto he has walked worthily, and I commend him to your prayers."

In the efforts made for the diffusion of religious truth in Antigua and the neighbouring islands, the Society has had the hearty co-operation of the archdeacon. He has superintended the issue of the works forwarded to him, and has given them an extensive circulation among the prisoners in the jail, the military in the islands, and the sick in the hospitals. They have frequently been read with earnestness, and, it is hoped, with profit. The sales also of the larger books have been much promoted. On this subject the archdeacon wrote: "I earnestly hope and pray that by means of our depository the circulation of the truth as it is in Jesus, through the various publications issued by the Religious Tract Society, will be greatly extended over our island, and be blessed to the conversion and edification of many souls."

The friends connected with the Bahamas were among the early supporters of the Society. An auxiliary was established in New Providence, which for several years was in active operation, and books were sold to a considerable amount. In 1837, the Rev. H. Capern, its respected secretary, stated: "The publications have been useful, through the blessing of God. I know it. Oh! that they may be attended with the Spirit of God in every place throughout the world. The principal agent in the sale of your volumes at Nassau is a poor woman, named Phœbe. She is a 'servant of the church,' and may be 'a succourer of many' through the works which she is the means of widely distributing."

The venerable Archdeacon Trew, during a long period, has been the zealous promoter of the Society's objects, in the West India Islands, but more particularly in the Bahamas. He has not only been a personal distributor of tracts, but has called the attention of many clergymen and pious lay friends to the duty of tract circulation. After detailing his mode of giving currency to the grants frequently placed at his disposal, he wrote: "If this account of my stewardship prove satisfactory to your Committee, I shall feel real pleasure in continuing in



their service as a tract distributor, and account it also a high privilege to deal out to the little ones in our schools some of those interesting reward books published by the Society."

The Rev. W. K. Duncome, of Harbour Island, has placed the Society under many obligations by his constant endeavours to circulate its publications, particularly through a loan tract society he has established. From several interesting communications received from him, the following extracts only can be given:—

"An individual, who altogether neglected public worship, was so much affected by the tract, 'Persuasives to Public Worship,' that he could neglect it no longer; he went the very next sabbath; under the word he was so much affected that he could not restrain his tears; the preacher's description of the prodigal son touched his heart, for he felt he was one; he however desired to be so no more, but to be a follower of the meek and lowly Jesus. Another distributor says: 'One pleasing circumstance I would notice, for our encouragement in this good work, is, that a woman, who was very negligent in her attendance on public worship, has become very regular, and is likewise apparently under deep convictions of sin. I have had many interesting conversations with her on the subject of the tracts, and it appears that she is now resolved diligently to seek the salvation of her soul, though her trials, as she says, are many, and her hindrances numerous. Upon changing the tract, 'A Brand plucked out of the Fire,' for a poor woman, she said, 'That is a very affecting tract; I do not know how I felt upon hearing it read.' On my asking her if she would not wish to be like the subject of that narrative; she replied, 'O yes, and I do all I can to escape the everlasting burning.'

"In short, many persons have been brought to God, whose first religious impressions may be traced, it is believed, to the diligent reading of the tracts, or the faithful conversations of the distributors."

The same correspondent also furnished the following fact:—

"A copy of 'Doddridge's Rise and Progress,' which you sent, proved of some benefit to a late official personage of this colony. Being in ill-health, he came to this place from Nassau, for a change of air, when I visited him, and lent him that work. Finding, however, no improvement in his health, he returned to Nassau, where he died in a few weeks. Soon after his death I received from his sister a note, returning the book, and stating, that it was her brother's particular desire that it might be brought with him, and she sincerely trusted that its contents gave rise to many meditations respecting the future state, and led him to lean for salvation only on the merits of his Saviour."

The progress of knowledge being intimately connected

with the Society's designs, the Committee embraced every opportunity of co-operating with the friends engaged in the work of education. Among these were the trustees of the Mico charity, who, in 1838, established schools at sixteen stations in Jamaica, and twenty-seven in Trinidad, Barbadoes, Tobago, St. Lucia, Antigua, Dominica, Grenada, St. Vincent's, and Demerara. On the application of the trustees, the Committee granted books to the value of 100*l.*, at half their cost, to form libraries for the teachers and scholars at the different stations; and nearly thirty-two thousand tracts. These were followed by twenty-five other libraries. One of the agents of the charity remarked: "I have seen a poor black child, when he has been taught to read, and has received a little book, run and read it to a group of negroes, of all ages, who stood listening with deep attention to the lisping child. The tracts are often read with delight by the herdsman and his boys, who sit all the day beneath the burning sun to watch their master's cattle."

A fact showing the increased intelligence of many among the negroes occurred in 1841. Several applications were made for books on behalf of coloured schoolmasters, and others preparing for the work of the ministry. They were granted to them on reduced terms. The Rev. J. Zorn, of Fairfield, Jamaica, when acknowledging their arrival, remarked: "You will acquiesce in the importance of giving the opening intelligence of our black population a religious direction; and among them the teachers, as the most intelligent, and having most influence on the young. We have here two black young men, training for usefulness. I shall present them each with a copy of the small volumes."

The Rev. J. Tinson, of Calabar, Jamaica, received twenty sets of the 'Commentary' at half price, for young men under his care preparing for native preachers. He noticed the ease of one student, who received a copy of the valuable work. "He was a slave, but purchased his freedom, and became a teacher in a country school. He is a carpenter by trade. His wife, a pious, interesting black woman, was also a slave. They have seven children. Such was the man's desire for knowledge and usefulness, that he applied to be admitted a student, and was received. He now works hard, and is an acceptable preacher. He has but few books, and, in his circumstances, it is not to

be supposed that he could find money to purchase more. He was thankful for your kind present."

The missionaries in the West Indies have not been unmindful of the sailors and foreigners who have visited their ports. To these too frequently hardened and thoughtless sinners tracts have made known the Saviour's love. Among other friends, the Rev. George Rowse, of Kingston, has personally visited them in their vessels. A pleasing fact is narrated by the Rev. Samuel Oughton, relative to a sailor.

"One sabbath afternoon, I was informed that a person wished to speak to me. I went, and saw a sailor about thirty years of age; he was in a state of great mental excitement, and said that he was anxious to converse with me respecting the concerns of his soul, and eternity. He was the child of pious parents in America, but had neglected their counsels, and abandoned himself to evil courses and almost every sin. During his last voyage to Jamaica, one of the tracts then left in the vessel by Mr. Rowse was given to him. 'It was,' he said, 'on a Sunday afternoon, and having nothing to do, I began to read it to pass away the time.' The subject of the tract was the judgment-day. 'No sooner,' he continued, 'had I read the tract than my mind was deeply impressed with my awful state before God. I had been blessed with a godly father and mother, who had instructed me and prayed for me, but in spite of all I had turned my back on the Lord, and become one of the vilest wretches alive; and then I saw myself as having to be tried at this judgment, and had no prospect but to sink into hell. My heart was broken, sir, when I thought of my guilty condition, and I went into the hold of the vessel, and on my knees prayed the Lord to have mercy upon me.' He begged that I would advise him how to act, and especially that I would give him more tracts; I conversed with him some time, and then gave him a number of tracts, for which he expressed his thanks. I was much gratified at this circumstance. A hardened sinner melted and contrite at the feet of Jesus, is a reason for rejoicing; and the circumstance strongly illustrates the value of tract distribution. Your dumb ministers can plead where the living voice of the preacher can never reach. In the streets of a crowded city, the wilds of the desert, or on the fathomless ocean, their voices are alike heard, and the truths of the everlasting gospel made known."

The foreigner, also, has received the attention of the English missionary. The Rev. Joseph Ketley, of Demerara, in reporting the circulation of Portuguese tracts among persons speaking that language, noticed the following fact.

"Last week, I saw a poor, afflicted, and apparently half-starved Portuguese sitting under the shadow of the chapel. He was utterly incapable

of understanding a word I could say. Returning home, I brought him two tracts, upon which, supposing them to be English, he said, 'Me no English—me Portugeest.' I gave him to understand the tracts were in Portuguese; when he gave signs of inability to read without spectacles. Again I returned to my house, and brought him a pair, which I had purchased a few days previously. They exactly suited his sight. When he found he could use them, and after reading a little way, he lifted up his hands in gratitude to God, repeating the words he had read again and again. When I gave him to understand that the tracts were his own, and the spectacles also, with which to read them, his grateful emotions seemed almost unbounded; while the pleasurable sensations produced in my mind, though I could not understand a word, except as I could read his emotions, were such as I cannot express. I remembered the words of the Lord, how he said, 'It is more blessed to give than to receive;' yet here both were blessed."

The same correspondent was not only privileged to minister to the spiritual wants of the foreigner, but likewise to the local resident, who was living without God in the world. He gave the following cheering details.

"I cannot deny myself the pleasure of informing you of an addition made to the church, consequent upon the Divine blessing accompanying the perusal of a tract. The person thus blessed is the brother of a young minister of African descent, who, some years ago, was brought to understand the truth and feel its power under my ministry, and was ordained upwards of two years since.

"It appears that several months ago, while living in careless neglect of the gospel, our young friend's attention was arrested by the title of a tract which had been sent him, but which he threw aside without perusal. As, however, he thought upon its title, he was, in his leisure moments, induced to take it up again and peruse it. Its perusal became the means of awakening him to a deep concern about his spiritual condition, relative to which he now began to make earnest inquiry. Under this concern, he waited upon me, informed me of his anxieties, and sought to be directed, and in due time he was welcomed to the fellowship of the church, of which we entertain the sanguine hope he will prove a useful member, and be an efficient instrument, by the distribution of religious tracts, in furthering the important objects of your Society."

There is one subject which must not be overlooked in this sketch of the Society's labours in the West Indies; namely, the kindly interest felt by some friends in its Jubilee proceedings. Mr. James M'Murray, of Jamaica, wrote: "I have opened a subscription list for your Jubilee fund, and although from our depressed circumstances; and other causes, I ask no more than five shillings from each, yet I have now in hand for you 5*l.*, which I hope will be increased fourfold. I do feel

we ought to do something at this time to show our gratitude to an Institution to which both the missionaries and the young owe so much." The Rev. Joseph Ketley, of Demerara, also remitted 10/. He remarked: "This sum, though small in itself, is yet comparatively large, when the very straitened circumstances of my people are considered." The Committee felt much indebted to their friends for their cheerful co-operation with them in an object so deeply interesting at the present crisis.

In furnishing information of the Society's labours in the West India and other islands, it has been impracticable to notice the grants to various important stations, and the kind and disinterested labours of many devoted friends. The leading subjects reported to the Society only have been given. They, however, show the value and extent of the exertions which have been made. The grants have amounted to 3412/. 19s.

## CHAPTER XLI.

### UNITED STATES OF AMERICA.

Early intercourse and co-operation with the United States—The Massachusetts Society for promoting Christian knowledge—Followed by the formation of several other associations—New England and Baltimore Tract Societies—Establishment of a national society and depository—Its catholicity—Its prosperity and success—Statistics of its operations—Co-operation and interchange of books with the American Sunday-school Union—Rev. Dr. Tyng—Libraries for emigrants—Financial position of the Sunday-school Union—Reprints of English works—The joint responsibility of England and America in the work of human evangelization.

THE history of the Religious Tract Society would not be complete without referring to its intercourse with similar institutions in America. Whether the subject be considered in a religious or commercial point of view, it is most desirable that the fatherland and its American descendants should be “united states” in the great cause of the world’s conversion.

The earliest reference to the Society’s co-operation with American brethren occurs in the eighth report. In that document the Committee state, “that the Religious Tract Society had been recognised in North America by a very respectable institution, called ‘The Massachusetts Society for promoting Christian Knowledge,’ the plan and constitution of which had been received from the Rev. Dr. Morse, its secretary, with a request for copies of the Society’s publications. These were granted, with offers of cordial assistance and co-operation, for the furtherance of the great objects which both societies had in view and were endeavouring to accomplish.” Soon after the formation of the Massachusetts Society, a female association was established in the same state; and also one called, ‘The Connecticut Tract Society.’”

The thirteenth report of the Society announced a new tract institution in Philadelphia. A letter was received from its secretary, ascribing its formation, in a great degree, to the example

and success of the Religious Tract Society, and expressing a high esteem for its publications, some of which had already been adopted as its own; and requesting a complete series, with a view to make further selections from them. With this request the Committee complied. The report remarks: "The establishment of such institutions, if they operate in the usual way to stimulate Christian zeal and diffuse Christian knowledge, may be regarded as an important event in the religious history of America. Their formation also may be considered as some of the fairest fruits of the Religious Tract Society, and which promises to extend the utility of its publications beyond the utmost limits which had hitherto been contemplated."

During the prevalence of the unhappy war with the United States, religion appears to have raised the Christian labourers of both countries far above all political considerations and national animosities. The Religious Tract Society continued to cultivate the most friendly intercourse with the American institutions, and to urge them forward in the good cause. In 1816, the report stated, that it had "afforded the Committee the highest satisfaction to hear that another active institution had been formed at Boston, called 'The New England Tract Society;' to which its publications were presented, and also to other societies at New York and Hertford." The secretary of the Boston society wrote: "We have printed, within two years since our establishment, between seven and eight hundred thousand tracts, of seventy-two different kinds; about two-thirds of which have been distributed in all parts of the United States, and the call for them is every day increasing. *Most of our tracts are reprinted from yours,* and others written on your side of the water."

In 1817, the Baltimore society was formed, to which the works of the Religious Tract Society were sent. In the same year, a friendly letter was received from the New York Tract Society, stating that its managers had printed no less than 120,000 tracts, mostly taken from this Society's series; that they stood connected with a number of kindred institutions in the United States, and had witnessed many pleasing proofs that their labours had not been in vain in the Lord.

The various efforts which have been noticed prepared the way for a national society. To attain this important object, a meeting was convened at New York, in March, 1825, com-

posed of Christians of various religious denominations; at which the great facilities afforded in that city for circulating religious tracts, and the importance of uniting Christian friends throughout the country in one great institution, were taken into consideration, and the American Tract Society was established. This proceeding immediately suggested the necessity of a house, in which the society might enjoy every facility for conducting its operations. The expense of the building was estimated at 20,000 dollars; and immediately after the meeting, 12,500 dollars were contributed towards that sum. The needful premises were soon raised, at a cost of 33,000 dollars, about 27,000 of which were contributed by the citizens of New York. This was an instance of liberality clearly proving how deep an interest was taken in the new institution.

The principles of union which formed an important feature in the American society were clearly defined. "The bond of our union," observed the committee, "is indeed one which the world knows nothing of. Its strength and its endearment have their foundation in the distinguishing characteristics of vital religion. He who doubts the peculiar claims of that religion, and its efficacy on the heart, may suppose that in the publication of tracts different denominations can never cordially harmonize; but he who knows its power, acknowledges its high claims, and has felt its transforming influence, will not doubt that while jarring and dissension reign so predominant among the children of this world, they whose hearts are imbued with the spirit of Jesus, though called by different names, may, when assembled for such an object, find themselves in a hallowed spot, and realize the presence of the Saviour."

This noble and scriptural cause has advanced with great success. Its receipts for the first year were 10,000 dollars; for the last year 258,300. During its first year, the circulation of 185 different tracts amounted to 337,277: from that time its course has been ever enlarging and deepening. Foreign lands have been visited by its tracts, as well as its own extensive states, particularly by the loan tract distributor and the devoted *colporteur*, so that in 1849 it circulated 7,203,682 tracts and books. The Society's list now contains 1313 publications, and its total issues have been upwards of one hundred and four millions of copies of its works. Great as the exertions must have been to produce such a result, yet the American com-



mittee are still acting in the spirit of the statement they made shortly after their society's formation: "We dare contemplate no cessation of labour in future years. These streams must continue to flow, and the personal efforts now required must be maintained, till the grand enemy of souls is vanquished, and the 'kingdoms of this world have become the kingdoms of our Lord and his Christ.' There is no rest for a Christian of the nineteenth century, till he rests in heaven."

The American Sunday-school Union, at Philadelphia, is another great institution with which it has been the privilege of the Religious Tract Society to be long and happily associated, not only by the interchange of works, but by extensive commercial transactions, which have tended to give a greatly increased circulation to many important publications. The Union breathes the same spirit as the American Tract Society: "The ties that bind us together," remarked its secretary, "are such as bind no other two countries upon the globe; and we trust they are of a nature too sound and permanent ever to be severed or materially weakened. In the prosecution of our respective plans for the defence and propagation of the Protestant faith, we have a common object of commanding interest."

In 1840, F. A. Packard, Esq., one of the secretaries of the Union, was present at the Society's anniversary. He furnished the Committee with much valuable and practical information in reference to its successful labours. In 1842 the Committee had also much pleasure in receiving the Rev. Dr. Tyng, as a deputation from the Union. He fully detailed its proceedings, and strongly urged liberal assistance in endeavouring to counteract the efforts of popery, which was rapidly spreading in the United States, through the emigrants from Great Britain. "Upon our shores," remarked the Doctor, "a conflict is to be waged for Christ; and I affectionately invoke the co-operating interest and prayers of all the people of God, that the flock of Christ may there be secured and blessed."

The Committee, after this appeal, felt it their duty to unite with the friends of the American Sunday-school Union in promoting the establishment of libraries for emigrants in newly-settled districts; and voted 200*l.* in books for that purpose, on payment of half price. They also presented the Society's 'Commentary' to Dr. Tyng, as a mark of their esteem.

The Union is advancing in its prosperous and useful course, and so extensive have its operations become that its receipts for sales in 1849 were 128,000 dollars, and the donations, including legacies, about 35,000—making together a sum equal to 32,600*l.* sterling.

The example of the Religious Tract Society appears to have given the first impulse to American Christians in the formation of tract and book societies. Stimulated by the progress of the work in Great Britain, they have with characteristic energy founded kindred institutions throughout the States. The sound theology and practical tendency of the publications of the Religious Tract Society commended them so strongly to the American Societies, that their first issues were chiefly reprints from its catalogue, and now a large proportion of them are from the same source. From May 1846 to May 1847, the American Sunday-school Union reprinted ninety-eight works, which were originally published by the London Society. There has, however, been a reciprocity of benefits. Hence many of the excellent volumes which have first appeared in America have been adopted by the Religious Tract Society, and have had an extensive sale. On this subject, Mr. Packard wrote:—“‘The Great Change,’ the ‘Anxious Inquirer,’ and other works, have been reprinted by our Union. That Dr. Redford and Mr. James should utter the absorbing revelations of the Divine will to a family of rude labourers in our western wilderness, while our Dr. Hodge, by his ‘Way of Life,’ is illustrating and enforcing the same Divine truth in the family of a peasant or mechanic in your beautiful island, and that they can do this through the medium of our institutions, cannot but afford us occasion for gratitude to God.”

It is hoped that the harmony of operations between British and American Christians, which has been briefly noticed, will long continue to produce the happiest results. “To us jointly,” remarked a correspondent, “appears to be committed the distribution of the word of life to a perishing world. May both countries endeavour faithfully to discharge the solemn trust. There are millions who have never yet heard of redemption through Jesus Christ. There are many languages and dialects yet unblessed with a single Christian tract. The work to be accomplished calls for the united and untiring zeal of the whole church of the living God.”

## CHAPTER XLII.

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### SUMMARY OF THE SOCIETY'S BENEVOLENT RECEIPTS AND EXPENDITURE.

Three important eras in the Society's financial history—First epoch distinguished by losses upon its tract issues, and its extensive labours in connexion with hawkers—In Second period plans were adopted with a view of making the Society self-sustaining—Third stage of the Society's progress, during which all the subscriptions and donations have been devoted to gratuitous issues, without any deductions whatever—Total receipts—Total grants.

A FULL report having been given in chapter XLII. of the extent of the Society's benevolent income and the sources from which it was derived, it is desirable, after having fully detailed its home and foreign gratuitous operations, to present to its friends a condensed view of the manner in which the funds have been appropriated.

A careful examination of the reports and other documents connected with the past history of the Institution will show that there have been three important eras in its financial history, to each of which attention will now be directed.

The first era comprises the period from its commencement, in 1799, until the year 1821. During a large portion of this time, there was a considerable loss on its tract issues, particularly on their distribution through hawkers. The sales did not meet the Society's expenses, and the deficiency was taken out of the subscriptions and donations. In this course there was no violation of the original rules, because they stated "that the subscription solicited was to be employed as a means of enabling the Society to distribute and *sell* the tracts at a cheap rate."

The total benevolent income to 1821, including legacies, amounted to 32,105*l.* 16*s.* 3*d.*, and its gratuitous issues to

12,247*l.* 6*s.* 7*d.*, showing that 20,158*l.* 9*s.* 8*d.* had been expended in the purchase of premises, the needful stock, business expenses, and in making up the losses on sales.

The year 1824 commenced the second period of the Society's financial history, when various plans were adopted by the Committee which they hoped would in a few years make the business portion of the Institution self-supporting, and enable them to devote the whole of the benevolent funds to the circulation of its publications. It would have been both imprudent and impracticable to have sanctioned sudden and doubtful plans. In 1824, the Committee stated in their report, that during the preceding year the whole amount received from subscriptions, donations, and contributions, whether from auxiliaries or individuals, had been applied to the foreign grants and gratuitous issues of tracts at home and abroad, and to *the expenses attending that portion of their labours*. They recommended this course to be pursued during future years; every contributor to the funds would then be aware that the whole amount he had given was applied to extending the knowledge of the truth—to operations upon which no difference of opinion could arise among those who desired to make known "the unsearchable riches of Christ."

From 1824 to 1834 inclusive, the gratuitous operations of the Society, and the expenses connected with them, absorbed the entire benevolent income, except the legacies; the receipts being 33,045*l.* 16*s.* 6*d.*, and the gratuitous issues 28,286*l.* 12*s.* 4*d.*; leaving only 4759*l.* 4*s.* 2*d.* to cover the collector's poundage on the subscriptions, the annual reports, and other charges exclusively connected with benevolent home and foreign objects. The results of the plans for the improvement of the Society, which came into operation in 1824, exceeded the expectations of the Committee, and they had the satisfaction of finding that the business funds of the Society were altogether independent of its benevolent income.

The year 1835 commenced the third period under review. It was then that the Committee were able to make the gratifying statement, "that the gratuitous issues in paper and publications, and also in money grants to foreign societies, *without any charge whatever for agency*, amounted to 5926*l.* 5*s.* 4*d.*,

being 87*l.* 12*s.* 11*d.*\* beyond the whole amount received from the public in subscriptions, donations, and contributions.”

Early in 1835, considerable reductions took place in the prices of the first series tracts, amounting to more than sixteen per cent.; and with a view to extend the issues of the Society’s publications, the Committee allowed to the auxiliaries and booksellers, on all purchases of their publications *to sell again*, in addition to the usual twenty-five per cent., a discount of ten per cent., provided the orders amounted to 5*l.* and upwards, and prompt payment was made.

The business has not only sustained itself for many years, but has long met all the expenses connected with the Society’s benevolent operations; so that from 1824 to 1849, the grants and annual report greatly exceeded the whole amount of the benevolent income, including the legacies. The following statements will prove the accuracy of these remarks:—

The gratuitous issues from 1821 to 1849, without any charge for expenses, have been . . . . .	£	s.	d.
Annual Reports for 25 years, given to Subscribers and Auxiliaries . . . . .	113,121	15	10
Six years’ proportion of loss on hawkers’ tracts, from 1825 to 1830 . . . . .	3750	0	0
	1108	8	8
	<hr/>		
	£147,983	4	6

The benevolent income from 1821 to 1849 has been . . . . .	£	s.	d.
The legacies received during the same period have been . . . . .	121,565	19	5
	20,195	12	8
	<hr/>		
	£141,761	12	1

Deduct from benevolent income—

Collector’s poundage on Annual and Life Subscriptions and Donations from 1821 to 1849 . . . . .	£	s.	d.
Property held by direction of Donors, included in benevolent income, the interest of which is annually appropriated to grants . . . . .	3159	5	0
	5500	0	0
	<hr/>		
	8959	5	0
	<hr/>		
	132,802	7	1
	<hr/>		
	£15,180	17	5

The gratuitous issues, therefore, from 1824 to 1849 were

\* Stated in report 96*l.* 2*s.* 5*d.*, the difference being the collector’s poundage.

15,180*l.* 17*s.* 5*d.* beyond the sums received for those objects during the like period.

Another view may be taken, showing that by the excess of the grants to 1849 over the gratuitous receipts of all kinds, the Society has devoted 2086*l.* 3*s.* 4*d.* beyond the entire of its benevolent receipts for fifty years to its gratuitous objects.

	£	s.	d.
The gratuitous issues from 1799 to 1849 <sup>1849</sup> , without any charge for expenses, have been . . . . .	155,372	2	5
Annual reports for 50 years, given to Subscribers and Auxiliaries . . . . .	6250	0	0
The total loss on sales to hawkers from 1799 to 1830 . . . . .	4600	0	0
	<hr/>		
	£166,222	2	5
The total benevolent income from 1799 to 1849 has been . . . . .	£152,552	3	0
The legacies received during the same period, have been . . . . .	21,615	5	4
	<hr/>		
	£174,167	8	4
Deduct from benevolent income—			
Collector's poundage on 90,629 <i>l.</i> 5 <i>s.</i> 9 <i>d.</i> , the Annual and Life Subscrip. and Donations from 1799 to 1819 . . . . .	4531	9	3
Property held by direction of Donors included in benevolent income, the interest of which is annually appropriated to grants . . . . .	5500	0	0
	<hr/>		
	10,031	9	3
	<hr/>		
	161,135	19	1
	<hr/>		
	£2086	3	4*

In making these minute statements, the Committee are anxious to show that the funds entrusted to the Society have been fully appropriated, and that there has been no sacrifice of benevolent income to the business objects of the Institution. It is also gratifying again to state, that in carrying on the latter branch of the Society's labours, a demand has been created for religious books, which has greatly increased the issues of private publishers, and that a large portion of the Society's

\* In augmentation of this amount, the Society might properly add the sum of 15,400*l.* (less 2104*l.*, the amount of special donations and sale of old buildings), expended on the Society's offices and warehouses in Paternoster-row, which contribute so essentially to the efficiency of its operations.

publications have passed through trade channels, on which all the customary allowances have been made.\*

The present conductors of the Society trust that its future managers will be able to follow the plans of their predecessors, and entirely appropriate its benevolent income, from all sources, to the diffusion of scriptural works; at the same time, circumstances which cannot be foreseen may arise greatly to affect the business funds, and render it necessary to take the actual expenses incurred by its home and foreign gratuitous operations out of the benevolent portion of the receipts.

The entire grants for home and foreign objects are as follows :—

1.—GREAT BRITAIN AND ITS COLONIES.

	£	s.	d.	£	s.	d.
Great Britain and Ireland . . . . .	67,971	0	0			
India and Ceylon . . . . .	30,786	15	0			
Africa . . . . .	2,003	16	6			
North America . . . . .	6,894	0	0			
West Indies . . . . .	3,412	19	0			
Australasia . . . . .	1,602	6	6			
	<hr/>			112,673	17	0

2.—FOREIGN COUNTRIES.

WESTERN EUROPE.—France . . . . .	9,282	2	0			
Spain . . . . .	487	7	0			
Portugal . . . . .	288	7	0			
NORTHERN EUROPE.—Including Iceland, Sweden, Lapland, Finland, Denmark, and Norway . . . . .	1,750	6	0			
CENTRAL EUROPE.—Holland . . . . .	140	0	0			
Belgium . . . . .	1,115	2	0			
German, Prussian, and Austrian States . . . . .	6,819	19	0			
SOUTHERN EUROPE.—Switzerland . . . . .	2,241	2	0			
Italy . . . . .	305	4	5			
Greece and Turkey . . . . .	2,301	13	0			
RUSSIA, Georgia, and Armenia . . . . .	4,487	0	0			
INDO-CHINESE COUNTRIES.—Burmah, Assam, Siam, etc . . . . .	1,475	6	0			
CHINESE EMPIRE—and Hither Polynesia . . . . .	8,567	6	0			
FURTHER POLYNESIA.—Sandwich, Georgian, Hervey, Tonga, and Navigator's Islands, and New Zealand . . . . .	1,586	9	0			
MADAGASCAR . . . . .	384	1	0			
SPANISH AMERICA . . . . .	1461	1	0			
	<hr/>			£155,372	2	5
Total gratuitous issues . . . . .						

\* See Chapter XLIII, pp. 628-31

Having shown the full appropriation of the Society's benevolent income, it is only necessary to notice its total receipts.

	<i>£</i>	<i>s.</i>	<i>d.</i>
Amount received from the sales of the Society's works . . . . .	1,023,215	13	1
The total benevolent receipts . . . . .	152,552	3	0
The legacies . . . . .	21,615	5	4
Donations for stereotyping . . . . .	2,754	13	9
Ditto for building fund . . . . .	2,104	18	6
	<hr/>		
	£1,202,242	13	8

The financial results of the Society's entire transactions have now been given, and it is hoped they will be satisfactory to all its friends. The whole of the benevolent receipts have been expended in the diffusion of religious truth: the business is free from all kinds of pecuniary embarrassment, and the property of the Institution, without debt, is vested in responsible trustees for the benefit of the public. Surely it never entered the minds of its benevolent founders that within the first fifty years from its formation, nearly one million and a quarter of money would pass through its treasury, consecrated to this holy cause. Let these results lead to the grateful acknowledgment, "The Lord hath done great things for us, whereof we are glad."



## CHAPTER XLIII.

### OBJECTIONS ANSWERED.

Two principal objections urged against the Tract Society—First, the omission of controverted points in its publications—The practice pursued by the Society for Promoting Christian Knowledge—The extent of license taken in the revision of adopted works—The impartiality of all omissions—Instances cited—The ‘Christian Observer’—Course now pursued—The second objection, the Society’s alleged interference with the booksellers’ trade—Large proportion of its works sold through the booksellers—Its extended operations not prejudicial, but beneficial, to the general trader—Illustrated by ‘The Anxious Inquirer’—Supposed grounds of complaint by publishers—Incorrect statements—Fallacy of the assertion, that the private publisher should have the exclusive privilege of supplying the market—The Society has revived the general sale of works that had ceased to be gainful—Answer to the allegation, that its works are published at too high a price—Comparative statement of the aggregate value of a single copy of the Society’s productions and of those issued by the London publishers during one year—The decline of unfriendly feelings towards the Society.

Few societies have been carried on for a long series of years without becoming occasionally the subjects of animadversion. Happily for the Religious Tract Society, it has escaped the censure of its opponents far beyond many other institutions, and has received from the Christian public a large share of liberal and disinterested support.

There are only two objections which need here be noticed; namely, the omissions made in some of the Society’s reprints, and an alleged interference with the rights and privileges of booksellers.

In considering the first objection, it must be a source of great thankfulness to the supporters of the Institution, that in the re-issue of the works of former days, no charge has ever been brought against it of suppressing saving and essential truth. The complaints have reference to the omission of controverted passages, in which the writers expressed the peculiar opinions of their respective denominations. In some volumes

strongly recommended for publication, remarks occurred at variance with the catholic principles of the Society, although unconnected with the leading subject on which the writer was discoursing. In a treatise, for instance, on 'Justification,' or on 'The Deity of Christ,' the author would perhaps advocate his particular sentiments on church government, or animadvert on those held by others. These extraneous passages were omitted, and a notice to this effect given. The book thus abridged, has been acceptable to the whole Protestant church, and many have read it with profit who but for such omissions would have remained strangers to its powerful advocacy of vital doctrines. Is it not then evidently desirable for the benefit of the many that such abridgments should be issued?

This course has not been confined to the works published by the Religious Tract Society. Other institutions have adopted the same plan. On this point it may be desirable to refer to an important document published in April, 1844, by the Society for Promoting Christian Knowledge, in which a variety of instances are given, explaining how general and uniform had been its plan of "revision," "abridgment," "variations," "amendments," "omissions," "alterations," "corrections," and "selections," in its publications. The following is an extract:—"Such, then, would appear to have been the established practice of the Society in former times, sanctioned by its first founders, and acted upon by those who came after them; men faithful and honoured in their generations, and whose memory the members of this society must ever hold in grateful veneration. And the books and tracts of the society, in the state in which they have come down to us through successive revisions, are the inheritance of their anxious and diligent labours, bestowed at the cost of much thought and time spared from other duties and employments, in the desire to render more fully available to the necessities of the times in which they lived, the practical writings of their own contemporaries, or of those who had gone before them, whose names were well known, and their works popular and in good esteem. Nor can it be doubted, that by these means, a body of sound religious instruction has been kept in circulation, and in a practically effective state; which would otherwise, by gradual changes in habits of life and manners, or by the occurrence in them of words, and phrases, and modes of expression, which had

become obsolete or otherwise objectionable, have altogether lost their moral influence, and ceased to be read or sought for. The peculiar nature of publications like those of the society, particularly its tracts, considered with reference to those for whose benefit they are designed; and especially the class of 'servants,' and 'the poor,' for whose especial use the printing and dispersing of such tracts and small books was originally undertaken, must never be lost sight of in judging of the course which the society has followed. It can hardly be necessary to remark, how the occurrence of a single unfortunate expression, or of a ludicrous or offensive word, will take from the weight of an otherwise impressive and useful tract, or make persons feel doubtful as to the expediency of putting it into the hands of others. The restoration, were it possible now, of the exact text of the original writer, would have, it is to be feared, in many cases, the effect of bringing into discredit, or throwing out of circulation altogether, valuable and excellent old tracts of the society, which, in their present state, are still in general demand, approved by the members at large, and acceptable and useful to the people."

The proceedings adopted by one institution, whether desirable or not, can form no invariable rule for another. The above extract has been given to show what was the general practice in reprinting old authors for popular use both before the formation of the Religious Tract Society, and for a considerable period afterwards. The conductors of the Tract Society, though equally feeling with the institution to which allusion has been made, the necessity of providing what they considered suitable works for the public, accomplished the object rather by way of selection than by alteration. If the views of an author were contrary to what they considered the doctrines of scriptural truth taught by our reformers, they passed him by, and only placed on their list such as were sound and edifying. In the latter they frequently made such corrections as have been described; and, in some cases, where the meaning of the author would be better understood, or more acceptable, by the substitution of a word generally intelligible for expressions now become obsolete, or for what are called "hard words," they made these necessary changes, considering it their duty so to do, and believing that such a plan was rather to be commended than censured.

It is admitted, that had the Committee revised works treating chiefly on church government, or on specific doctrines and rites with respect to which orthodox Christians differ, then to have omitted, by abridgments, the writer's conscientious opinions, would have been an unjustifiable proceeding.

There is one view of the subject now under consideration that has frequently been overlooked, namely, that the omissions have not been exclusively from the works of any one section of the church of Christ. As an evidence of this, some illustrations may be given. The original edition of 'Worden on the Types' contains some intemperate attacks upon the government of the Church of England and national ecclesiastical establishments. No one hesitated as to the exclusion of these passages, which were entirely foreign to the main subject of the work. Churchmen and Dissenters on the Committee were equally agreed on this point. The book has been read by many who would otherwise have remained ignorant of its value and deep spirituality. In the select writings of the British Reformers, passages of a purely denominational character were passed by. Lockyer's 'Balm for England' was issued without those painful and angry statements, in which the Church of England was strongly assailed, arising out of the controversies of the seventeenth century.

From these observations it will appear that, in publishing abridgments of old works, the object of the Society has been to diffuse the clear views of evangelical truth which they contained, and not to interfere with the peculiar and conscientious opinions of any denomination of Christians. So deeply impressed with this fact was a talented reviewer, that though he disapproved of the omissions in the select writings of the British Reformers, yet he kindly remarked:—"The Religious Tract Society has done good service to the cause of Christianity and Protestantism, in sending out more than a dozen closely printed volumes of selections from the reformers' works; and though we have grieved that the constitution of the Society did not allow of this great boon being presented in the most befitting form, we cannot but repeat, even to satiety, our gratitude for what has been so seasonably and usefully effected. The extensive circulation of these volumes will prove, we trust, a powerful antidote to the errors and heresies of the Oxford Tracts. The Tract Society, whatever may be its imperfections, has never

subverted the foundation of a sinner's only sure hope for eternity, or turned the aching eye of the penitent from the Lamb of God who taketh away the sin of the world, to the inventions or interventions of men. It has plainly and scripturally answered that most important of questions, 'What must I do to be saved?' telling the inquirer, in the words of inspiration, 'Believe on the Lord Jesus Christ, and thou shalt be saved;' and not sending him to fathers or councils, or deceiving him by unscriptural and superstitious views of the sacraments; or licentiously teaching him that there can be justification where there is no faith, or faith where there are not its necessary fruits in the heart and life."\*

Looking to the great alterations both in times and parties, recent Committees have felt it necessary to pursue a course somewhat different from that adopted by their predecessors in office. They have, therefore, frequently declined books offered to them, because of the prominence given to debatable points, not connected with the chief and primary object of the work. They have regretted the loss of valuable treatises, calculated to do much good; but they felt it right to give them up rather than allow the integrity of the Society to be questioned. In other cases, as in 'The Religion of Protestants,' by Chillingworth, issued in 1840, they announced the work to be complete, without alteration or abridgment. In page 27 of vol. i. a note is appended in reference to a particular remark:—"Chillingworth here gives views from which many Protestants conscientiously differ, considering more or less strongly that mischief has arisen from the 'earthly ornaments' introduced into the church at that time, and at other periods. But this question as stated here, does not involve any point of doctrine, nor has it any essential bearing upon the subject discussed by the author. The passage is retained, as it is considered important that this great work of Chillingworth should be reprinted exactly as he left it: not a word nor an expression has been altered or omitted."

The plan now pursued is, when a book contains incidental references to the controversies on baptism, church government, and other disputed points, it is either declined, or the omissions are stated, or the passages retained, with a note. In other works, when abridgments, not referring to such subjects, are

\* 'Christian Observer,' March, 1837.

necessary on literary or general grounds, or to promote extended circulation, such books are expressly stated to be abridged. After this explanation, it is hoped that the practice of the Society will not appear to be contrary to its principles; and that the acts of former committees will be judged in the spirit of former times.

The second point to be noticed is, the Society's alleged interference with the book trade. Before replying to this charge, the Committee are able to state that their plans of business have secured for the Society the cheerful support of a large number of respectable booksellers, through whom nearly two-thirds of the publications it annually issues are sold; a fact which of itself is a satisfactory reply to the objection which has been urged.

It has already appeared in a former part of this work,\* that in the early history of the Institution, the mass of our population only required small and simple treatises. Their attainments were so limited, that it was necessary there should be "line upon line, here a little and there a little." The advance of education, while it did not render the same instrumentality unnecessary, led to a demand for more extended productions, and gradually opened new scenes of usefulness, not only to the Society, but to the publishers of the country.

After having sent forth many important volumes for the long period of twenty-five years, the experience of the Committee has produced in their minds the clear conviction, that the exertions of the Society have not prejudicially interfered with the just interests of the bookseller, particularly when it is remembered that he is allowed all the advantages given by publishers to their own members. The supply of cheap works has produced, and will continue to produce, an increased demand for them, and the book which, from its low price, secures the largest circulation, often realizes the most liberal returns.

It would certainly be a drawback to the pleasure so generally felt in the Society's operations, if it could be shown that on the fair principles of commercial enterprise, it improperly interfered with the upright trader. New efforts for the benefit of the public may sometimes be injurious to a few, though beneficial to the multitude. It appears, however, that since the formation of the Bible Society, a larger number of copies of the scriptures has

\* See Chapter XII, p. 131.

been sold by the trade than previously to its establishment. So it will be found in reference to other books: fair competition is beneficial to the interests of all parties.

'The Anxious Inquirer' was first published at the price of two shillings, and had it remained in private hands, the sale of 5000 copies annually would have been an extraordinary circulation. Supposing all these to have been sold at full prices, a profit of 125*l.* would have been realized by the booksellers. The work was transferred to the Society, and published for one shilling. For several years its average annual sales were fifty thousand copies. If only *one-half* of them were sold through the trade, though the proportion is thought to amount to two-thirds, the profit would be 312*l.* 10*s.*, exclusive of the extra discount allowed.

It may, however, be said, that if the retail bookseller obtains all reasonable advantages from the sale of the Society's works, yet the publisher has reason to complain of its proceedings. The only just ground of complaint which the latter could adduce would be unfair competition. Has such, however, existed? In support of the charge it has been sometimes asserted that the Society is able to publish at a cheaper rate than the bookseller, because all losses are made up out of the free contributions received from the public. This statement is incorrect; the annual accounts show that no portion of the subscriptions or contributions is now so applied.\* Grants of money, printing paper, wood engravings, or publications, are annually made to a larger amount, frequently by 2000*l.*, than the sums received for such contributions. The whole expense incurred by the Society for agency is paid out of the profits produced by the large issue of its cheap publications.

Another point has been occasionally raised, namely, that the demand for books should be wholly left to the private publisher to meet. It was so left in former times, and what was the result? There was but a very limited supply of cheap religious literature, and as to children's books, there was an absolute dearth. In the 'Life of a Working Man,' recently published, it is stated that when he was young, some forty or fifty years since, he was destitute of the books he needed for the early training of his mind. His library was confined to 'Jack the Giant Killer,' 'Mother Hubbard,' and such like productions. There were few

\* See Chapter XLII.

juvenile works to be obtained that parents and teachers could place in the hands of their children for the improvement of their minds ; and the volumes that did appear were generally inferior and often much dearer than those on literature and science. The same remark applies to most of the religious treatises prepared for the poor. In this state of things it devolved on societies to produce a better article, which eventually led to a large demand for similar productions throughout the bookselling trade. It is now calculated that at least twenty religious books are published through the ordinary trade channels where only one formerly appeared.

It cannot be fairly contended, after these statements, that the issue of religious works should be wholly left to individual enterprise ; that while associations are formed for benefiting mankind in various ways, the press should remain in the exclusive custody of a few, with power to fix the terms upon which evangelical knowledge should be dispensed to the public. It would be a sad day for the cause of truth, and for the interests of publishers too, if such obstacles were permitted to interfere with the most enlarged efforts in the circulation of religious works. There must be no restrictions in this matter ; there can be no exclusive rights in publications of this class ; and if they could be confined to booksellers, they would themselves soon regret the unhappy consequences.

Another view may be taken of the benefits which have followed to the general trade by the course the Society has pursued. It has, in many instances, revived the call for works which had ceased to be gainful. One fact may be mentioned. While Archbishop Leighton's 'Commentary on St. Peter' was in the hands of the trade, few copies comparatively were sold, and those at a high price. Since that spiritual and useful treatise has been published by the Society, the number issued has been at least tenfold more than during the previous century, and upon these increased sales a large portion of the retail profits has gone into the trade channels.

It has sometimes happened that when the information now given has removed the alleged objection of unfair competition, the charge has been advanced, that the Society publishes its books at a higher price than private booksellers. This may sometimes happen. Works on general subjects are often, unfor-



tunately, more in request, and are perused by a greater number of readers, than those of a decidedly religious character. When an extensive demand can be secured for books, large editions of them may be printed, and then no individual or society can compete with the low price charged for such works, particularly when no sum has been paid for copyright. The extent of sale and the expense of producing the volume must be remembered when comparisons are made.

There is still another statement which will show how little the Society interferes with the publishers of our land. From the list of works printed by the *London* booksellers alone, in 1847, it appears that the purchase money of *one* copy of each work from eighteen-pence and upwards, issued during that year, would amount to about 1000*l.* This calculation is independent of reviews, magazines, pamphlets, and tracts. These, together with works under eighteen-pence, would probably increase the sum to 1300*l.* Now the aggregate cost of a single copy of every new book, tract, and publication issued by the Religious Tract Society in the year 1847, was 3*l.* 10*s.* 2½*d.*; and if the re-issues of works published in other forms be included, which are only new editions of old works, then it would amount to 5*l.* 7*s.* 2½*d.* It would require considerable ingenuity to prove the extent of injury done to the bookseller by this fractional proportion of 5*l.* 7*s.* 2½*d.* against 1300*l.*, particularly when it has already been seen that a large proportion of the Society's sales are effected through the trade channels.\*

There was a time, but it has happily passed away, when some booksellers, not understanding the principles and practices of the Society, felt indisposed to promote the circulation of its works. On one occasion a worthy agent of the Institution called upon a respectable London house, and presenting the catalogue, said, in true business language, "I called to see if our publications are in your way." "Yes," replied one of the partners, "they are quite in our way, and the sooner you remove them the better we shall like it." The same publishers are now large purchasers of the Society's works.

The answers which have been given to the second objection noticed, it is hoped will be satisfactory to the Society's friends,

\* The Religious Tract Society confines its sales to its own publications. The great demand, therefore, for copyright religious books and general literature is left with the trade.

who will impartially consider them. The Committee entrusted with its management would not intentionally offer "robbery for burnt-offering." They have had no private interests to promote: their anxiety has been to secure the fair and just rights of the trade, without consenting to any interference with the most enlarged efforts to make known, through the Society, the moral and religious information which is now imperatively required in consequence of the progress of education and the extraordinary labours of the press.

## CHAPTER XLIV.

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### REVIEW, AND CONCLUSION.

Hopes of the founders exceeded by the Society's success—Moral and social benefits arising from tract distribution—Effects of secular education in Europe—Happy contrast presented by England—Large annual issues from London—Scriptural education a national safeguard—Missionary labourers in the Society's foreign objects—Influence of the Society's publications on foreign literature—Great extension of the usefulness of Christian writers—Value of the catholic principle of the Institution—Source of success—Necessity of Christian union at the present time—Special proceedings of the Jubilee year—Magnitude of the work yet to be done—Responsibility of Great Britain.

THE leading circumstances connected with the history of the Society have now been fully detailed, and it only remains, in conclusion, to take a grateful though brief review of the way in which it has been led; to notice some of the moral and spiritual benefits which have followed its catholic and varied labours; and to show the means still necessary for advancing the simple but glorious designs of the Institution.

Could the venerable founders and early friends of the Society now look back on the origin of the cause they loved and promoted, and for which they disinterestedly laboured, and view its present position, how elevated would be their joy! They would find their first circulation of two hundred thousand tracts, in one language, increased to five hundred millions, in one hundred and ten languages and dialects, and their first receipts of four hundred and sixty-seven pounds extended to more than one million. These surprising and unexpected results would call forth their loftiest praises to God, whose blessing has so abundantly followed their efforts to glorify his holy name.

It is true that a portion of the seed which has been widely sown by the Society may have fallen by the way-side,

in stony places, and among thorns; but the facts which have been detailed clearly prove that another portion has fallen into good ground and has borne much fruit. Sinners have been converted to God; Christians edified and comforted; backsliders mercifully restored; and numerous evils prevented by timely admonitions. The seed of the word has also been scattered in the midst of our population, and though spiritual benefits have not been always attained, yet it has been prolific for good in the moral and social ameliorations which it has conferred, particularly on the rising generation.

In France and other European nations, general education is promoted without any design to connect it with the religion of the Saviour. The results of this course have painfully disappointed the friends of knowledge. It is an affecting fact, that in some continental countries the largest number of persons charged with crime has been found among those who have had educational advantages. The political events, also, of the last few years have demonstrated that "peace and goodwill among men" have not always been the fruits which the promoters of merely secular instruction have reaped. In our own land, however, we behold the reverse of this dark picture. Crime is still found to prevail most widely among our illiterate and neglected fellow subjects; and in the midst of the awful tumults that have shaken the foundations of ancient continental dynasties, Great Britain has been preserved in peace and in its integrity as an empire.

This contrast is the more remarkable, when it is remembered that a portion of the English press is actively engaged in scattering principles which tend to promote an awful indifference to religion and to all those truths that secure to us our domestic and national comforts. There is a yearly issue from London of nearly thirty millions of copies of infidel and licentious works,\* which exercise a baneful influence on the minds of large numbers of the people. How then can we account for the difference between the social state of our land and that of some of the European nations? The simple reply is, that the education of our population is almost invariably connected with religion. The bible is the grand foundation of all instruction addressed to our children. Its hallowed lessons, affectionately enforced by the evangelical pastor and the devoted

\* 'The Power of the Press,' page 15.

teacher, give a right direction to the power which knowledge imparts. Among a large portion of our day and Sunday-schools, millions of truly excellent books are in constant circulation, containing simple scriptural expositions of the duties we owe to God, to our governors, our families, and our country. These works, like the holy bible, constantly hold forth one of "the faithful sayings" which is emphatically said to be "worthy of all acceptance" — "that godliness is profitable unto all things, having promise of the life that now is and of that which is to come."\* So long as the education of the British population is connected with "the true sayings of God," we need not apprehend that we shall witness the scenes which have disfigured other lands. Scriptural "knowledge will be the stability of our times." Let, then, the Christian church remember that it is its duty to sow plentifully and perseveringly the precious truths of the gospel in the minds of our youth, and when they advance to manhood they will not depart from them.

If a careful examination of the Society's history affords satisfactory evidence that its home labours have been beneficial, the foreign portion of its proceedings suggests a variety of pleasing and animating considerations. These extensive operations do not appear to have been contemplated by its founders, and there is reason to believe that many of the warmest and most liberal supporters of the Religious Tract Society have been too little acquainted with their great extent.

The missionary institutions led the way to the foreign field. Their agents discovered that in heathen countries in which letters were known, the literature was polluted by all the abominations of people who were living "without God in the world." In other lands the inhabitants were found in the same state of moral degradation, but without a written language through which "the common salvation" could be made known. Missionaries had accordingly to devote many years in order to master difficult tongues, and when they became proficient in them, they gave their few unemployed hours to the preparation of suitable tracts for the instruction of the people for whom they toiled. The author sometimes, from necessity, became the printer of his own productions, and laboured diligently in working off the sheets from the type he had carefully put together.

The foreign proceedings of the Society, assisted by the disin-

\* 1 Tim. iv 8, 9.

terested labours of the missionaries of all denominations, have been productive of the most important benefits to the heathen and unenlightened nations of the world. In some cases, when the people were just emerging from a state of barbarism, the Christian press has given a sanctified character to the first literature they possessed. The rude language of the savage has, after being reduced to a written standard, conveyed to his darkened mind the truth as it is in Jesus. Among nations the most ancient, the leaven of the gospel has been diffused, the errors of ages exposed, and, in some cases, counteracted. Through the printing-press the Society has successfully assailed Popery on the continent, Mohammedanism in the east, and Paganism in heathen lands.

There is one view of the Society's foreign labours it would be improper here to overlook; namely, the manner in which they have extended the influence of Christian writers through the world. Authors who only contemplated the improvement of their own countrymen when they composed their works, have had their thoughts conveyed into languages, the very names of which were unknown in their days. Little did John Bunyan foresee that in future times missionaries would go forth to the heathen, and by twenty-eight different translations of his enchanting volume interest the people of many nations, the civilized and the rude, so that the learned and polished inhabitant of France or Greece, the tawny wanderer of Arabia, the persecuted believer in Madagascar, the sunburnt Caffre, and the degraded Hottentot, should read with avidity the book which is the delight of the lowly cottagers of our own land.

The pious writer of the touching narrative, 'Poor Joseph,' in all probability only contemplated its usefulness within the limits of his own country: how surprised he would have been if one endowed with prophetic vision had told him that his "half-witted man" would speak in seventeen languages, and be the means of teaching the knowledge of Christ to the Chinese in the east, the Greek in the west, the Esquimaux in the north, and the African in the south. Neither did the amiable and devoted Legh Richmond, when employing his persuasive advocacy and active labours for the Society, imagine that he was sustaining an agency which would convey his 'short and simple Annals of the Poor' through

twenty-one languages, to the Russian, the Armenian, the Arab, the Icclander, and the Turk. Nor did the esteemed writer of the 'Anxious Inquirer Directed and Encouraged' suppose, when he sent out that useful production, that his affectionate appeals would find an utterance in five continental tongues, in one of the most difficult dialects of India, and in the words of the islanders of the Pacific Ocean. In a similar manner, also, other Christian authors, as Baxter, Doddridge, Pike, Stokes, Keith, and Barth, have had their influence extended and perpetuated to an extent they could never have anticipated.

The Appendix contains a list of *one hundred and ten languages* in which many of the Society's works have appeared: a number quite sufficient to cheer its friends while reviewing its past operations, but small when compared with the actual number in which no Christian book has yet appeared.\* There is much to be done before the labours of the Society are completed. Its friends must never rest until Christian literature shall sanctify every language, and all men shall read in their own tongues the wonderful works of God.

Before concluding this brief outline of the Society's foreign operations, it may be well to give one view of the great value of its catholic principles. Had it been a sectarian institution, confined to a single portion of the Christian church, many of the results which have been stated in this volume would never have been realized. These could only be secured by the union and organization found in this Institution. Wherever the Christian press has been established, and by whatever section of the orthodox Protestant church it has been employed, prompt and liberal assistance has been rendered from the Society's funds. In this way the Religious Tract Society has been associated with Christian missions throughout the world. But for this co-operation with "the household of faith," how few of the works now printed would have appeared; what privations would the infant churches, gathered from among the heathen, have felt from the want of Christian treatises as the means of spiritual edification! Indeed it may with humility be said, how would the evangelization of the world have been retarded!

\* According to Professor Adelung there are 937 Asiatic languages and dialects; 587 European; 276 African; and 1624 American. Many of these, however, are spoken by small tribes, and are fast getting out of use. — *Haydn's Dictionary of Dates and Universal Reference.*

The question may be properly asked: "By what means have the blessings recorded in this volume been obtained and secured for the long period of fifty years?" The reply is cheerfully and gratefully made—they have been freely bestowed by the Lord, and by his good pleasure they have been continued. He has given efficiency to the instrumentality employed; and after reviewing the whole of the Society's history and the fruits which have been gathered from its labours, the conductors of the Institution would ascribe all its success to Him, and adopt the solemn language of the apostle, "For of him, and through him, and to him, are all things: to whom be glory for ever. Amen." \*

The Divine blessing, however, has been graciously connected with the disinterested labours, prayerful perseverance, and constant jealousy for the truth, of the Christian men who have had the management of the Society's affairs. It has appeared, from the statements in a former chapter,† that its officers and committees have discharged their solemn trust with remarkable energy and punctuality, and that in all the publications which have been circulated, both at home and in foreign lands, they have shown an invariable anxiety fully to make known the way of salvation by faith in Jesus Christ.

In connexion with the labours of the Committees, there has been a continued and successful effort to maintain "the unity of the Spirit in the bond of peace," which may be regarded as another reason why their exertions have been so eminently blessed of God. This union has not resulted from the sacrifice of principle, because the members have felt "that the unity which the scriptures demand, is only the unity of those who hold alike the great doctrines of Christian truth, but consent to differ on matters concerning which scripture does not carry determinate conviction to every honest mind."‡

In the management of the Society there have been many subjects discussed which have necessarily called forth various opinions among its members, and yet Christian love and mutual forbearance have sustained the Institution; and the great fact is exhibited to the world, that brethren, differing on minor points, can unite in making known all essential truths. In giving these truths the widest circulation, as well as in lofty

\* Rom. xi. 36.

† See Chapter VIII.

‡ Archbishop of Canterbury's charge in 1841, when Bishop of Chester.



ascriptions of praise to Him who is the fulness and glory of them, all the saints can join—

“ The church triumphant, and the church below,  
 In songs of praise their present union show ;  
 Their joys are full, our expectation long :  
 In life we differ, but we join in song.  
 Angels and saints, assisted by this art,  
 May sing together, though they dwell apart.”

Never was Christian concord more necessary than in the present times. Now that the enemy is “ sowing tares among the wheat ” more industriously than ever, we ought to promote a godly union among the household of faith by dwelling, not on those things in which we differ, but on those things in which we are agreed. Let us not magnify the defects of any part of the body of Christ, and overlook the excellences that should secure our esteem. “ Let us not love in word, neither in tongue, but in deed and in truth.” With the holy Philip Henry, let the language of every Christian be: “ In those things in which all the people of God are agreed, I will spend my zeal; and wherein they differ, I will endeavour to walk according to the light that God has given me, and charitably believe that others do so too.”

It remains for the compiler of this historical account briefly to notice the special proceedings which have been connected with the Society's Jubilee year. At its anniversary, in 1848, the report strongly urged generous offerings to the Institution on the completion of its fiftieth year, to be devoted to the issue of publications calculated, by the Divine blessing, to counteract the unchristian and demoralising tendency of a vast portion of the cheap literature of the day, and to the promotion of an enlarged distribution of the Society's works in Ireland, and in the countries opening to its labours on the continent of Europe.

The result of this special appeal has been the liberal contribution of 8,659*l.* 3*s.* 6*d.* This generous response will enable the Committee to carry out the great objects to which the Jubilee fund has been appropriated, and will hereafter inspire the conductors of the Society with confidence that, through the bountiful providence of God, all needful supplies will be provided for efficiently carrying forward the cause committed to their care.

The agency necessary for the future advancement of the Society's objects will be raised up when the same is needed. Christian men will appear in due season, imbued with the spirit and possessed of the energies and wisdom of a Burder, a Hughes, a Richmond, and a Stokes. In all probability, a large portion of the work connected with the evangelization of the world will devolve on our country and her colonies. Our national position in the midst of the kingdoms of the earth, and our national progress, have already enabled us to plant the tree of life in many parts of the globe. Our possessions are found in almost every latitude, and people civilized and barbarous acknowledge our rule. Nations distant from each other, and dissimilar in language, colour, and religion, have become fellow subjects in the same great empire. Colonies established by other powers are now, by the providence of God, the dependants of our sea-girt island, and within the reach of our influence. Our language and our religious literature will continue to follow our national course, and will become identified with a large portion of the world's population. Our commanding position, therefore, calls loudly on the churches of our country, by every practicable means, to "hold forth the word of life" to all nations.

What the future trials or triumphs of the Society may be are altogether unknown. If, however, evangelical truth continues to enrich its publications, and if its supporters, with uncompromising fidelity, and without reserve, determine to know nothing among men save Jesus Christ and him crucified, the Institution, guided and blessed by the Holy Spirit, will continue to advance in its course until its own successes, with those of kindred associations, render its agency no longer necessary. Then the wearied labourer will cease from his work, and with those who, in every age, have been "valiant for the truth upon the earth," will unite in the glorious anthem: "ALLELUIA: FOR THE LORD GOD OMNIPOTENT REIGNETH.—THE KINGDOMS OF THIS WORLD ARE BECOME THE KINGDOMS OF OUR LORD, AND OF HIS CHRIST; AND HE SHALL REIGN FOR EVER AND EVER."

APPENDICES.

# APPENDIX, No. I.

## AN ABSTRACT OF THE CASH RECEIPTS OF THE RELIGIOUS

Year.	Annual Subscriptions.	Donations, Life Subscriptions, &c.	Contributions from Auxiliaries.	Christmas Cards.	Congregational Collections, and Collection at Anniversary.	Contributions for Special Objects.
	£ s. d.	£ s. d.	£ s. d.		£ s. d.	£ s. d.
1800	167 13 11	During this period "Donations," etc., are included in "Annual Subscriptions."	.. ..	.. ..	35 16 9	.. ..
1801	387 9 1		.. ..	.. ..	31 6 8	.. ..
1802	395 10 2		.. ..	.. ..	11 1 2	.. ..
1803	309 5 0		.. ..	.. ..	96 7 2	.. ..
1804	352 0 0		.. ..	.. ..	.. ..	.. ..
1805	361 7 6		.. ..	.. ..	.. ..	.. ..
1806	377 17 1		.. ..	.. ..	.. ..	.. ..
1807	420 19 3		.. ..	.. ..	67 0 5	.. ..
1808	497 15 0		.. ..	.. ..	166 0 4	.. ..
1809	723 17 5		.. ..	.. ..	30 9 0	.. ..
1810	747 11 0	.. ..	.. ..	82 4 8	.. ..	
1811	861 5 0		10 10 0	.. ..	43 12 7	.. ..
1812	853 2 11	405 11 0	70 10 0	.. ..	85 19 0	.. ..
1813	779 1 10	238 6 4	227 2 0	.. ..	108 1 0	.. ..
1814	699 7 6	298 4 4	322 5 0	.. ..	7 14 0	.. ..
1815	924 13 6	394 7 0	482 5 3	.. ..	25 0 0 +AC56 7 6	414 8 0
1816	843 0 6	262 7 6	416 12 7	.. ..	AC36 11 8	73 16 0
1817	963 1 0	493 19 3	434 3 9	.. ..	.. .. AC39 4 0	127 16 1
1818	854 17 6	486 5 9	486 13 0	.. ..	.. .. AC46 17 0	86 8 4
1819	860 4 0	386 8 6	485 9 6	.. ..	17 2 8 AC49 13 0	.. ..
1820	666 9 0	451 2 8	448 2 5	.. ..	.. .. AC51 1 1	.. ..
1821	613 11 0	699 9 3	604 14 5	.. ..	213 6 10 AC106 13 10	.. ..
1822	627 6 0	364 1 10	797 1 10	.. ..	362 1 3 AC53 6 0	.. ..
1823	651 11 0	389 10 4	874 17 8	.. ..	85 15 6 AC57 2 6	.. ..
1824	1105 9 0	530 6 3	1083 7 9	.. ..	65 18 9 AC64 0 6	.. ..
Forward	16,044 5 2	5100 0 0	6743 15 2	.. ..	2095 14 10	702 8 5

\* Under this head are included 'Annual Subscriptions,' 'Donations and Life Subscriptions,' 'Contributions for Special Objects' (except Building Fund and Jubilee Fund).

† A.C. denote Anniversary Collection.

# APPENDIX, N<sup>o</sup>. 1.

## TRACT SOCIETY FOR FIFTY YEARS, FROM 1799 TO 1849.

Total Benevolent Income.*	Gratuitous Issues.	Donations for Stereotyping.	Legacies.	Receipts for Sales.	Total Annual Receipts.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
203 10 8	.. ..	.. ..	.. ..	263 16 8	467 7 4
418 15 9	44 1 1	.. ..	.. ..	1003 18 3	1122 14 0
406 11 4	4 2 1	.. ..	.. ..	513 12 8	920 4 0
405 12 2	48 9 6	.. ..	.. ..	528 3 6	933 15 8
352 0 0	32 11 3	.. ..	.. ..	493 2 0	845 2 0
361 7 6	91 1 0	.. ..	.. ..	739 19 0	1101 6 6
377 17 1	180 0 0	.. ..	.. ..	951 0 0	1328 17 1
487 19 8	157 15 4	.. ..	.. ..	1518 7 1	2036 6 9
663 15 4	141 8 9	.. ..	.. ..	1205 3 5	1868 18 9
754 6 5	331 1 7	.. ..	95 0 0	1770 2 0	2619 8 5
829 15 8	340 17 3	.. ..	.. ..	1557 10 8	2387 6 4
915 7 7	227 12 0	.. ..	45 0 0	2289 1 8	3219 9 3
1415 2 11	410 11 9	.. ..	60 15 0	3425 9 7	4901 7 6
1352 11 2	647 11 0	.. ..	.. ..	3781 6 4	5133 17 6
1327 10 10	592 19 4	.. ..	.. ..	3796 13 5	5124 4 3
2297 1 3	777 19 7	.. ..	190 0 0	4368 17 3	6855 18 6
1632 8 3	658 14 8	.. ..	29 10 0	3755 10 9	5117 9 0
2058 4 1	816 11 3	.. ..	18 0 0	3800 4 3	5876 8 4
1961 1 7	1027 13 11	.. ..	245 4 6	3925 11 9	6132 0 10
1798 17 8	499 2 8	.. ..	30 0 0	4559 13 4	6188 14 0
1616 15 2	831 18 8	.. ..	50 0 0	4915 7 11	6582 3 4
2237 15 4	687 5 8	.. ..	69 18 0	5234 10 8	7512 4 0
2203 16 11	1065 1 10	.. ..	64 0 0	6823 11 8	9091 8 7
2058 17 0	1113 19 0	.. ..	105 16 0	6645 0 7	8809 13 7
2819 2 3	1578 17 5	.. ..	116 9 2	7862 13 10	11,068 5 3
30,986 3 7	12,247 6 7	.. ..	1419 12 8	75,498 11 3	107,904 7 6

\* from Auxiliaries, 'Christmas Cards,' Congregational and other Collections, and Contributions for

# APPENDIX, N<sup>o</sup>. I.,

CONTINUED.

## AN ABSTRACT OF THE CASH RECEIPTS OF THE RELIGIOUS

Year.	Annual Subscriptions.			Donations, Life Subscriptions, &c.			Contributions from Auxiliaries.			Christmas Cards.			Congregational Collections, and Collection at Anniversary.			Contributions for Special Objects.		
	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.	£	s.	d.
Forward	16,044	5	2	5400	0	0	6743	15	2	..	..	2095	14	10	702	8	5	
1825	1101	7	0	296	5	3	828	1	0	..	..	43	8	2	..	..	..	
1826	856	1	0	616	8	8	669	11	2	..	..	AC 55	9	1	..	..	..	
1827	988	13	0	447	6	7	1065	12	1	79	13	9	AC 74	2	0	..	..	
1828	1017	7	6	981	4	4	1027	15	4	120	15	7	162	18	1	..	..	
1829	1108	5	6	696	3	2	1440	3	11	129	7	3	AC 91	17	8	..	..	
1830	1160	0	0	703	17	5	1274	1	11	110	2	10	102	6	8	..	..	
1831	1192	17	0	655	8	0	1204	13	2	164	18	5	AC 80	10	6	..	..	
1832	1336	3	0	520	10	4	1226	7	11	179	19	11	20	5	6	..	..	
1833	1449	18	8	805	15	9	1378	16	9	221	6	1	AC 56	18	6	..	..	
1834	1639	8	0	1215	11	2	1480	10	5	219	17	5	14	4	9	..	..	
1835	1709	9	0	1229	5	7	1683	5	5	259	17	5	AC 92	7	6	..	..	
1836	1839	12	0	1010	6	6	1902	10	3	319	12	3	39	12	0	..	..	
1837	2045	8	6	2416	5	11	1899	19	2	299	15	10	AC 85	1	8	..	..	
1838	1933	6	6	1290	12	9	1960	13	1	255	11	7	24	10	7	28	15	0
1839	2097	2	0	1013	11	10	2108	2	6	268	16	6	AC 82	19	10	..	..	
1840	2102	3	6	1198	6	10	2423	4	3	259	16	6	..	..	..	..	..	
1841	2123	8	9	1056	6	8	2114	14	0	217	19	6	AC 57	17	9	205	7	0
1842	2220	6	9	1403	19	5	1959	1	3	188	11	1	18	18	6	..	..	
1843	1944	1	9	1098	4	8	1958	1	0	140	9	0	AC 50	8	0	47	11	6
1844	2022	18	8	738	3	1	2035	2	10	155	10	7	12	11	6	107	12	6
1845	2576	4	6	1219	0	5	1935	0	5	145	2	0	AC 49	11	0	..	..	
1846	2508	8	9	1213	18	2	2168	11	1	141	8	4	25	0	6	55	12	0
1847	2559	18	4	1353	18	2	1800	7	2	111	17	3	AC 52	11	9	..	..	
1848	2559	6	8	806	8	8	2161	11	11	75	0	5	85	14	0	75	1	6
1849	2600	18	3	505	6	8	1573	12	1	83	3	7	AC 106	2	0	406	18	10
													25	17	5	..	..	
													AC 97	3	2	..	..	
													..	..	..	..	..	
													AC 76	17	6	..	..	
													55	14	11	..	..	
													AC 75	0	0	..	..	
													84	6	3	..	..	
													AC 66	0	0	..	..	
													..	..	..	..	..	
													AC 54	19	2	..	..	
													90	15	6	1754	9	10
													AC 40	10	9	..	..	
													18	9	10	918	10	2
													AC 40	4	6	*1652	19	0
													23	2	6	135	15	1
													AC 42	8	5	*451	19	6
													31	8	4	195	14	3
													AC 38	0	0	..	..	
													33	0	4	172	12	6
													AC 49	0	0	..	..	
													29	15	1	180	5	5
													AC 34	6	10	..	..	
													16	9	1	..	..	
													AC 35	1	2	†124	11	10
TOTAL.	60,736	19	9	29,892	6	0	48,023	5	3	4148	13	1	4639	13	1	7216	4	4

\* 'Building Fund.'

# APPENDIX, No. 1.,

CONTINUED.

TRACT SOCIETY FOR FIFTY YEARS, FROM 1799 TO 1849.

Total Benevolent Income.	Gratuitous Issues.	Donations for Stereotyping.	Legacies.	Receipts for Sales.	Total Annual Receipts.
£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
30,986 3 7	12,247 6 7	.. ..	1419 12 8	75,498 11 3	107,904 7 6
2324 10 6	1986 17 1	.. ..	51 18 0	10,192 8 6	12,568 17 0
2216 2 10	2240 2 4	225 0 0	190 0 0	9910 4 11	12,541 7 9
2836 1 2	2223 1 7	9 15 0	118 0 0	12,033 2 6	14,996 18 8
3329 19 11	2428 14 2	215 10 0	305 19 5	14,441 14 6	18,293 3 10
3451 3 10	2308 7 9	584 0 0	1190 0 0	17,244 5 7	22,469 9 5
3354 14 5	2796 18 6	366 4 0	1140 0 0	19,954 0 6	24,814 18 11
3342 10 3	3507 6 3	470 5 0	1002 2 5	21,942 18 8	26,757 16 5
3399 6 7	2964 5 0	360 0 0	313 5 5	26,949 11 8	31,022 3 8
4119 2 0	3457 1 4	135 12 9	815 6 5	34,460 12 2	39,530 13 4
4672 5 0	4373 18 4	.. ..	733 18 10	42,197 12 6	47,603 16 4
5051 12 5	5926 5 4	160 7 0	70 8 0	50,448 14 2	55,731 1 7
5205 5 3	6230 6 1	192 0 0	1552 18 9	54,686 18 11	61,637 2 11
6928 6 11	8570 11 10	.. ..	2747 19 6	57,173 16 1	66,850 2 6
5970 3 4	8184 10 4	.. ..	1136 4 6	52,774 5 4	59,880 13 2
5564 10 4	7740 4 3	.. ..	429 19 6	54,386 10 2	60,381 0 0
6114 6 0	9004 12 0	.. ..	394 18 9	52,890 15 3	59,400 0 0
5662 15 2	7817 11 10	.. ..	689 14 0	51,101 9 5	57,453 18 7
5826 17 8	8329 1 8	.. ..	380 2 0	47,996 6 6	54,203 6 2
7026 12 6	6649 7 1	.. ..	819 19 0	43,064 14 9	50,911 6 3
5928 19 8	6227 14 11	.. ..	396 5 5	43,427 8 6	51,405 12 7
6076 13 4	6917 0 8	.. ..	815 0 0	44,744 19 0	52,088 11 10
6297 8 11	8393 3 11	.. ..	1111 10 4	46,697 9 0	54,406 8 3
6080 13 9	8354 10 8	.. ..	1931 11 10	48,495 10 7	56,507 16 2
5846 15 0	8442 14 3	36 0 0	419 14 0	45,897 16 2	52,200 5 2
44939 2 8	48050 8 8	.. ..	1438 16 6	44,603 16 6	450,981 15 8
152,552 3 0	155,372 2 5	2754 13 9	21,615 5 4	4,023,215 13 1	1,202,242 13 8

† These amounts do not include £6476 17s. 8d. received for the 'Jubilee Fund.'

‡ Including £420 7s. 1d. issues on account of 'Jubilee Fund.'

## APPENDIX, N<sup>o</sup>. II.

### THE ANNUAL ISSUES OF PUBLICATIONS BY THE RELIGIOUS TRACT SOCIETY FROM 1799 TO 1849.

Year.	New Publica- tions.	Annual Issues.	Year.	New Publica- tions.	Annual Issues.
			Forward	456	70,225,164
1800	34	200,000	1825	100	10,500,000
1801	27	600,000	1826	117	9,500,000
1802	1	254,237	1827	178	8,272,408
1803	8	343,788	1828	178	9,649,507
1804	..	341,613	1829	182	10,113,463
1805	8	368,167	1830	169	10,569,937
1806	46	804,816	1831	233	11,090,259
1807	6	1,232,869	1832	186	11,714,965
1808	11	1,474,000	1833	188	12,595,241
1809	5	1,549,000	1834	159	14,339,197
1810	7	1,533,000	1835	181	16,241,345
1811	10	1,980,000	1836	193	15,914,148
1812	3	2,967,000	1837	197	16,077,265
1813	8	2,170,000	1838	143	15,939,567
1814	14	3,100,000	1839	211	18,042,539
1815	6	4,200,000	1840	174	19,425,002
1816	6	4,656,679	1841	159	17,799,562
1817	11	3,374,210	1842	220	16,469,551
1818	21	3,625,790	1843	213	16,067,176
1819	12	4,043,321	1844	188	15,637,676
1820	35	5,626,674	1845	182	15,771,147
1821	14	4,833,770	1846	245	17,571,413
1822	30	5,222,470	1847	238	18,224,836
1823	56	5,711,000	1848	235	17,543,509
1824	77	10,012,760	1849	223	18,223,955
Forward	456	70,225,164	Total	5148	433,518,832
Estimated Issues of Tracts, etc., printed in foreign lands . . . . .					66,481,168
<b>TOTAL ISSUES . . . . .</b>					<b>500,000,000</b>



## APPENDIX, NO. III.

A List of the ONE HUNDRED AND TEN Languages and Dialects in which the translation, printing, and distribution of Books and Tracts have been promoted by the Religious Tract Society, the countries in which they have been circulated, with particulars of the Population of most of such Countries, and the Society's Grants from its commencement in 1799 to the 31st of March, 1849.

Languages.	Where circulated, or for whom designed.	Population.	Grants.
<b>Western Europe.</b>			
English . . . . .	British Empire . . . . .	17,740,197	<i>£</i> <i>s.</i> <i>d.</i> 67,974    0    0
Welsh . . . . .	Wales . . . . .	911,603	
Gaelic . . . . .	Highlands of Scotland . . . . .	. . . . .	
Irish, in native characters . . . . .	Ireland, particularly in Munster and Connaught . . . . .	8,175,121	
Irish, in Roman characters . . . . .	Ireland generally . . . . .		
Manks . . . . .	Isle of Man . . . . .	. . . . .	
French . . . . .	{ France, and the French Colonies . . . . .	30,708,757	9,282    2    0
Breton . . . . .	Province of Brittany . . . . .	2,000,000	
Spanish . . . . .	Spain . . . . .	14,600,000	487    7    0
Portuguese . . . . .	{ Portugal and Portuguese Colonies . . . . .	3,683,000	288    7    0
<b>Northern Europe.</b>			
Icelandic . . . . .	Iceland . . . . .	50,000	1,750    6    0
Swedish . . . . .	Sweden . . . . .	2,751,582	
Lapponesc . . . . .	Russian and Swedish Lapland . . . . .	60,000	
Finnish . . . . .	Finland . . . . .	1,500,000	
Danish . . . . .	Denmark . . . . .	2,010,000	
Norwegian . . . . .	Norway . . . . .	1,050,132	
<b>Central Europe.</b>			
Dutch . . . . .	Holland, and Dutch Colonies . . . . .	2,611,500	110    0    0 1,115    2    0
Flemish . . . . .	Belgium . . . . .	4,064,235	
German . . . . .	{ Protestant Germany:— German States . . . . .	15,002,769	6,819    19    0
Ditto, vulgar . . . . .	Prussia . . . . .	14,154,198	
Lithuanian . . . . .	Austria . . . . .	28,816,397	
Polish . . . . .	Province of Lithuania . . . . .	3,388,700	
Wendish . . . . .	Poland, Posen, Silesia, &c. . . . .	8,138,326	
Bohemian . . . . .	Saxon and Prussian Lusatia . . . . .	500,000	
Slavonic . . . . .	Bohemia . . . . .	3,902,875	
and Magyar . . . . .	{ Hungary . . . . . and Transylvania . . . . .	8,000,000 1,700,000	
Forward . . . . .			<b>£87,857    3    0</b>

Languages.	Where circulated, or for whom designed.	Population.	Grants.
Forward . . . . .			£ 87,857 3 0
<b>Southern Europe.</b>			
French and German	Switzerland . . . . .	2,188,395	} 2,244 2 0
Latin . . . . .	For Ecclesiastics . . . . .	73,000	
Romanese . . . . .	The Grisons of Switzerland . . . . .		
Engladin . . . . .	On the borders of the Tyrol . . . . .		
Italian . . . . .	Italy . . . . .	20,685,026	305 4 5
Maltese . . . . .	{ For people at Malta, speak- ing a dialect of Arabic . }	} 845,000	
Greek (Modern) . . . . .	{ Greece and the Islands of the Archipelago, includ- ing Malta . . . . . }		
Albanian . . . . .	Province of Albania . . . . .	900,000	} 2,304 13 0
Turkish, in Greek characters . . . . .	{ For Greek Christians using the Turkish language with Greek characters . }		
Turkish, in Armenian characters . . . . .	{ For the Armenian Chris- tians using the Turkish language with Armenian characters . . . . . }		
Turkish . . . . .	Turkey in general, in Europe .	9,545,300	
Moldavian and Wal- achian . . . . . }	Ditto ditto, in Asia . . . . .	10,290,400	} 1,300,000
Bulgarian . . . . .	Moldavia and Walachia . . . . .		
Syriac . . . . .	{ Turkish Provinces east and south of Hungary . }		
	Syria . . . . .	3,500,000	
<b>Russia.</b>			
Russ. . . . .	Russia generally . . . . .	61,803,000	} . . . . .
Revel Esthonian . . . . .	{ Northern part of Esthonia and Gulf of Finland . }		
Dorpat Esthonian . . . . .	Southern part of Esthonia . . . . .	400,000	} (Families.)
Lettish, or Livonian . . . . .	{ Provinces of Livonia and Courland . . . . . }	1,204,000	
Tartar, Turkish . . . . .	Tartarian Astraehan . . . . .	420,000	} 3,000,000
Buriat, or Eastern Mongolian . . . . . }	For the Buriats about Lake Baikal, in Siberia, &c. . . . . }		
Calmuc, or Western Mongolian . . . . . }	For Calmucs in Russia and Mongolia . . . . . }		
<b>Caucasian and Border Countries.</b>			
Georgian . . . . .	{ Georgia south of the Cau- casus. . . . . }	} 500,000	
Ditto, vulgar, or com- mon characters . . . . . }	Ditto . . . . . }		
Armenian, Ancient . . . . . }	Armenia Proper, and for Ar- menians in Constantinople }	} 2,000,000	
Ditto, Modern . . . . . }			
Forward . . . . .			£97,198 2 5

Languages.	Where circulated, or for whom designed.	Population.	Grants.	
Forward . . . . .			£ s. d. 97,198 2 5	
<b>§ Semitic Languages.</b>				
Hebrew . . . . .	For Jews . . . . .	200,000	} Included in India grants.	
Arabic . . . . .	For Mohammedans generally . . . . .			
Syriac . . . . .	Travancore, in East Indies . . . . .			
<b>¶ Persia.</b>				
Persic . . . . .	{ For the Mohammedans, Parsees, and Persians of India, and Persia generally . . . . .	11,000,000		
<b>§ India.</b>				
Sanskrit, or Sungskrit . . . . .	India . . . . .	240,000,000		
	Ceylon . . . . .	1,600,000		
Hindustani, or Urdu . . . . .	{ For Brahmins throughout India . . . . .	. . . . .		
	{ For the Mohammedans of India, and others; (the language in most large towns) . . . . .			
Ditto, Roman characters				
<b>¶ Northern and Central India.</b>				
Bengali . . . . .	Province of Bengal . . . . .	. . . . .		
Ditto, Anglo . . . . .	Ditto . . . . .			
Oriya . . . . .	Province of Orissa . . . . .			
Hindui . . . . .	For Hindoostan, or the upper provinces of the Bengal Presidency . . . . .			
Ditto, in Hindee or Nagree characters } . . . . .				
<b>§ Southern India.</b>				
Teloogu, or Telinga . . . . .	{ Northern Circars, Cuddapah, Nellore, and greater part of Hyderabad, or Telinga . . . . .	} 30,786 15 0		
Canarese . . . . .	{ Throughout the Mysore, also in the province of Canara, and as far north as the Kistna River . . . . .			
Tamul, or Tamil . . . . .	{ The Carnatic, and north part of Ceylon . . . . .			
Malayalim . . . . .	Travancore and Malabar . . . . .			
Tulu . . . . .	Mangalore . . . . .			
Mahratta . . . . .	{ The Concan, and throughout the Mahratta territory . . . . .			
Gujuratti . . . . .	Surat and province of Gujerat . . . . .			
<b>¶ Ceylon.</b>				
Cingalese . . . . .	South part of Ceylon . . . . .	. . . . .		
Indo-Portuguese . . . . .	{ For Portuguese settlers and their descendants in Ceylon, and various parts of the Indian seas } . . . . .			
Forward . . . . .			£127,984 17 5	

APPENDIX, NO. III.—*continued.*

Languages.	Where circulated, or for whom designed.	Population.	Grants.
	Forward . . . . .		£ s. d. 127,984 17 5
<b>Indo-Chinese Countries.</b>			
Assamese . . . . .	{ Assam, subject to Bengal Presidency . . . . . }	3,000,000	1,475 6 0
Shyam . . . . .	A district in Assam . . . . . }		
Nagas . . . . .	Ditto . . . . . }	3,500,000	
Burmese . . . . .	Burmese empire and Arracan . . . . . }		
Peguan . . . . .	Pegu . . . . . }	1,200,000	
Taleing . . . . .	{ Chiefly for the people of British Pegu . . . . . }		
Karen . . . . .	Pegu . . . . . }	500,000	
Siamese . . . . .	Kingdom of Siam . . . . . }	2,790,500	
Laos . . . . .	Laos . . . . . }		
Cambodian . . . . .	Cambodia . . . . . }		
Anam, or Cochin Chinese . . . . .	Cochin China, and Tonquin . . . . . }	14,000,000	
Loo Chooan . . . . .	The Islands of Loo Choo . . . . . }		
<b>Chinese Empire.</b>			
Chinese . . . . .	{ China Proper, and Chinese in Indian Archipelago, as Singapore, Penang, &c. . . . . }	362,000,000	
<b>Japan, &amp;c.</b>			
Japanese . . . . .	Japan . . . . .	25,000,000	
Corean . . . . .	Corea . . . . .	2,000,000	
<b>Widder Polynesia.</b>			
Malay, in Roman characters . . . . .	{ For the Moluccas, and eastern part of the Archipelago . . . . . }		8,567 6 0
Malay, in Arabic . . . . .	{ Malay Peninsula, seaports and coasts of Sumatra, Java, and other islands. }	30,000,000	
Malay, Low . . . . .	Batavia and its neighbourhood . . . . . }		
Buggis . . . . .	{ Settlements south and east of Borneo, Celebes, Bali, &c. . . . . }		
Dajak . . . . .	{ For natives in the interior of Borneo . . . . . }		
Javanese . . . . .	Island of Java . . . . . }	6,000,000	
Madurese . . . . .	People of Madura . . . . . }		
<b>Further Polynesia.</b>			
Hawaiian . . . . .	Sandwich Islands . . . . .	150,000	1,586 9 0
Tahitian . . . . .	{ Georgian and Society Is- lands in the South Seas }	45,000	
Raratonga . . . . .	Hervey Islands . . . . .	15,000	
Tonga . . . . .	Tonga Islands . . . . .	20,000	
Samoan . . . . .	Navigators Islands . . . . .		
New Zealand . . . . .	New Zealand . . . . .	180,000	
English . . . . .	The Australian Colonies . . . . .		1,602 6 6
	Forward . . . . .		£141,216 4 11

APPENDIX, NO. III.—*continued.*

Languages.	Where circulated, or for whom designed.	Population.	Grants.
	Forward . . . . .		£ 4 11 s. 216
<b>Africa.</b>			
Malagasy . . . . .	Madagascar . . . . .	3,000,000	} 2,003 16 6
Sechuana . . . . .	Beehuana, east of Namaqua . . . . .		
Kaffir . . . . .	Callraria . . . . .		
Isubu . . . . .	Bembia in Western Africa . . . . .		
Amharic . . . . .	Abyssinia . . . . .	3,500,000	
Spanish Hebrew . . . . .	Northern Africa . . . . .		
<b>Spanish America.</b>			
Portuguese and Spanish	{ Spanish America, and the	} . . . . .	} 1,461 1 0
Karif . . . . .	Brazils . . . . .		
Mosquito . . . . .	Mosquito Shore . . . . .		
<b>North America.</b>			
English and French . . . . .	British America . . . . .	2,000,000	} 6,894 0 0
English . . . . .	Newfoundland . . . . .	75,000	
Greenlandish . . . . .	Greenland . . . . .	6,000	
Esquimaux . . . . .	Labrador . . . . .	2,000	
Mohawk . . . . .	{ Indian nations west of the	} . . . . .	
	Falls of Niagara . . . . .		
Chippeway, or Ojib- bewa . . . . .	{ For the Chippeway or	} . . . . .	
	Delaware Indians . . . . .		
<b>West Indies.</b>			
English, French, and Spanish . . . . .	The Islands generally . . . . .		} 3,412 19 0
Total . . . . .			£155,372 2 5

## APPENDIX, N<sup>o</sup>. IV.

### COMMITTEES AND OFFICERS OF THE RELIGIOUS TRACT SOCIETY, FROM 1799 TO 1849.

#### A

Abdy, Rev. W. J., M.A., 1819  
 Arundel, Rev. John, 1820-4; 1842, 3;  
 as Secretary of London Missionary  
 Society, 1826-1841

#### B

Ballance, Thos., Jun., 1831-5; 1837, 8;  
 1846  
 Bardgett, Wm., 1847  
 Bateman, Henry, 1846-9  
 Bates, T., 1800  
 Bates, Rev. G. T., M.A., 1811  
 Battye, Joshua, 1833  
 Beeby, W. T., 1835-9  
 Bennett, Geo., 1835-41  
 Bicknell, Henry E., 1834-7; 1839-43;  
 1845, 6; 1848, 9  
 Bickersteth, Rev. E., 1816, 17; 1822-25;  
 as Secretary of Church Missionary  
 Society, 1826-30  
 Black, Rev. W. H., 1820  
 Blacket, John, 1825-30  
 Blower, Joseph, 1832-6; 1838-42  
 Bosworth, Newton, 1827  
 Boys, Rev. Thomas, M.A., 1825, 6  
 Bridges, John; Trustee, 1825-49  
 Brooksbank, Rev. J., 1800-3  
 Buck, Rev. C., 1804  
 Bull, Rev. John, B.A., 1818-20  
 Bull, Dr., 1841-9  
 Bunnell, J., 1803-5  
 Bunyon, Robert John, 1832; 1836; 1838  
 Burder, Rev. G., 1803-6

#### C

Caldwell, Capt. C., 1848  
 Campbell, Rev. J., 1804-12; 1814-18;  
 1821-39  
 Camps, Joseph, 1843-5  
 Cecil, Joseph, 1821-5  
 Charles, Robert, 1831; 1834; 1840  
 Charles, Robert, Jun., 1849  
 Charlesworth, Rev. John, B.D., 1815-8  
 Christmas, C. G., 1829

Clayton, Rev. John, M.A., 1825-7; 1829,  
 30; 1838-40; 1844, 5  
 Collins, Francis, 1809, 10; Deputy,  
 1811-21; Collector, 1822-4  
 Collison, Rev. G., 1799; 1836  
 Conquest, Dr., 1819-24; 1826-28; 1830-  
 4; Trustee, 1835-49  
 Cook, D., 1807, 8  
 Coombs, T. M., 1821-33; Trustee, 1834-  
 49  
 Cowie, Robert, 1799-1804

#### D

Davidson, W., 1801-4  
 Davis, John, Assistant-Secretary, 1820,  
 21; Ditto and Superintendent, 1822-42  
 Dawson, Roger, Trustee, 1824-35  
 Dibdin, Rev. R. W., M.A., 1847-9  
 Dillon, Rev. R. C., 1823  
 Dobbs, H., 1805-7  
 Dollman, Rev. Francis, M.A., 1832  
 Dollman, Francis, 1847-9  
 Duthoit, J., 1800, 1  
 Dyer, J., 1804, 5  
 Dyer, Rev. J., as Secretary of Baptist  
 Missionary Society, 1826-41

#### E

Edwards, Rev. Thomas, as Secretary  
 of Wesleyan Missionary Society, 1831  
 Eyre, Rev. J., M.A., 1802

#### F

Fancourt, Rev. W. L., M.A., 1808  
 Foster, Rev. H., M.A., 1811  
 Freshfield, J. W., 1802, 3  
 Friend, George, 1827-44; Trustee,  
 1845-9  
 Futvoye, Edward, 1841

#### G

Goode, Rev. W., M.A., 1810; 1814  
 Gore, Rev. J., 1805, 6  
 Gonger, George, 1799-1803  
 Gouldsmith, E., 1800-3  
 Green, John, 1820-47; Trustee, 1848, 9

COMMITTEES AND OFFICERS.

Greig, Rev. G., 1807  
 Gurney, Rev. W., M.A., 1809  
 Gurney, Joseph, 1829-44; Trustee,  
 1845-9

H

Handfield, Colonel, 1808  
 Hankey, W. A., 1801-8; 1811; 1813  
 Hardcastle, J., 1800-15  
 Hayter, T., 1800  
 Haslegrave, Rev. Joseph, M.A., 1843-7;  
 1849  
 Henderson, Rev. E., D.D., Honorary Se-  
 cretary, 1834-49  
 Hensley, Lewis, 1830  
 Hill, Rev. Rowland, M.A., 1799; 1800-4  
 Hoare, Samuel, Treasurer, 1835-46  
 Hoare, John Gurney, Treasurer, 1847-9  
 Hobson, G., 1800  
 Hodson, T., 1800-4  
 Hollingsworth, Samuel M., 1805  
 Honeyman, J., 1809  
 Hoppus, J., 1800  
 Howell, Rev. William, 1821  
 Hughes, Rev. J., Honorary-Secretary,  
 1799-1833  
 Hughes, Thomas, 1825  
 Hughes, Rev. H., 1839-44  
 Hume, George, 1830, 1

I J

Iviney, Rev. J., 1808, 9  
 James, Rev. Thos., 1818-21  
 Jameson, W. K., 1843-9  
 Jones, W., 1820-24; Assistant Secretary,  
 1825-43; Corresponding Secretary  
 and Superintendent, 1844-9  
 Jones, S., 1800  
 Jordan, J., 1800  
 Jowett, Rev. W., M.A., as Secretary of  
 Church Missionary Society, 1833-40

K

Knight, Rev. J. A., 1801-3  
 König, W., 1809

L

Lane, W., 1807.  
 La Trobe, Rev. C. J., as Secretary of  
 Moravian Missionary Society, 1826-  
 31  
 Lewis, Rev. T., 1831-3; 1835  
 Lloyd, W. F., 1816-25; Editor, 1826-46

M

Macaulay, Z., 1800, 1; 1815  
 Mackenzie, J., 1802, 3  
 Mair, H. C., 1807  
 Mann, Rev. W., M.A., 1813  
 Mann, Rev. Isaac, M.A., 1828  
 Mannering, Rev. Edw., 1846-9  
 Marshall, Thos., 1824-9  
 Marshall, Sam., 1844-9  
 Mason, Rev. J., as Secretary of Wes-  
 leyian Missionary Society, 1826  
 Meyer, G., 1806  
 Miller, Rev. Edw., 1826  
 Mills, Sam., 1799-1806; 1809  
 Monro, Rev. Robt., Honorary Secretary,  
 1837-49  
 Morley, Rev. G., as Secretary of Wes-  
 leyian Missionary Society, 1828-30  
 Morris, Rev. Caleb, 1834  
 Mortimer, Rev. T., B.A., 1826, 7

N

Newman, Rev. Dr., 1799-1810; 1812  
 Newstead, Rev. R., as Secretary of Wes-  
 leyian Missionary Society, 1827  
 Noel, Hon. and Rev. B. W., 1827-31

O

Ousby, Rev. John, 1824

P

Parkin, D., 1808-12  
 Parson, Edgcombe, 1812, 3; 1815-8  
 Pellatt, Thos., 1801-6; 1808-10; 1812-  
 24; Trustee, 1825-7  
 Pellatt, Apsley, 1805-8  
 Platt, Rev. W. F., 1799  
 Pownall, H., 1826  
 Powell, George, 1839, 40  
 Preston, T., 1802-26  
 Pritt, J., 1807-14; 1816-18  
 Proctor, J., 1801

R

Reyner, Joseph, Treasurer, 1799-1826;  
 Trustee, 1827  
 Richmond, Rev. Legh, Honorary Se-  
 cretary, 1812-26  
 Robins, Rev. Sanderson, 1833-8  
 Ruell, Rev. D., 1812-17

S

Saddington, T., 1800-2

COMMITTEES AND OFFICERS.

Salter, Rev. W. A., 1840, 1  
 Sandoz, Fredk., 1849  
 Saunders, Rev. Isaac, M.A., 1818  
 Scholl, Rev. C., Honorary Foreign Secretary, 1825-37  
 Sherman, Rev. J., 1837  
 Shrubsole, W., 1800-19  
 Sibthorp, Rev. R. W., M.A., Honorary Secretary, 1827-36  
 Sloper, N. E., 1837  
 Smith, Rev. J. Pye, D.D., 1806  
 Starey, B., 1804-6; 1819  
 Stephens, Rev. W., 1807  
 Steinkopff, Rev. C. F., D.D., Honorary Foreign Secretary, 1808-19  
 Steven, Robert, 1804-9; 1811-18  
 Stokes, George, 1818-20; Trustee, 1825-47  
 Sundius, C., 1801-6

T

Tarn, J., 1800-20  
 Tarn, William, 1827, 8; Assistant-Secretary, 1829-49  
 Taylor, C., 1804  
 Thomas, Rev. John, 1805, 6  
 Thompson, Rev. W., M.A., 1828, 9  
 Thompson, Dr. Theophilus, 1842  
 Thornton, E. N., 1814-17  
 Townsend, Rev. J., 1800-11; 1813-17; 1819

Townsend, W., 1800-2  
 Treschow, Rev. Peter, Honorary Foreign Secretary, 1820-4

V

Vance, Rev. W. F., M.A., 1830-42  
 Vores, Rev. Thomas, M.A., as Secretary of Church Missionary Society, 1841

W

Ware, John, 1828, 9  
 Waters, Rev. T., M.A., 1813  
 Watkins, Rev. H. G., M.A., 1814  
 Waugh, Rev. A., D.D., 1799  
 Webster, Rev. T., 1808; 1821, 2  
 Whitehorne, James, 1844, 5; Editor, 46-9  
 Wilcox, Rev. J., M.A., 1809; 1815  
 Wilkinson, John, 1805  
 Wilks, Rev. Matthew, 1799-1807  
 Wilson, Thomas, 1799-1805  
 Wilson, Joshua, 1820  
 Wilson, J. Broadley, Trustee, 1824-6; Treasurer, 1827-34  
 Woodroffe, Rev. Thomas, M.A., as Secretary of Church Missionary Society, 1831-2

Y

Young, Rev. John, M.A., 1841-9

CHAIRMEN AT THE SOCIETY'S ANNIVERSARIES,  
 FROM 1799 TO 1849.

Thomas Wilson, Esq., on Society's formation, 1799  
 Joseph Reyner, Esq., 1800-1825  
 Mr. Alderman Brown, 1826  
 The Lord Mayor, 1827  
 Viscount Mandeville, 1828  
 Marquis Cholmondeley, 1829\*  
 Thomas Pellatt, Esq., 1829  
 Marquis Cholmondeley, 1830\*  
 Hon. Thomas Erskine, 1830  
 Marquis Cholmondeley, 1831\*  
 Samuel Hoare, Esq., 1831  
 Marquis Cholmondeley, 1832\*  
 W. B. Gurney, Esq., 1832  
 Joseph John Gurney, Esq., 1833

Samuel Fletcher, Esq., 1834  
 J. P. Plumptre, Esq., M.P., 1835  
 Samuel Hoare, Esq., 1836-1840  
 John Labouchere, Esq., 1841  
 Earl of Chichester, 1842  
 John Labouchere, Esq., 1843  
 Samuel Fletcher, Esq., 1844  
 John G. Hoare, Esq., 1845  
 Sir Edw. North Buxton, Bart., M.P., 1846  
 John G. Hoare, Esq., 1847  
 Thomas Farmer, Esq., 1848  
 S. M. Peto, Esq., M.P., 1849  
 John G. Hoare, Esq., 1849; 'Jubilee Meeting.'

\* Western Meeting.



# COMMITTEE AND OFFICERS

FOR THE JUBILEE YEAR 1849.

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JOHN GURNEY HOARE, Esq.

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REV. EBENEZER HENDERSON, D.D.

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MR. WILLIAM JONES.

## Assistant-Secretary and Cashier.

MR. WILLIAM TARN.

## APPENDIX, N<sup>o</sup>. V.

The following Tables show the circulation of a few of the Books, Children's Publications, and Tracts, on the Society's Catalogue, to 31st March, 1849, and furnish an interesting view of the extensive diffusion of Religious Truth through its agency.

### BOOKS.

TOTAL ISSUES FROM THE SOCIETY'S DEPOSITORY OF VARIOUS WORKS WHICH HAVE OBTAINED A LARGE CIRCULATION.

Name of Book.	When published.	Total circulation.
Abbot's Young Christian . . . . .	1833	80,264
Advice to a Young Christian . . . . .	1831	75,273
Barnes's Notes on the Gospels . . . . .	1834	65,875
Barth's Bible Stories . . . . .	1844	20,031
Bogatzky's Golden Treasury . . . . .		109,161
Boston's Crook in the Lot . . . . .		29,447
British Reformers, Lives of the . . . . .	1832	12,372
Bunyan's Pilgrim's Progress . . . . .		170,203
Burder's Early Piety . . . . .		56,768
Campbell's Travels in South Africa . . . . .	1833	19,893
<i>Christian Biography :</i>		
Life of John Bunyan . . . . .	1831	12,160
Life of John Newton . . . . .		29,290
Life of Wesley . . . . .	1833	11,469
Life of Whitfield . . . . .	1833	12,150
Companion to the Bible . . . . .	1831	108,056
Commentary on the Scriptures . . . . .		45,000 sets
Cottage Hymns . . . . .		453,330
Daily Food . . . . .	1829	195,605
Dairyman's Daughter . . . . .		172,931
Doddridge's Rise and Progress . . . . .		81,609
Edwards's History of Redemption . . . . .	1831	11,547
Family Book . . . . .	1833	36,601
Family Prayers . . . . .	1832	40,938
Female Excellence . . . . .	1839	21,677
Gems of Sacred Poetry . . . . .	1829	87,580
Geography of the Bible . . . . .	1840	16,983
Grandfather Gregory . . . . .	1829	77,467
Grandmamma Gilbert . . . . .	1832	66,217
Howe's Living Temple . . . . .	1831	7,440
James's Anxious Inquirer . . . . .	1835	350,377
James's Young Man from Home . . . . .	1839	52,617
Janeway's Token for Children . . . . .		85,846
Jesus Showing Mercy . . . . .	1828	49,204
Journeys of the Children of Israel . . . . .	1832	62,704
Keith's Evidence of Prophecy . . . . .	1830	64,458
Krummacher's Elijah the Tishbite . . . . .	1836	62,313
Learning to Act . . . . .	1843	16,587

TOTAL ISSUES OF CHILDREN'S BOOKS.

Name of Book.	When published.	Total circulation.
Leighton on St. Peter, 2 vols.	1832	19,092
Manners and Customs of the Jews	1830	111,655
Miraeles of Christ Illustrated	1843	11,590
Missionary Book for the Young	1842	21,327
Missionary Gleanings	1813	24,103
Mother at Home	1833	59,351
New Cobwebs for Children	1833	19,635
Negro Servant	1826	77,564
Old Humphrey's Addresses	1839	26,593
Old Humphrey's Observations	1839	28,782
Parables, Explanation of the	1834	33,107
Pike's Persuasives to Early Piety	1828	195,965
Pike's Guide for Young Disciples	1835	29,710
Present for the Young		35,534
Psalms and Hymns	1829	205,732
Repentance Explained and Enforced	1828	19,199
Richmond's Annals of the Poor	1830	97,970
Scott's Force of Truth		28,820
Scripture Illustrations	1831	23,742
Small Rain upon the Tender Herb	1831	193,465
Stories from Switzerland		23,352
Thornton's Early Piety	1833	21,369
Threefold Cord	1833	68,143
Todd's Lectures to Children	1834	66,733
Traveller, the	1838	33,468
Walks in London	1834	59,173
Watts's Divine and Moral Songs		847,071
Wilberforce's Practical View of Christianity	1833	25,045
Young Cottager		179,918
Young Servant, the	1836	39,456

TOTAL ISSUES OF CHILDREN'S BOOKS

WHICH HAVE OBTAINED A LARGE CIRCULATION.

Name of Book.	When published.	Total circulation.
Bread Cast on the Waters	1832	171,460
Folly of Finery		124,170
Honesty the best Policy		37,715
Lord's Prayer, on the		111,215
Old Catherine Prescott	1832	183,700
Pink Tippet, the	1830	43,508
Pious Mechanic		31,153
Promise, the	1833	28,599
Rainbow, the		171,775
Rolls Plumbe	1833	30,800
Scripture History		66,994
Susan and the Lamb		120,295
The Child's Book of Creation	1833	26,858
Waste Not, Want Not		56,431
Well-spent Penny, the		80,872

## TRACTS.

### TOTAL ISSUES OF TRACTS WHICH HAVE OBTAINED A LARGE CIRCULATION.

No.	Title.	Number of pages.	When published.	Total circulation.
2	Vivian's Three Dialogues . . . . .	20		220,475
11	The Way to Heaven . . . . .	4		697,835
14	On the Lord's Day . . . . .	4		979,500
25	Dialogue on Regeneration . . . . .	12		221,852
35	A Dialogue between a Traveller and Yourself	4		623,169
38	Sixteen Short Sermons . . . . .	20		336,320
39	Short Prayers for a Week . . . . .	24		347,415
43	On Speaking Truth . . . . .	8		271,420
45	The Warning Voice . . . . .	12		323,630
52	To a Child . . . . .	4		213,585
55	Five Minutes' Consideration . . . . .	8		278,540
63	Serious Thoughts on Eternity . . . . .	8		636,400
66	Sin no Trifle . . . . .	4		957,115
72	Christ the only Refuge . . . . .	8		555,720
76	The Swearer's Prayer . . . . .	4		1,704,589
82	Sin and Danger of neglecting the Saviour .	20		136,415
86	Luther on Justification . . . . .	12		132,235
87	Sabbath Occupations . . . . .	8		443,413
88	Friendly Conversation . . . . .	4		470,112
93	James Covey . . . . .	4		603,545
111	The Work of the Holy Spirit . . . . .	20		123,830
116	To Neglecters of Public Worship . . . . .	8		293,850
117	To-Day . . . . .	8		462,400
118	The Dairyman's Daughter . . . . .	48		298,885
119	The Negro Servant . . . . .	24		259,401
128	The Sinner Directed to the Saviour . . . . .	8		461,300
143	Poor Joseph . . . . .	4		890,120
148	Hopes for Eternity . . . . .	8		318,115
151	The Young Cottager* . . . . .	40		276,949
168	The Sabbath-breaker Reclaimed . . . . .	4		546,380
172	Common Errors . . . . .	12		392,395
173	Appeal to Christians on Prayer for the Holy Spirit . . . . .	4		309,887
174	The Village in the Mountains . . . . .	8		228,361
177	Two Ends and Two Ways . . . . .	4		878,950
178	The Sinner's Help . . . . .	4		680,755
179	The Worth of the Soul . . . . .	8		483,290
181	The Brazen Serpent . . . . .	4		847,875
189	The Watchmaker and his Family . . . . .	16		263,090
197	Consider Your Ways . . . . .	8		314,435
199	The Lost Sheep . . . . .	8		307,305
221	The Traveller's Farewell . . . . .	4		569,010
222	The Pastor's Wish . . . . .	8		186,637
223	The Loss of the Kent . . . . .	36		131,890
226	Happiness Realized . . . . .	8		222,484
237	On Repentance . . . . .	4		498,195
243	A Serious Expostulation . . . . .	8		199,180
247	The Eldest Son . . . . .	48	1827	87,369
249	The Honest Waterman . . . . .	44	1828	89,205

These tracts were published previous to the year 1827: but the circulation of each is reckoned from that year inclusive, making the total issues of each for 23 years to be as in the next column.

\* The total circulation of Rev. Leigh Richmond's tracts, in various forms, is as follows:—

Dairyman's Daughter . . . . .	504,472
Young Cottager . . . . .	480,523
Negro Servant . . . . .	360,621

TOTAL ISSUES OF TRACTS—*continued.*

No.	Title.	Number of pages.	When published.	Total circulation.
250	Missions at Home . . . . .	44	1828	62,180
253	The Races . . . . .	4	1827	377,780
254	Pleasure Fairs and Wakes . . . . .	4	1827	137,067
255	Love to Christ . . . . .	8	1827	188,565
257	Moses, the Pious Negro . . . . .	4	1827	168,170
261	Is it Well with You? . . . . .	4	1827	792,755
263	Stewart's Thoughts on Special Prayer for the Outpouring of the Holy Spirit . . . . .	11	1827	86,511
266	The History of Amelia Gale . . . . .	12	1827	373,300
267	Heavy Charges against Sabbath-breakers . . . . .	4	1827	718,825
270	Justification by Faith . . . . .	20	1828	80,537
271	Do I Love God or not? . . . . .	8	1828	278,095
274	My Own Way . . . . .	12	1828	288,125
277	Do you Want a Friend? . . . . .	4	1828	889,937
280	The Great Error Detected . . . . .	8	1828	191,110
281	Time and Eternity . . . . .	8	1828	267,295
285	Peace in Death . . . . .	8	1829	324,270
288	"How can a Man be Born when he is Old?" . . . . .	8	1829	263,794
289	Preparation for Death . . . . .	4	1829	536,815
290	Wholesome Truths . . . . .	4	1829	158,320
297	A Letter to one who cannot read it . . . . .	12	1829	260,890
300	On Drunkenness . . . . .	12	1829	198,200
301	Heaven Lost . . . . .	16	1830	170,190
304	Ye must be Born again . . . . .	4	1830	637,720
307	The Roll Call . . . . .	8	1830	251,670
313	The Soldier Twice Enlisted . . . . .	8	1830	207,610
320	Letter from Ralph Weston . . . . .	8	1831	125,575
324	The Blind Man and Pedlar . . . . .	16	1831	159,545
325	On Sabbath Breaking . . . . .	4	1830	636,113
331	For Ever! . . . . .	4	1831	718,331
335	A Peep at the Races . . . . .	8	1831	139,200
338	Come and Welcome to Jesus Christ . . . . .	8	1831	365,025
343	What do You get by Gin-drinking? . . . . .	8	1831	166,275
347	Swear not at all . . . . .	4	1832	163,175
348	The Way to Hell . . . . .	4	1832	500,781
352	A whole Family in Heaven . . . . .	4	1832	108,380
355	A Dying Thief and a Dying Saviour . . . . .	8	1832	292,890
359	What is the Soul worth? . . . . .	8	1832	264,690
360	Good News . . . . .	4	1833	648,590
361	"Go and Sin no More" . . . . .	8	1833	231,025
365	The Lost Soul . . . . .	4	1833	497,645
367	Plain Words . . . . .	4	1834	199,035
370	Are You Ready? . . . . .	4	1833	481,515
375	A Brand plucked out of the Fire . . . . .	16	1834	178,602
376	An Exhortation to Sinners . . . . .	12	1834	107,000
377	The Beer Shop . . . . .	16	1834	195,900
380	Jerry Creed . . . . .	12	1834	186,150
384	The Troublesome Garden . . . . .	12	1835	193,524
410	"Ten Thousand Years Ago" . . . . .	4	1837	384,450
412	Eternal Life or Eternal Death awaits You . . . . .	4	1837	195,350
423	Nurseries for Heaven . . . . .	4	1837	256,245
461	Believe and be Saved . . . . .	12	1841	231,900
463	The Sinner's Friend . . . . .	32	1841	204,575
494	"Medium Way the Best" . . . . .	16	1842	77,965
513	The Lord's Day; or, Katherine.—Part I. . . . .	16	1843	91,510
514	The Sunday Newspaper; or, Katherine.— Part II. . . . .	28	1843	84,350
524	The Wedding Garment . . . . .	8	1843	103,550
574	Come to Jesus . . . . .	8	1846	120,400
617	Peace the Result of Christian Faith.—By Dr. Sumner, Archbishop of Canterbury . . . . .	12	1831	73,375
630	The Man that killed his Neighbours . . . . .	16	1849	76,350

TOTAL ISSUES OF TRACTS—*continued.*

No.	Title.	Number of pages.	When published.	Total circulation.
NARRATIVE SERIES.				
800	Influence of Pious Women in promoting Revivals . . . . .	8	1830	182,155
802	The Soap Boiler . . . . .	4	1829	300,875
803	The Dying Gipseey . . . . .	8	1829	270,285
805	This is the Man ! . . . . .	4	1829	459,655
810	The Providential Visit . . . . .	8	1829	269,215
812	The Pious Seaman . . . . .	4	1830	328,475
825	The Traveller and the Widow . . . . .	8	1830	291,380
827	The Danger of Trifling . . . . .	12	1831	237,725
829	The Great Change . . . . .	4	1831	531,675
831	Sabbath Stroller Reclaimed . . . . .	4	1831	383,830
835	The End of the Journey . . . . .	8	1831	244,045
836	Some Account of John Knill . . . . .	8	1832	194,950
838	The Three English Sailors . . . . .	4	1832	332,870
839	The False Hope . . . . .	4	1832	605,464
850	The Happy Death-Bed . . . . .	8	1834	227,175
875	The Russian Nurse . . . . .	8	1838	212,100
878	The Russian Tailor* . . . . .	12	1838	166,875
SECOND SERIES.				
1599	Honest Jack the Sailor, in verse . . . . .	8		494,450
MONTHLY MESSENGER.				
2	The Sinner Believing . . . . .	Each containing four pages.	1844	166,800
6	A Convenient Season . . . . .		1844	158,200
12	Your Best Friend . . . . .		1845	149,500
14	Something to Your Advantage . . . . .		1845	142,800
15	How Much are You Worth ? . . . . .		1845	141,700
17	Pleasure . . . . .		1845	136,000
21	The Great Advocate . . . . .		1846	138,500
23	Self-Respect . . . . .		1846	129,800
28	He Begged Hard for Mercy . . . . .		1846	138,000
30	The Moral Suicide . . . . .		1846	133,300
31	I cannot Understand it . . . . .		1846	128,000
33	What shall I carry with me into Eternity ? . . . . .		1847	136,100
34	Do not be Offended . . . . .		1847	131,300
35	Are You Insured ? . . . . .		1847	127,100
40	Common Cases . . . . .	1847	126,100	
42	The Last Day . . . . .	1847	136,400	

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Dark Ages . . . . .	25,886	vation . . . . .	38,595
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\* The total circulation of the tracts of the Rev. Richard Knill (namely, Nos. 352, 355, 423, 500, 835, 836, 838, 839, 850, 875, 878,) amount to 3,123,149.

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W. B.	50	0	0	Young, Miss, Newport. I. W.	1	0	0
W. B.	1	1	0	Young, Mrs., North Shields	5	0	0
W. B., Ipswich	1	0	0	Young, Mrs. Admiral	1	0	0
Weaver, Rev. R., Mansfield	0	10	0	Young, Rev. John, Islington	2	2	0
				Young, Mr. Charles, Islington	1	1	0
				Young Lady, a, by Rev. J. Bounsall, Ottery	0	10	0
				Y. T.	5	0	0
				Zillwood, Rev. John, Winchester	1	1	0

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	£	s.	d.		£	s.	d.
"A Little Friend—C. E. K" .....	0	12	6	Beslee, Mr., Mile-end .....	0	10	0
Aris, Master Thomas, Croydon .....	1	1	0	Beswick, Miss, Grinstead .....	1	1	0
<b>ASHBOURNE—</b>				<b>BEVERLEY AUXILIARY—</b>			
Dawson, Mr. John .....	1	3	6	Atkinson, A., Esq. ....	10	19	0
Goddard, Miss M. F. ....	1	1	0	Booth, W., Esq. ....	1	1	0
Mountford, Miss Maria .....	1	2	6	Dobson, Miss, and Miss Westerley ..	2	4	6
Peach, Mrs. James .....	0	10	0	Humphries, Mrs. S. ....	0	13	4
Ayn, Miss Ann, Sellside, Kendal .....	1	7	6	Sherwood, Miss .....	1	1	0
Barling, Mrs. Buckingham .....	1	1	6	<b>BIGGLESWADE AUXILIARY—</b>			
<b>BALDOCK AUXILIARY—</b>				Bodger, Miss M., Southill .....	1	1	0
Farr, Mr. S. ....	0	6	2	Boutell, Martha .....	1	1	0
Simms, Mrs. ....	0	6	6	Broom, Elizabeth .....	1	1	0
<b>BATH AUXILIARY—</b>				Brunt, Miss .....	1	1	0
Cheeke, Mr., per .....	1	1	0	Conder, Miss .....	1	1	0
Clement, Miss F. ....	1	3	0	Daniels, Jane .....	0	4	6
Clement, Miss H. ....	1	9	10	Foster, Miss Ellen .....	1	11	0
Daniel, Mrs. ....	1	17	0	Jefferies, Mr. Robert .....	1	1	0
Daniel, Miss .....	1	1	0	Newman, Mary .....	1	1	0
Emerson, Miss .....	3	3	6	<b>BIRMINGHAM—Carr's-lane Auxiliary—</b>			
Franklyn, Miss .....	1	14	0	Barlow, Master .....	0	2	9
Frost, Mrs. ....	0	5	0	Coombs, Miss .....	1	2	2
Goodridge, Mrs. ....	3	1	0	Foster, Mr. ....	0	7	6
Griffith, Mrs. H. ....	1	10	0	Hardy, Miss .....	0	14	0
Hancock, Miss .....	1	1	0	Hunt, Mr., by .....	0	5	9
Hooper, Miss .....	1	4	6	Hunt, Mr. ....	0	1	0
Howell, Miss .....	1	5	6	Jones, Miss R. B. ....	2	0	0
Hunter, Miss .....	2	0	0	Kenworthy, Mr. ....	0	8	0
Hurley, Miss .....	0	8	6	No. 122 .....	0	4	0
Lanfear, Miss M. J. ....	1	2	1	Schandurst, Mr. ....	0	3	6
Mariotti, Mrs. ....	1	3	0	Stafford, Mr. ....	0	3	0
Morris, Mr. J. W. ....	1	16	0	Taylor, Mr. J. ....	1	1	2
Osborn, Mrs. ....	1	0	0	Vineat, Miss .....	1	3	6
Ottley, Miss .....	1	1	0	Bishop, Mrs., Paul-street .....	1	1	0
Porteous, Mr. J. M. ....	1	1	0	<b>BISHOP STORTFORD AUXILIARY—</b>			
Porter, Miss .....	0	9	6	Billings, Miss S. ....	1	1	0
Richards, Miss .....	1	2	6	Canning, Miss .....	1	11	0
Smith, Mrs. ....	1	17	0	Collin, Mr. G. F. ....	1	1	0
Smith, Miss Fanny Maria .....	8	0	0	Dodd, Miss .....	1	1	0
Taylor, Miss .....	2	1	10	Everard, Mrs. ....	1	1	6
Titley, Miss .....	1	1	0	Giffin, Mrs. ....	1	10	3
Ward, Miss .....	1	7	6	Jennings, Miss .....	2	14	0
Williams, Mrs. ....	2	0	6	Lodge, Miss .....	1	1	0
Wood, Mrs. ....	1	3	0	Morse, Miss .....	0	13	6
<b>BATTERSEA—</b>				Pechey, Mrs. ....	1	4	0
Allom, Miss .....	0	5	2	Phair, Rev. Mr. ....	1	1	0
Carter, Mr. ....	0	11	0	Scarfe, Mrs. C. ....	1	1	0
Daniel, Mrs. ....	0	8	0	Slater, Mrs. John .....	1	1	0
Davis, Miss .....	1	1	4	Slater, Mr. Thomas .....	1	1	0
Falke, Miss .....	1	3	6	Stacey, Mrs. ....	2	0	0
Gay, Mr. John .....	1	4	1	Turnbull, Mrs. ....	1	1	0
Gurney, Miss, Lavender-hill .....	3	7	0	Wallis, Miss M. ....	1	3	6
Moore, Mr., in the villages near Dor- king .....	0	9	6	Wentworth, Miss .....	0	5	6
Passmore, Miss .....	1	5	3	<b>BLACKBURN—</b>			
Bayliffe, Master E., Chippenham .....	2	0	6	Briggs, Miss A. ....	1	2	0
Beard, Mr. R., King William-street .....	2	5	6	Dewhurst, B. ....	0	8	0
<b>BECCLES AUXILIARY—</b>				Hoole, Miss S. ....	1	1	0
Delf, Miss .....	0	8	0	Knox, Miss E. J. ....	1	1	6
Flower, Master .....	1	1	0	<b>BLAKENBY, by Rev. W. Copley—</b>			
Gibson, Miss .....	1	1	0	Coomber, Miss .....	1	1	0
Hickman, Mrs. ....	1	1	0	Cotton, Miss .....	1	1	6
Jermyn, Mrs. ....	3	0	0	Cotton, Miss E. ....	1	1	0
Kesteven, Miss E. ....	1	1	0	Hewlett, Miss .....	0	16	0
Lincoln, Mr. ....	2	2	0	Stins, Miss Emma .....	1	1	0
Mayhew, Miss .....	0	4	0	Stiff, Miss .....	1	3	0
Rix, Master .....	0	5	0	White, Miss Edith .....	1	1	6
Sloper, Miss .....	1	1	0	<b>BLANDFORD AUXILIARY—</b>			
<b>BEDFORD AUXILIARY—</b>				Fisher, Miss S. ....	0	14	0
Attack, Mr. Thomas .....	0	10	3	Hobbs, Mr. ....	1	2	6
Ball, Miss Eliz. ....	1	1	0	Hobbs, Miss .....	1	1	4
Bachelor, Mr. W. ....	1	2	0	Horner, Mrs. Spettisbury .....	0	10	5
Kilpin, Mr. ....	1	1	0	Wareham, Mrs., Child Okelord .....	1	6	10
Lamb, Miss .....	1	1	0	Blenearn, Mr., Kingsland-road .....	1	3	6
Maclar, Miss J. J. ....	1	1	0	Bobart, T. H., Esq., Ashby-de-la-Zouch	1	15	6
Rolls, Miss .....	0	7	6	<b>BOLTON AUXILIARY—</b>			
Timeus, Mrs. ....	1	1	1	Bell, Miss F. ....	1	2	6
Tregenga, Miss .....	1	4	4	Brown, Mr. John .....	1	1	0
Bell, Mr. John H., Thornton .....	1	6	9	Cole, Miss .....	1	1	0
				Kirkman, Miss .....	1	8	0
				Litherland, Miss Ellen .....	1	4	2

	£	s.	d.		£	s.	d.
<b>BOLTON AUXILIARY, continued—</b>				<b>BURY ST. EDMUND'S AUXILIARY, continued—</b>			
Litherland, Miss Maria	1	6	1	Ridley, Miss Emma	1	1	0
Mc.Ketterick, Mr. D.	1	1	0	Ridley, Miss Eliz.	1	1	0
Botwright, Master J. W., Isworth	1	1	0	Wright, Mrs.	1	1	0
Boutflower, Miss H., Lea, Kent	1	11	6	Campbell, Rev. Colin, Dedham	1	2	6
Bowman, Master H. L., Calne	0	10	6	<b>CANTERBURY AUXILIARY,</b>			
<b>BRADFORD AUXILIARY, (Yorkshire)—</b>				By Rev. H. Creswell—			
Abbs, Miss S. J.	1	1	0	Admans, Mrs.	1	1	0
Borrison, Miss B.	1	1	6	Brock, Mrs.	1	0	0
Dick, Miss	1	1	0	Christian, Miss	1	10	0
Dule, Miss	1	6	6	Cresswell, Mr. Nathaniel	4	2	0
Gremer, Mr	0	5	0	Davies, Mr. William Len	1	1	0
Murgatroyd, Mrs. Joseph	1	1	0	Friends of Ditto	1	2	6
M'Roben, Miss M.	0	11	6	Flint, Miss	3	10	6
Scott, Miss M.	1	7	6	Flint, Mrs. F.	1	3	0
Smith, Mrs. S.	2	10	0	Goiby, Elizabeth	1	10	0
Wade, the Misses	1	1	0	Packer, Eureka	1	1	0
Wilks, Miss C.	1	10	0	Philpot, Mrs.	0	13	6
Yates, Mrs.	1	2	0	West, Master	2	2	9
Bradford, Mr., Clare, Suffolk	0	17	3	West, Master H. P.	2	0	0
Brandram, Mrs., Beckenham	0	14	6	Worgen, Maria	2	5	0
Brewer, Miss, City of London School	0	5	0	By Rev. E. Morris—			
<b>BRIGHTON—</b>				Austen, Mr. W.			
Friend, A.	0	2	6	Cooper, Mr. John	0	6	0
Pratt, Mr.	1	1	0	Fenner, Miss	2	16	6
Vallance, Miss	2	17	6	Warburton, Miss E. M.	1	5	6
<b>BRISTOL AUXILIARY—</b>				Cairns, Rev. J., Berwick			
Brown, Miss S.	1	9	0	Carey, Mr. W., Stone Farm, near Yeovil	0	12	6
Burgess, Mrs. W.	1	13	0	Carter, Miss, Shoreditch	1	1	0
Burgess, Mr. John	1	10	0	Chapman, Miss E., Stockwell	1	1	0
Chard, Miss A. N.	1	13	0	<b>CHARD AUXILIARY—</b>			
Cherry, Mr. W.	1	7	0	Curtis, Rev. C. T.	1	10	0
Chew, Mr., Baptist College	1	17	6	Dalling, Mr. John	1	1	0
Crawford, Miss	1	5	0	Denning, Master G.	1	12	0
Cunningham, Miss	1	17	0	Griffiths, Mrs.	1	1	6
Dando, Miss	1	5	0	<b>CHATHAM AUXILIARY—</b>			
Davy, Miss E. B.	0	13	6	Foster, Miss	5	12	6
Facey, Miss M. S.	1	13	1	Hopkins, Miss	0	11	0
Green, Mr., Baptist College	1	17	6	Hughes, Master H.	0	14	0
Hindmarsh, Miss	0	14	0	Mullinger, Miss R.	2	3	6
Horsey, Mr., Baptist College	3	12	0	Mullinger, Miss E. J. S.	1	3	6
Johnson, Mrs.	1	2	6	Mullinger, Miss S. J.	1	2	0
M'Adam, Miss	1	6	2	Robinson, Miss	0	7	6
Morrish, Miss	1	1	6	Roofe, Miss	0	5	6
Newbury, Miss	1	5	0	Steele, Master W.	0	11	0
Pearce, Mr. James	4	6	0	Thomson, Master	1	3	4
Perrin, Mrs.	2	6	0	Willstead, Miss	1	6	0
Phippen, Miss Charlotte	1	15	0	<b>CHELMSFORD AUXILIARY—</b>			
Punfield, the Misses	1	2	0	Johns, Miss H.	2	2	0
Reeve, Miss	2	5	6	Wheeler, Miss F.	1	11	0
Secombe, Miss	2	0	0	<b>CHELTEXHAM AUXILIARY—</b>			
Short, Mr.	0	6	6	Allard, Miss	0	1	0
Smith, Miss M.	0	10	0	Bettam, Miss	1	1	0
Thomas, Miss E. W.	1	1	0	Bettam, Mr.	0	5	0
Trotman, Miss	1	1	0	Blagdon, Miss	1	5	6
Wills, H. O., Esq.	2	8	6	Blunt, the Misses	13	7	0
Wills, Miss	1	15	0	Collyer, Mrs	1	1	6
Bulmer, Rev. H. H., Deptford	2	3	0	Eden, Miss	0	12	0
<b>BUNGAY AUXILIARY—</b>				Edward, Miss			
Able, Miss	1	1	0	Finch, Mr. J.	2	6	6
Able, Miss S. A.	0	7	0	Fluck, Miss Jane E.	1	7	0
Alder, Miss	1	10	0	Gardner, Mr. H.	1	1	8
Burge, Mrs. G. W., Cambridge-street, Hackney-road	1	1	6	Hewlett, Master	0	6	3
<b>BURNLEY AUXILIARY—</b>				King, Miss			
Lomas, Miss	3	3	0	King, Miss C.	1	1	0
Holdsworth, Mr. W.	1	1	0	King, Master	1	1	0
<b>BURY—</b>				Knowles, Mr F.			
Bell, Miss	1	2	0	Minson, Mrs.	0	5	0
Roseman, Mrs.	1	1	0	No. 907	0	3	8
<b>BURY ST. EDMUND'S AUXILIARY—</b>				Pillel, Miss			
Baily, Miss	1	1	0	Seaman, Master R. M.	1	6	0
Barrow, Miss	1	1	0	Selig, Mrs. Harriet	1	9	9
Bodwell, Mrs.	1	1	0	Stokes, Miss Lucy J.	4	4	0
Denovan, Miss	0	13	6	Weedon, Mrs.	1	1	0
Fenton, Miss J.	1	18	0	Wellington, Mr.	0	13	6
Harvey, Miss	0	10	0	Wells, Miss	1	1	0
Jennings, Mrs.	0	15	0	Wilcox, Miss S., Charlton Kings	1	1	0
Lowther, Miss	1	5	1	Wood, Mrs. Elizabeth	1	4	0
Portway, Miss	1	5	0	Wyatt, Mr.	0	6	0
Quant, Miss	1	1	0	Chessell, Mr. D., Newport, I. W.	1	2	6
Raven, Mr. R.	1	3	0	<b>CHESTER AUXILIARY—</b>			
Ridley, Mr. T.	1	1	0	Bridgeman, Mrs.	2	1	6
Ridley, Miss M.	1	2	4	Davies, Master T. C.	1	3	6



	£	s.	d.
<b>CHESTER AUXILIARY, continued—</b>			
Horman, Miss	0	4	0
Hutton, Mrs.	1	10	0
Porter, Miss S.	1	5	0
Roberts, Miss	1	5	0
Ward, Miss	1	1	0
<b>CHESTERFIELD AUXILIARY—</b>			
Clareton, William, Esq.	1	1	0
Earley, Mr. A.	1	1	6
Irving, Mr. Thomas	1	1	0
Sayer, Miss	1	1	0
Shaw, Mrs.	1	1	0
Tucker, Miss C.	1	9	0
Tucker, Miss S.	1	6	6
Turnley, Mr. F.	1	1	7
<b>CHRISTCHURCH AUXILIARY—</b>			
Aldridge, Miss	1	1	0
Cornish, E.	1	1	6
Jim, Miss	0	2	9
King, Miss	0	13	6
Lane, Mrs. E.	1	1	0
Miller, Miss	0	8	0
Steel, Mrs.	0	7	6
White, Miss	0	7	0
Churcher, Mr. J. M., Bishops Waltham	1	7	0
Cleather, Miss, Swanbourne	1	1	0
<b>COLCHESTER AUXILIARY—</b>			
Barr, Miss	1	3	8
Carr, Miss P.	1	8	7
Haddon, Mr. Langham	2	1	6
Lewis, Mrs.	1	6	2
Mason, Miss, Boxted-mill	1	3	6
Mason, Mrs. P., Dedham-mill	1	6	0
Mason, Miss, Sudbury-mill	1	8	6
Rudkin, Miss Fanny	1	1	0
Rudkin, Miss Jennet	0	11	0
Rudkin, Miss Susannah	1	1	4
Scott, Mrs. Thomas	1	6	1
Stuck, Miss	1	11	5
Unwin, Mr. S. P.	1	1	0
Wallis, Miss	1	10	0
Coles, Miss, Cole's-terrace	1	2	6
Collier, Miss Elizabeth, Witney	1	10	0
Collinson, Miss, Gainsborough	0	2	0
Connor, Rev. S., Leonminster	3	1	0
Coudley, Mrs., Lombard-street	1	1	0
<b>COWES AUXILIARY—</b>			
Feaver, Miss	1	1	0
Fulcher, Mr. J.	1	1	0
White, Mr. John	0	7	6
White, Miss E. B.	1	9	6
Cornwall, Robert, Watton	0	3	0
Cragg, Rev. James, Great Ellingham	1	3	1
Croft, Miss, Shoreditch	1	0	0
Cull, Miss S., Wellington	0	5	0
Curme, Miss E. A., Sandford	1	1	0
Curme, Miss M., ditto	1	1	0
Dale, Miss, Balby	0	11	2
Davey, Mr. G., South Ockenden	0	6	0
Day, Miss C., Baldock	1	2	0
Deal, Mrs., Swanage	1	1	0
Dent, Miss, Marr	1	7	0
Dickenson, Miss M. A., Wolverhampton	1	1	6
Dinsdale, Mrs., Hadley, near Barnet	1	1	0
<b>DISS AUXILIARY—</b>			
Nunn, Mrs.	3	14	0
<b>DORCHESTER AUXILIARY—</b>			
Atkinson, Miss	0	13	0
Campbell, Miss	0	7	0
Curme, Miss	1	10	0
Curme, Miss E.	2	13	11
Gaitskill, Miss	1	15	0
Leakey, Rev. J. A.	1	1	0
Lock, Miss	0	8	6
Mills, Miss	0	13	1
Montey, Miss	1	1	0
Northover, Mrs.	1	1	0
Peach, Miss	1	1	3
Robinson, Miss	1	2	1
Traves, Mrs.	0	12	6
<b>DOVER AUXILIARY—</b>			
Baker, Miss	0	13	0
Bentley, Miss	1	1	6

	£	s.	d.
<b>DOVER AUXILIARY, continued—</b>			
Knocker, Miss Emily	1	7	6
Sells, Miss	1	1	0
Drover, Mrs. Eliz., Wineanton	1	3	9
Duncan, Mr. T., Alnwick	1	11	0
Earnshawe, Miss H., Alfrinchan	1	4	0
Edwards, Mrs., King-street, Clerkenwell	0	10	0
Edwards, Miss H., Newnham Vicarage	1	1	1
Eisdell, Miss, Lymington	1	0	0
Elliott, Miss, Devizes	5	0	0
Evans, Miss, Southampton	0	15	0
<b>EXETER AUXILIARY—</b>			
Bartholomew, Mrs.	0	5	0
Blair, Miss E.	1	1	0
Bristow, Miss	2	12	0
Frizell, Miss E. A.	1	1	0
Lunsden, Miss	0	7	0
Mackenzie, Miss	1	1	0
Parker, Miss C.	2	3	0
Pearse, Mrs. W.	1	4	6
Puddicombe, Miss	0	6	0
Rawlings, Miss	1	1	0
Williams, Miss E. M.	0	18	0
Wippell, Mr. Joseph, Jun.	2	2	0
<b>EXTHORNE—</b>			
Copley, Mrs.	1	1	0
Harnett, Master F.	0	9	2
<b>FAKENHAM AUXILIARY—</b>			
Cooper, Miss	1	1	0
Goggs, Mr. N.	1	1	0
Legge, Mrs.	0	13	0
Leverage, Miss	0	14	0
Lynn, Miss	1	1	0
Smith, Miss	0	9	0
Wiatt, Fanny	1	1	0
<b>FAREHAM AUXILIARY—</b>			
Bradley, Miss, Wickham	3	6	6
Pullen, Miss	2	1	6
Simmonds, Miss	1	5	0
Woodridge, Miss, Wickham	1	6	0
<b>FARNHAM—</b>			
Simmonds, Miss	1	1	0
Vardell, Miss	1	1	0
Farr, Miss E., Iver	1	1	0
Faulkner, Miss, St. Martin's-le-Grand	1	1	0
Ferguson, Miss, Carlisle	2	2	0
<b>FLEETWOOD AUXILIARY—</b>			
Elletson, Mr. D.	1	1	0
Elletson, Miss	1	1	0
Elletson, Master H.	1	1	0
Ramsay, Dr.	1	1	0
Fletcher, Miss Jane, Belper	1	7	6
Ford, Rev. W., Lane End	1	6	0
Fuller, Miss, Brownlow-street	0	4	0
<b>FOLKESTONE AUXILIARY—</b>			
Bradley, the Misses	0	10	0
Brickman, Mrs.	0	14	10
Clark, Mrs. and Miss	2	5	0
Gardner, Mrs.	0	10	0
Gambling, Miss Emma, Buxton	2	11	6
Gay, Miss E., Denmark-hill	1	5	0
Giblett, Mr. Samuel, Meare	1	12	6
Gibson, Mr. T. C., Whalton	1	10	0
Glenny, Mr. E., Barking	3	3	6
<b>GLOUCESTER AUXILIARY—</b>			
Beach, Miss	1	1	0
Husband, Mrs.	0	17	6
Jones, Mrs.	1	1	0
Marsh, Miss	1	4	0
Turley, Miss	0	3	6
White, Mrs.	1	10	0
Grafton, Miss, Bowden	1	1	0
Graham, Mrs., Gosport	1	11	6
Grant, Miss	2	5	7
<b>GRAVESEND AUXILIARY—</b>			
Brown, Miss Ann	1	2	2
Butcher, Miss Elizabeth	1	1	0
Catwright, Miss	0	10	0
Chapman, Miss	0	14	6
Cooper, Miss Jane	1	2	8

	£	s.	d.		£	s.	d.
<b>GRAVESEND AUXILIARY, continued—</b>				Harris, Robert C., Marazion .....	0	11	9
Drayson, Miss .....	1	1	6	Harvey, Miss, by Rev. Carr J. Glyn,			
Fellgate, Miss M. A. ....	0	6	6	Witchampton .....	1	5	0
Gould, Mr. J., jun. ....	0	10	0	Hedgman, Miss, Gerard-street .....	0	10	0
Hatton, Miss F. ....	1	1	0	<b>HEMEL HEMPSTEAD AUXILIARY—</b>			
Liest, Miss .....	1	1	0	Eales, Miss M. ....	1	5	0
Martin, Master John .....	1	2	6	Eggbeer, Miss .....	0	11	0
Martin, Miss C. ....	1	6	6	Guest, Mrs. ....	0	12	0
Nelson, Mrs. ....	1	1	6	Hopkins, Miss .....	1	1	0
Ridge, Mrs. ....	1	1	0	Hopley, Mrs. ....	1	1	0
Ridge, Miss .....	1	2	6	Howard, Miss .....	1	1	0
Selmes, Mr. ....	1	2	0	King, Miss .....	1	1	0
Spain, Mr. ....	1	3	0	Lane, Miss .....	0	4	0
Spain, Mrs. ....	1	4	6	Ward, Mrs. F. ....	1	1	0
Tippetts, Miss Ellen .....	1	1	0	<b>HENLEY AUXILIARY—</b>			
West, Miss C. ....	1	1	0	Batley, Mrs. ....	1	1	0
Goodwin, Miss, Rowsley .....	1	7	0	Byles, Miss W. ....	1	1	0
Gould, Mr. G., River .....	2	11	0	Fletcher, Mrs. Joseph .....	1	1	0
Green, Miss, Preston, near Lavenham ..	2	0	0	Hyatt, Miss E. ....	0	10	0
Green, Miss A. M., Nunnington .....	0	5	0	Jay, Miss .....	1	1	0
Grey, Mr. ditto .....	1	2	6	Maynard, Miss .....	1	1	0
<b>GUERNSEY AUXILIARY—</b>				Niblett, Miss .....	1	1	0
Baynes, Capt. G. M. ....	6	0	0	Prowse, Miss M. ....	1	1	0
Brock, Dr. ....	8	4	0	Rowland, Miss .....	1	1	0
Dobree, George, Esq. ....	2	7	6	Theobald, Miss Lucy .....	1	1	0
Eddis, Mrs. ....	2	7	4	Hewlett, Miss C., Clapham .....	1	2	0
Hine, Rev. T. T. ....	3	5	2	Heygate, Master C., Market Bosworth ..	0	7	0
Maingay, Bonamy, Esq. ....	10	10	0	Hine, Miss, Upwey .....	1	3	7
Pidcock, Mr. George .....	1	5	0	<b>HIGH WYCOMBE AUXILIARY—</b>			
Wild, Rev. W. ....	7	3	11	Butler, Mrs. ....	1	1	0
Hadland, Miss Helen, Clapham .....	2	0	0	Carter, Miss, for Ireland .....	1	8	4
<b>HADLEIGH AUXILIARY—</b>				Edmonds, Miss .....	1	5	6
A Young Friend .....	0	10	6	Farbridge, Mark .....	0	6	4
Church, Miss H. ....	0	5	0	Fry, Miss E. ....	0	9	0
Fisk, Miss S. ....	0	3	6	Lucas, Miss Emily .....	0	10	6
Grinsey, Miss E. ....	0	0	8	Maycock, Emma .....	0	10	0
Gurdon, Miss .....	1	2	0	Payne, Mrs. ....	1	1	0
Kersey, Miss .....	1	7	0	Parker, Mrs. ....	3	0	6
Kersey, Miss E. ....	1	5	0	<b>HITCHIN AUXILIARY—</b>			
Partridge, Miss .....	0	11	0	Abbott, Master, Hitchin .....	1	1	0
Pidduck, Miss .....	0	3	8	Dodwell, Mrs., Shillington .....	1	17	0
Pidduck, Miss E. ....	0	4	0	Foster, Master M. H., Wymondley ..	1	1	0
Sheldrake, Miss .....	1	4	6	Foster, Miss E., ditto .....	1	1	0
Vinie, Miss .....	1	1	8	Priest, Mrs., Ickleford .....	1	10	0
Warren, Miss .....	0	3	4	Roberts, Miss, Kingswood .....	4	11	9
<b>HALIFAX AUXILIARY—</b>				Roberts, Mr. E., jun., ditto .....	1	10	0
Bracken, Miss .....	1	5	0	Sloper, Mrs., Hitchin .....	1	1	0
Bradley, Miss .....	2	0	0	Thrusell, Miss, Pictou .....	1	1	0
Corke, Mrs. ....	1	2	0	Wright, Miss M. A., Wymondley .....	1	5	0
Crossley, Mrs. Joseph .....	1	11	6	Wright, Miss E., ditto .....	1	6	0
Crossley, Mrs. John .....	1	12	6	Holden, Miss E., Whitstable .....	1	2	6
Dickinson, Miss .....	1	7	6	Homan, Mr., Hartland-road .....	1	7	0
Ellis, Miss Grace .....	1	8	0	<b>HOLT AUXILIARY—</b>			
Haigh, Mrs. T. ....	1	1	0	Bristow, Mr. R. B. ....	0	5	0
Hoatson, Miss .....	2	2	6	Chestney, Sarah .....	1	1	6
Miller, Miss .....	3	0	0	Cooke, Mrs. ....	2	17	6
Naylor, Miss .....	1	4	0	Craske, Mrs., Stody .....	0	3	0
No. 2061 .....	1	1	6	Craske, Mrs. ....	0	6	6
Panson, Miss .....	1	1	0	Drozier, Miss Betsy .....	1	6	1
Porter, Miss .....	1	10	0	Ellis, Miss .....	0	11	0
Pridie, Miss .....	2	4	6	Girling, Miss .....	1	1	0
Turner, Miss .....	0	10	6	Hammond, Ann .....	1	2	0
Walker, Mrs. John .....	1	1	0	Hardy, Master Herbert .....	1	1	0
Watkinson, Mrs. ....	1	10	0	Heywood, Mr. Horace .....	1	1	0
Whitley, Miss .....	1	6	0	Muskett, Mrs. ....	1	2	2
Youd, Miss .....	2	1	0	Nicholls, Susan .....	0	4	1
By Mrs. J. Crossley, Savill-lodge—				Pulleyn, Rev. B. ....	1	10	0
Dyer, Mr. ....	1	1	6	<b>HONINGTON, by Rev. W. Wright—</b>			
Lancashire, Mrs. ....	1	1	0	Aberdein, Miss .....	1	5	0
Wild, Mr. ....	1	18	0	Alexander, Miss .....	0	13	4
<b>HARLESTON AUXILIARY—</b>				Anthony, Miss .....	1	1	0
Allwood, Miss .....	0	4	0	Devenish, Mrs. ....	1	1	0
Chalker, Mrs. ....	0	3	6	Farquharson, Mrs. ....	0	5	0
Chilver, Mrs. ....	1	1	0	Fisher, Miss .....	0	13	6
Crowe, Miss .....	0	2	6	Groube, Miss .....	1	1	0
Knott, Mr. ....	0	10	0	M'Kno, Miss M. ....	1	1	0
Laidler, Miss .....	0	5	0	M'Cormick, Miss .....	1	2	6
Mayhew, Anna .....	0	1	4	Pine, Elizabeth .....	0	8	0
Nash, Mr. W. ....	0	5	1	Pine, Sarah Ann .....	1	2	0
Pigg, Mr. ....	0	4	7	Smith, Miss .....	0	5	8
Pratt, Anna .....	0	5	6	Viney, Rosina .....	1	1	0
Stammers, Mrs. ....	0	3	0	<b>HORNCASTLE AUXILIARY—</b>			
Woman, John .....	1	1	0	Balle, Mrs. ....	1	5	0

	£	s	d.
<b>HORNCASTLE AUXILIARY, continued—</b>			
Carter, Mrs. ....	1	1	6
Longstaff, Mrs. ....	1	3	0
Additional .....	0	12	6
<b>HUDDERSFIELD AUXILIARY—</b>			
Atkinson, Miss E. ....	1	1	0
Batley, the Misses .....	1	3	0
Buckley, Rev. C. J., Penistone .....	1	4	0
Denham, Mr. Thomas .....	1	1	0
Eagleton, Miss J. ....	1	1	0
Eastwood, Miss C. ....	1	1	0
Greenwood, Miss M. J. ....	1	1	0
Jones, Miss E. W. ....	2	2	2
Schofield, Miss C. ....	1	1	6
Thompson, Miss J. ....	1	1	0
Watkinson, Miss A. ....	1	3	0
Willams, Miss M. ....	1	1	0
Wilson, Master C. H. ....	0	10	6
Wrigley, Miss S. A. ....	1	2	6
Hughes, Mrs. ....	0	13	6
<b>HULL AUXILIARY—</b>			
Burton, Miss .....	1	4	0
Cramp, Mrs. ....	1	1	0
Cross, R. B., Esq. ....	2	2	0
Dutchman, Mrs. ....	1	6	6
Eden, Mr. Jabez. ....	2	2	0
Haldin, Mrs. ....	1	15	4
M'Lean, Mr. ....	1	1	0
No. 1245 .....	1	1	0
No. 2195 .....	0	5	0
Radford, Mr. T. E. ....	1	2	6
Rayner, Mr. J. ....	1	10	0
Scott, Miss .....	10	0	0
Scott, Miss E. ....	5	8	6
Tapp, B. A., Esq. ....	8	2	0
Tapp, Miss .....	1	7	8
Towers, Miss .....	2	0	0
Vicars, Mrs. ....	1	3	0
Westerby, Miss .....	1	11	6
Wimble, Miss R. ....	2	3	6
Hunt, Miss, North Croydon .....	1	0	6
Huxley, Miss, Bromsgrove .....	1	1	0
<b>IPSWICH AUXILIARY—</b>			
Buck, Miss .....	1	1	0
Burton, Miss M. ....	1	2	6
Cameron, Mr. ....	1	1	0
Dothie, Miss E. S. ....	0	8	0
Gill, Miss .....	1	2	6
Goss, Master Arthur .....	1	3	0
Grimwade, Miss .....	2	5	0
May, Miss S. ....	0	7	6
Ray, Miss Helen .....	1	9	0
Rudkin, Miss .....	2	7	6
By Mr. H. H. Gill—			
Gill, Mrs. H. ....	1	5	6
Gill, Sarah .....	0	10	0
Kitton, Miss .....	1	2	0
Pawsey, Elizabeth .....	1	2	0
Jackson, Miss, Homerton .....	1	3	4
Jeffery, Miss, Devonport .....	1	0	0
Jenkins, Miss, Maidstone .....	5	0	0
Jervis, Mr. Wm., jun., Stoke-upon-Trent .....	1	10	0
Johnston, Miss .....	0	8	6
Jones, Rev. J. R., Kilsby .....	0	5	0
Jones, Miss, Fore-street .....	0	4	0
Keed, Miss, Lynn .....	0	12	6
Kelly, Miss, Stockwell .....	3	4	6
Ker, Mrs., Burnham .....	1	1	0
Kettle, Mrs., Cleveland-street .....	1	1	0
<b>KINGSLAND AUXILIARY—</b>			
Aveling, Master .....	0	7	6
Burgess, Master .....	0	10	10
Carter, Miss .....	1	8	0
Gurteen, Miss .....	1	4	0
Martin, Miss .....	0	8	6
Williams, Mr. ....	1	8	6
<b>KINGSBRIDGE AUXILIARY—</b>			
Elliott, Miss E. ....	1	1	7
Polkinghorne, Miss E. ....	1	5	6
Randall, Miss .....	0	2	2

	£	s	d.
<b>KNARESBOROUGH—</b>			
Brown, Miss .....	1	1	0
Dewer, Miss .....	1	10	0
Glendinning, Miss .....	1	1	0
Mountain, Mrs. John .....	1	1	0
Sagar, Miss .....	1	1	0
Lamb, Mrs., Tabernaacle-square .....	1	5	6
<b>LANCASTER AUXILIARY—</b>			
Bury, Miss C. ....	1	3	6
Davis, Miss .....	1	5	0
Logue, Mrs. ....	1	1	0
Mansergh, Master R. ....	1	1	0
Sanderson, Master Alfred .....	1	1	6
<b>LAVENHAM—</b>			
Kecble, Miss M.A. ....	0	6	10
Meeking, Miss M. ....	1	1	0
Poulton, Mr. H. ....	0	9	7
Stock, Mrs. ....	0	2	7
Lee, Mr., Taunton .....	1	2	6
<b>LEEDS AUXILIARY—</b>			
Harvey, Master S. G. ....	4	10	6
Heycock, Miss .....	1	1	0
Wilkinson, Miss .....	1	18	0
<b>LEICESTER—</b>			
Gaskell, Arabella, Independent Sunday-school .....	1	1	0
Ward, Elizabeth, ditto .....	1	1	0
<b>LINCOLN AUXILIARY—</b>			
Arnold, Miss M. ....	1	1	0
Crux, Miss F. ....	1	2	0
Friend, a, by Miss Riley .....	1	3	6
Gladstone, Miss .....	0	14	0
Kelly, Miss Ann .....	1	2	0
Meanwell, Mrs. ....	1	5	0
Pennell, Mrs. C. ....	1	1	0
Sharp, Miss S. ....	1	1	10
<b>LIVERPOOL AUXILIARY—</b>			
Hampton, Miss .....	1	3	0
Job, Mr. Robert .....	3	18	0
King, Mr. J., jun. ....	3	16	0
Kirkus, Rev. R. ....	1	1	0
Leigh, Mr. ....	1	1	0
Pritchard, Miss .....	9	0	0
Rose, Mr. W. ....	1	0	0
Rose, Miss M. L. ....	1	3	6
St. Luke's, per Rev. B. A. Marshall .....	6	7	6
<b>LOUTH AUXILIARY—</b>			
Barker, Rev. J. ....	1	1	0
Gillthorpe, Miss A. ....	1	4	2
Peters, Miss .....	2	2	0
Smith, Mrs. C. G. ....	23	19	0
Waite, Mr. R. ....	1	1	4
<b>LOWESTOFT AUXILIARY—</b>			
Crisp, Master Albert .....	1	4	0
Crisp, Master Josiah Wells .....	1	6	0
Delf, Miss Helen .....	0	14	6
<b>LUTTERWORTH AUXILIARY—</b>			
Baker, Miss Sarah .....	1	3	0
Bray, Mr. H. ....	1	2	0
Cherry, Master .....	0	9	6
Hudson, Miss F. ....	0	12	6
Ivens, Miss E. ....	1	10	0
Johnson, Miss .....	1	0	0
Johnson, Miss S. ....	1	9	0
Loudon, Miss .....	0	13	6
Vernon, Master .....	1	2	0
Wardley, Mrs. ....	1	1	0
<b>MALDEN AUXILIARY—</b>			
Drawbridge, Mr. ....	1	1	0
Elgar, Mr. ....	1	1	0
Millidge, Mr. ....	1	1	0
<b>MACCLESFIELD AUXILIARY—</b>			
Corbishley, Master C. H. ....	1	7	6
Oldham, Miss R. ....	2	10	0
Wheelton, Miss .....	5	6	6
M'Clure, Master J., Stockport .....	1	1	0
Mackinlay, D., Esq., North Shields .....	1	16	0
Maggis, Mr. Joseph, Melksham .....	1	1	0
Male, Miss, Wallbrook .....	2	5	0
<b>MALTON AUXILIARY—</b>			
Bell, Miss E. H. ....	1	1	0
Bell, Miss M. ....	1	1	0
Dunlop, Miss .....	1	12	6

	£	s.	d.		£	s.	d.
<b>MANCHESTER Young Men's Christian Association—</b>				<b>NEWBURY AUXILIARY, continued—</b>			
Gent, Mr. ....	1	1	0	Coxeter, Mr. ....	0	11	11
Jamieson, Mr. ....	0	8	0	Davies, Miss. ....	5	0	0
Owen, Mrs. ....	2	4	0	<b>NEWCASTLE-ON-TYNE AUXILIARY—</b>			
Rafferty, Mr. ....	1	1	0	Brown, Miss S. ....	1	1	0
Trembath, Miss. ....	2	2	0	Browning, Master J. B. ....	1	1	0
Wall, Mr. ....	1	1	0	Elliott, Miss. ....	1	14	0
<b>MARGATE AUXILIARY—</b>				Foster, Miss. ....	1	1	0
Collings, Mrs. ....	0	12	0	Grey, Mrs. ....	1	7	0
Hart, Miss. ....	1	1	0	Haggei, Miss. ....	1	12	0
Heaton, Miss A. E. ....	1	5	6	Laidlaw, Miss Jane. ....	1	5	6
Hensley, Miss. ....	1	5	0	Lang, Mr. W. ....	4	15	8
Hughes, Miss. ....	1	1	0	Lax, Miss. ....	1	1	0
Hughes, Miss A. ....	1	1	0	Middlemish, Miss. ....	1	5	0
Lewis, Mr. C. S. ....	1	1	0	Pringle, Mr. W. S. ....	1	13	0
Pound, Mr. T. ....	1	2	6	Ridley, Miss. ....	1	1	0
Wilson, Miss. ....	0	5	6	Robertson, Miss Ann. ....	1	5	0
<b>MARKET HARBOUROUGH AUXILIARY—</b>				Simpson, Mr. W. G. ....	0	8	6
Andrews, Miss Ellen. ....	1	1	6	Whinfield, Mr. W. A. ....	1	1	0
Buswell, Mr. W. ....	1	1	0	<b>NEWPORT PAGNELL—</b>			
Clark, Sarah. ....	1	1	6	Ayers, Miss. ....	0	11	6
Clark, Mr. Isaac. ....	1	1	0	Bull, Master Henry William. ....	0	10	0
Goward, Mr. ....	1	1	0	Coales, Miss. ....	0	9	0
Gurden, Miss. ....	1	12	8	Grace, Mrs., Linford. ....	0	10	0
Harrald, Mrs. ....	0	5	0	Harrod, Miss Phillips. ....	1	5	6
Heygate, Miss L. ....	1	7	0	Hives, Miss. ....	0	4	0
Higgs, Mr. ....	1	1	0	Hawley, Sarah Ann, Linford. ....	0	6	0
Marshall, Mrs. ....	1	1	0	Jefferson, Miss. ....	0	4	0
Marvell, Benjamin. ....	1	1	9	Osborn, George, Esq., by. ....	1	2	6
Sharpe, Sarah. ....	0	7	6	Price, Miss. ....	0	7	9
Sulley, Mr. J. ....	1	1	0	Rivet, Catherine, Linford. ....	0	10	6
Toller, Miss E. ....	1	2	4	Taylor, Master and Miss. ....	0	1	6
Marks, Mr., Minster, Sheppey. ....	0	3	0	<b>NORTHAMPTON AUXILIARY—</b>			
<b>MARSHALL, MRS. S., Islington, by—</b>				Hensman, Miss. ....	1	1	0
Bowerbank, Miss, Kingsland. ....	0	5	0	Jenkins, Miss. ....	1	1	0
Browne, Miss, Kingsland-green. ....	1	3	0	Latchmore, Mr. J. ....	1	1	0
Browning, Miss E., Newington-green. ....	1	10	0	Latchmore, Miss. ....	1	1	0
Cole, Miss, Dalston. ....	0	6	0	Mapherson, Miss. ....	0	16	6
Dobbs, Mrs., Shacklewell. ....	0	5	2	Phipps, Miss. ....	1	1	0
Evans, Mr. Evan, Sebbon's-buildings. ....	0	5	2	Prust, Miss. ....	1	1	0
Field, Miss E., Ball's-pond. ....	0	7	6	Ridge, Miss. ....	0	3	0
Fletcher, Mrs., Maida-vale. ....	0	11	6	Walker, Miss. ....	1	1	0
Frodsham, Miss, Newington-green. ....	0	10	0	<b>NORWICH AUXILIARY—</b>			
Gadsden, Miss, Albion-road. ....	0	7	6	Alexander, Miss. ....	1	2	0
Garratt, Miss, Northampton-park. ....	0	10	0	Arnup, Miss. ....	1	1	6
Johnson, Miss, Stoke Newington. ....	2	0	0	Banks, William. ....	1	11	9
Jones, Miss, Dalston. ....	0	6	0	Blakely, Miss. ....	0	7	0
Kibbell, Miss, Mayfield-place. ....	0	7	7	Boardman, Master Frederick. ....	1	3	6
Lancaster, Miss, Dalston. ....	1	1	6	Blind, Mary. ....	0	10	0
Marshall, Mrs. S., St. Paul's-place. ....	1	13	7	Clementson, Miss. ....	1	1	0
Pigott, Miss, Barnett-grove. ....	0	6	2	Downes, Miss. ....	1	1	6
Quincey, Miss. ....	2	10	0	English, Miss. ....	1	4	8
Somersall, Miss, St. Paul's-place. ....	0	4	4	Foyson, Miss. ....	1	1	0
Walker, Miss, ditto. ....	0	7	0	Fuller, Master G. ....	0	8	6
Williams, Miss, Kingsland-crescent. ....	0	15	6	Gaze, Mrs. ....	0	12	0
Martin, Master H., Otley. ....	1	1	0	Gill, Miss. ....	1	1	0
<b>MASBOROUGH—</b>				Goring, Miss. ....	1	1	0
Brown, Miss E. ....	1	1	0	Grinter, Miss Emma. ....	1	3	0
Gillott, Miss. ....	0	7	6	Hall, Master Henry. ....	1	4	6
Mayhew, Rev. J. W. Walpole. ....	1	7	0	Herring, Maria. ....	1	10	0
Medcalf, Miss, Ware. ....	1	7	0	Hickman, Miss. ....	1	2	8
Medland, Mr. G. F., Exeter. ....	2	5	6	Hill, Mrs. ....	0	8	0
<b>MELTON MOWBRAY AUXILIARY</b>				Howell, Master James. ....	0	7	4
Goodrich, Mr. R. ....	5	8	6	Hoves, Miss. ....	1	2	6
<b>MIDDLEWICH—</b>				Lincoln, Miss M. H. ....	1	2	4
Bostock, Master G. J. ....	0	5	0	M'Gregor, Mrs. ....	0	2	6
Dulton, Master Richard. ....	0	11	0	Martin, Miss Mary. ....	0	11	6
Hitchin, Miss M. A. ....	0	6	0	Middleton, Mrs. James, Sen. ....	0	6	0
Hitchin, Miss M. ....	1	1	0	Middleton, Mr James, Jun. ....	2	10	0
Hitchin, Miss J., and Miss E. Smith. ....	0	7	4	Paul, Miss. ....	1	3	6
<b>MILDENHALL AUXILIARY—</b>				Powell, Mr. R. ....	1	12	6
Goodrich, Mr. R. ....	5	8	6	Rainbird, Miss. ....	1	2	0
<b>NEWARK AUXILIARY—</b>				Silcock, Mr. ....	1	10	0
Adams, Miss. ....	1	1	0	Smith, Miss. ....	0	4	0
Bilson, Miss. ....	1	2	6	Spelman, Miss. ....	1	1	0
Deeping, Miss. ....	1	7	0	Taylor, Mrs. Caroline. ....	1	2	6
Hindley, Mr. ....	0	6	6	Tolson, Miss. ....	1	1	0
Loversidge, Miss E. ....	1	1	0	Turner, Master. ....	0	14	6
Readhouse, Miss. ....	1	12	6	Wilson, Miss. ....	1	8	4
Wood, Miss. ....	1	1	0	Wilson, William B. and Eliza G. ....	2	10	11
<b>NEWBURY AUXILIARY—</b>				<b>NOTTINGHAM AUXILIARY—</b>			
Adnams, Mrs. ....	0	7	6	Barrett, Miss Elizabeth. ....	1	2	6
Bew, Mr. ....	2	15	0	Cole, Miss. ....	3	17	0
				Goddard, Mrs. ....	1	15	0

	£	s.	d.
<b>NOTTINGHAM AUXILIARY, continued—</b>			
Hill, Miss .....	1	3	0
Morley, Miss .....	1	1	0
Orange, Mr. J. ....	1	5	7
Pink, Mrs. ....	1	5	6
Reader, Miss Elizabeth .....	0	9	6
O'Donoghue, Master G. H., Ross .....	1	1	0
<b>ORANGE-STREET AND WEST LONDON AUXILIARY—</b>			
Astill, Mr. ....	0	10	0
Powler, Mrs. ....	1	2	6
Griffiths, Miss .....	0	5	0
Hansler, Mr. ....	1	2	6
Palmer, Mrs. ....	1	3	8
Phillip, Miss E. ....	1	4	0
Rice, Mr. ....	0	8	6
Tritton, Miss .....	0	3	0
Turner, Mr. G. ....	1	1	0
Watts, Miss .....	0	3	0
Wright, Miss .....	0	6	2
By Mr. Arnun, Belgrave-house, Piclico.			
Arber, Master .....	1	4	6
Baynes, Master .....	0	10	6
Clifford, Master W. ....	0	6	4
Dando, Master .....	0	8	6
Dunlop, Master .....	0	2	0
Evershed, Master .....	0	2	6
Fraser, Master W. ....	0	1	6
Haynes, Master A. ....	0	3	0
Pattison, Master .....	0	1	6
Sprenger, Master .....	0	1	9
Starkey, Master .....	1	1	0
Williams, Master .....	0	2	6
<b>OSWESTRY AUXILIARY—</b>			
Davies, Miss E. ....	1	1	0
Gregory, Miss .....	1	4	8
Laon, Miss E. A. ....	1	6	0
Minshull, Miss M. ....	0	11	2
Thomas, Mrs. E. W. ....	1	19	6
Thomas, Miss .....	0	17	0
Owens, Mr. T. G., Crawford-street .....	1	1	0
Packman, Master W. K., Sittingbourne .....	1	4	10
Packwood, Miss, Sutton Colefield .....	0	15	2
Parker, Ellen, Faraworth .....	1	5	6
Parson, Miss, Weverham .....	1	0	0
Pashley, Mrs. ....	0	9	0
Paul, Mrs., Kingsland .....	1	1	0
<b>PENZANCE, by Captain P. Jackson—</b>			
Jackson, Mrs. P. ....	2	4	6
Leigh, Miss .....	2	0	0
Millett, Miss A. M. ....	1	1	0
Moore, Rev. C., A.M. ....	1	10	0
Pepler, Miss, Charhill, near Calne .....	1	18	6
Phillips, Mrs., Burwell .....	2	0	0
Piggott, Rev. S., Redcar .....	0	5	0
Pitman, Miss K., Haekney .....	1	4	0
Playll, Mr., Bishopsgate-without .....	1	2	6
<b>POOLE AUXILIARY—</b>			
Aldridge, Miss .....	1	1	0
Blunt, Miss .....	0	16	6
Busson, Miss .....	0	3	0
Coward, Miss .....	1	2	1
Denny, Miss .....	0	10	0
Goss, Miss Harriett .....	0	2	10
Lance, Miss .....	0	11	0
Lance, Miss A. ....	0	8	0
Morris, Harriet .....	1	1	4
Notting, Miss .....	1	1	0
Pearce, Miss .....	1	1	0
Sandy, Miss .....	1	1	3
Street, Miss .....	0	13	9
Tuck, Miss .....	1	1	9
Welch, Miss .....	0	3	6
<b>PORTSMOUTH AUXILIARY .....</b>			
<b>PRESTON AUXILIARY—</b>			
Atkinson, Miss Eliz. ....	1	1	0
Aughton, Miss H. ....	1	1	0
Bamber, Septimus .....	0	3	8
Bancks, Miss .....	1	2	10
Becket, Mrs. ....	0	3	0
Brown, Miss Eliz. ....	1	1	0
Fell, Master J. F. ....	1	1	0
Fisher, Miss .....	1	0	6

	£	s.	d.
<b>PRESTON AUXILIARY, continued—</b>			
Holdsworth, Miss E. ....	1	1	0
Jenkins, Rev. T. ....	1	1	0
Johnson, Miss .....	1	1	0
Jones, Mrs. ....	1	5	0
Livesey, Master H. ....	1	2	0
Noble, Miss E., Kendal .....	1	8	0
Rose, Miss R. ....	0	8	6
Staveley, Mrs. ....	1	1	0
Tyson, Miss A. ....	1	1	0
Wallis, Miss J. ....	1	1	0
Watkins, Miss .....	1	1	0
<b>REDRUTH AUXILIARY—</b>			
Angove, Mr. J. ....	2	9	0
<b>RELIGIOUS TRACT SOCIETY—</b>			
Bailey, Mr. J. ....	1	1	0
Baker, Mr. J. ....	0	10	6
Beresford, Mr. T. ....	0	6	6
Birkley, Mr. W. ....	1	1	0
Burt, Mr. T. ....	1	18	6
Cross, Mr. J. H. ....	10	16	0
Dolling, Charles .....	0	11	6
Hall, Mr. H. ....	3	19	0
H. C. ....	1	1	6
Jarvis, Mr. R. E. ....	0	10	6
Reynolds, Mr. ....	0	7	6
Sabine, Mr. G. ....	13	5	6
Wheeler, Mr. M. ....	0	12	0
Woodher, C. ....	0	5	0
Youngman, Mr. M. ....	1	2	6
<b>RENDHAM—</b>			
No. 761 .....	2	2	10
No. 2180 .....	1	8	0
Reyner, Miss A., Bowden .....	1	1	0
Reynolds, Miss, St. Paul's-road, Camden Town .....	1	1	0
Rhodes, Mr. William, Barnes .....	1	3	6
Richardson, Miss, North Croydon .....	1	3	0
<b>RICHMOND, (Surrey)—</b>			
Beaumont, Miss .....	1	10	6
Cox, Miss .....	1	1	0
Giles, Mr. ....	1	7	0
Holloway, Mr. W. ....	1	1	0
Seaton, Miss .....	1	10	0
Rider, Mr. E., Sandgate .....	1	1	1
Riley, Mr. Benjamin, Wood-street .....	2	13	6
<b>RIPON AUXILIARY—</b>			
Croft, Master .....	1	1	0
Earle, Mrs. D. ....	1	1	0
Mawson, Miss .....	1	1	0
Wilson, Miss .....	1	1	0
<b>ROBERT-STREET AUXILIARY—</b>			
Cook, Miss .....	0	17	0
Deeks, Mrs. ....	1	5	4
Donaldson, Mrs. ....	0	4	0
Dunning, Miss .....	0	12	0
Ford, Mrs. ....	1	1	0
Gannell, Mrs. ....	0	2	0
Harding and Stockley, Messrs. ....	0	19	0
Horsford, Mr. ....	0	1	0
Page, Mrs. ....	0	7	2
Ross, Mr. ....	1	11	0
Ross, Mrs. and Miss .....	1	3	6
Sewell, Mrs. ....	0	5	0
<b>ROCHDALE AUXILIARY—</b>			
Ashworth, Mrs. ....	1	1	0
Burchell, Rev. W. T. ....	1	1	0
Chesson, Rev. J. ....	1	1	0
Hill, Mr. W. ....	1	1	0
Petrie, Mrs. John .....	1	1	0
Petrie, Miss Margaret .....	1	1	0
Staley, H., Esq. ....	1	1	0
Rose, Rev. W., Alford .....	1	0	0
<b>ROTHERHAM AUXILIARY—</b>			
Beatson, Miss, and a Friend .....	0	5	6
Brown, Miss M. ....	0	7	0
Crooks, Miss .....	1	2	0
Habershon, Mrs. E. ....	1	1	0
Robinson, Miss .....	0	8	6
Scott, Mrs., Wath .....	1	11	6
<b>RUTLAND AND STAMFORD AUXILIARY—</b>			
Baines, Master F., Uppingham .....	1	5	0
Foster, Miss M. A., Oakham .....	1	1	0

	£	s.	d.		£	s.	d.
<b>RUTLAND, ETC., continued—</b>				<b>SPILSBY AUXILIARY—</b>			
Green, Miss, Uppingham .....	1	1	0	Bourne, Miss J. ....	1	13	0
Hammond, Mr. James .....	1	4	6	Scarby, Miss M. ....	1	9	0
Moxon, Rev. T. ....	1	1	0	Square, Miss, Plymouth .....	0	9	0
Wellington, Miss S., Oakham .....	1	2	4	<b>STAINES AUXILIARY—</b>			
<b>RYDE AUXILIARY—</b>				Dexter, Miss. ....	1	4	0
Corder, Mrs. ....	1	0	0	Fletcher, Mrs. ....	0	13	1
Masters, Miss G. ....	0	8	0	Simmonds, Dr. ....	1	1	0
Wheeler, Mr. ....	0	2	6	<b>STAND AUXILIARY—</b>			
Saunders, Miss A., Dinton .....	1	2	2	Bleakeley, Mr. John .....	0	11	6
<b>SCARBOROUGH AUXILIARY—</b>				Brierly, Mr. John .....	1	5	0
Balby, Mr. S. ....	1	1	0	Deakin, Mr. Edward .....	0	6	0
Clemeston, Mr. W. H. ....	1	1	0	Grellier, Miss .....	0	3	0
Donner, Miss .....	1	10	0	Hallowes, Miss .....	1	1	0
Evans, Master .....	1	1	0	Skinner, Mr. George .....	6	18	0
Evans, Miss .....	1	2	0	Stevenson, Mrs. P., Rainton .....	1	1	0
Hardy, Mr. Josiah P. ....	1	1	0	Stillwell, Miss P., Norton Folgate .....	0	11	0
Hick, Mr. T., jun. ....	1	4	6	Storey, Mrs. ....	0	14	10
Hicks, Miss .....	1	1	0	Stringer, Mrs. ....	0	2	6
Oddie, Miss E. ....	1	1	0	<b>STOWMARKET AUXILIARY—</b>			
Smith, Mrs. ....	1	0	0	Cornell, Miss .....	1	2	0
Thompson, Edmund, Esq. ....	1	8	6	Keen, Mr. Ed. ....	1	1	0
Wood, Mr. W. ....	1	1	0	Prentice, Miss .....	1	1	0
Scarlett, Mr., King William-street .....	0	12	0	Prentice, Miss D. ....	1	5	6
Scott, Mr. James, Pinlco .....	1	8	6	Stevens, Miss .....	1	1	6
Searle, Mrs., Haggerstone .....	1	9	10	<b>Ladies Association—</b>			
<b>SHERNESS AUXILIARY—</b>				Aldridge, Miss. ....	0	15	6
Gorham, Mr. John .....	3	19	0	Cole, Miss H. ....	0	15	1
Shoobert, Mrs., Liverpool-buildings .....	1	8	9	Draper, Miss E. ....	1	1	0
<b>SHEFFIELD UNION AUXILIARY—</b>				Felgater, Miss Jane .....	0	6	6
Bartrum, Miss .....	3	12	0	Felgater, John .....	0	5	0
Brown, Mrs. W., and Mrs. Hawksley .....	2	12	6	M'Lachland, Master Angus .....	0	5	0
Dickinson, Mrs., and Mrs. Landells .....	8	7	2	Ralph, Miss .....	0	5	6
Harmer, Miss M. A., and Mrs. Taylor .....	3	6	6	Woolby, Miss .....	1	3	0
Horsfield, Mrs., and Mrs. Ingham .....	1	3	6	<b>STROUD AUXILIARY—</b>			
Liddell, Mrs. ....	1	1	0	Colborne, Miss. ....	1	8	0
Liddell, Miss .....	1	1	0	Coveny, Mrs. ....	1	1	0
Shearman, Mrs., and Miss Lucy Smith .....	8	2	6	Farr, J. ....	1	1	0
Smith, Miss Pye, Sheffield .....	1	1	0	Ferabee, Miss .....	1	4	6
Smith, Master E. B. Pye, ditto .....	1	1	0	Price, W. ....	1	1	0
Spencer, Rev. J. L. ....	1	5	6	Ross, Miss H. ....	1	6	0
Tucker, Master G. E. ....	1	2	0	Webb, W. ....	1	1	0
<b>SHREWSBURY AUXILIARY—</b>				Webb, H., from Ebley Sunday School .....	1	1	0
Cook, Miss .....	4	5	6	<b>SUDBURY AUXILIARY—</b>			
Edwards, Miss Sarah .....	1	2	10	Adams, Mrs. Cole .....	1	10	3
Elsmere, Mr. Edward .....	1	5	0	Butler, Mrs. ....	1	9	8
Hicks, Miss .....	1	1	0	Edmunds, Miss .....	1	8	9
Lewin, Mr. ....	8	2	10	Elliston, Miss .....	2	0	0
Poole, Mr. T. F. ....	0	3	0	Foster, Miss .....	3	12	6
Reynolds, Miss .....	1	1	0	Goldsmith, Mr. John .....	0	5	0
Scammell, Miss .....	0	4	6	Handige, Miss. ....	1	3	9
Tibnam, Mr. ....	7	7	6	Hayward, Mr. P. ....	1	3	7
Troncrer, Miss, Victoria .....	1	7	6	Joselyne, Miss E. ....	1	7	0
Weaver, Miss .....	5	2	6	Roberts, Mrs., Holbrook Hall .....	1	0	0
Wightman, Mrs. ....	1	13	6	Robitt, Miss. ....	0	7	0
Simpson, Mrs., Twickenham .....	1	3	6	Scott, Mr. James .....	2	1	3
<b>SLEAFORD AUXILIARY—</b>				Wallis, Miss .....	1	19	0
England, Mrs. ....	1	1	0	<b>SUNDERLAND AUXILIARY—</b>			
Gladstone, Mrs. ....	1	10	0	Bowey, Miss M. A. ....	1	1	0
Grey, Miss .....	1	1	0	Dunn, Agnes .....	1	7	0
Muston, Miss .....	1	1	0	Gledhill, Mrs., Bishopwearmouth .....	1	7	0
<b>SLOUGH AUXILIARY—</b>				Halero, Mr. J. ....	2	13	0
Cheal, Miss .....	1	17	0	Hodgson, Miss M. J. ....	1	16	6
Lock, Mr. J. ....	2	15	6	Morris, Master J. G. ....	1	1	0
Tilley, Miss E. ....	1	1	0	Ross, Mr. A. H. ....	0	10	0
Smale, Miss, Launceston .....	1	6	0	Saunders, Miss .....	1	6	6
Smith, Miss, Dursley .....	1	1	0	Thompson, Miss J. ....	1	17	0
Smith, Rev. G. L., Halesworth .....	2	14	6	Wakingshaw, Miss S. ....	1	3	6
Smoothy, Miss H., Linton .....	0	7	6	Watkins, Rev. S., Monkwearmouth .....	1	10	0
Snowden, Mrs., Marr .....	1	1	0	<b>SURREY CHAPEL—</b>			
<b>SOUTH SHIELDS—</b>				Ash, Miss .....	1	1	0
Hutchinson, Mr. M. ....	1	1	0	Brown, Miss .....	1	11	0
Martin, Mr. J. ....	1	1	0	Burtwell, Mrs. ....	1	10	0
Moir, Rev. D. ....	1	1	0	Carpenter, Miss .....	0	12	6
<b>SPALDING, by Mr. W. Hobson—</b>				Edmonds, Mr., Poplar .....	1	1	6
Bell, Miss .....	1	1	0	Field, Miss .....	1	6	0
Hobson, Master A. ....	1	3	0	Garford, Mr. W. S. ....	7	2	0
Perry, James .....	1	1	0	Hawley, Miss .....	1	2	0
Summers, Miss .....	0	2	0	Harding, Mrs. ....	1	5	0
Thoms, Thomas .....	1	2	6	Jones, Miss, Religious Tract Society .....	7	3	0
Strange, Miss C., Walworth .....	0	5	0	Kirchner, Mrs. J. ....	12	12	0
Stevenson, Miss M., Derby .....	1	1	0	Kirchner, Mrs. ....	1	3	0
				Lilly, Mrs. ....	0	3	0
				Moser, Mr. R., jun. ....	4	18	0

	£	s.	d.
<b>SURREY CHAPEL, continued—</b>			
Newell, Miss A.	0	3	0
Putley, Miss	2	7	6
Rider, Miss	1	1	4
Sanders, Mr.	1	1	0
Sanders, Miss A.	1	1	0
Somper, Mrs	1	11	0
Walkden, Miss	2	12	0
Williams, Mrs	1	2	6
Swan, Mrs. Mary, Castle Hedingham	5	1	0
Taylor, Mr. M., Wisbech	1	3	3
<b>THETFORD AUXILIARY—</b>			
Brown, Miss	0	12	9
Clark, Miss E.	0	12	6
Fison, Miss E.	1	1	1
Laidler, Miss	0	6	0
Procter, Miss	0	2	6
Pugh, Miss	0	13	2
<b>THIRSK AUXILIARY—</b>			
Baker, Miss Hannah	1	11	0
Baker, Miss Harriet	1	7	0
Baker, Miss Sarah E	1	4	0
Bransby, Mr. W.	1	5	0
Dresser, Miss	1	5	0
Foggett, Miss	1	8	0
Gateley, Miss	1	1	0
Gill, Miss Mary	1	4	0
Lowe, Miss	1	6	6
Powell, Mr. C. E.	1	1	0
Wright, Miss	1	12	0
Thomas, Miss, Paul-street	0	3	6
Thomas, Miss, Winslow	2	6	0
Thompson, Mrs., Fordingbridge	1	0	0
Thomson, Rev. R., Hfracombe	1	13	2
<b>TORQUAY—</b>			
Atkinson, George, Esq.	3	11	6
Pitcairn, Rev. D.	2	0	0
<b>TOTNES—</b>			
Jones, Miss	1	1	0
Stabb, Mr.	0	4	0
Trotter, Miss A., Lidney	0	11	6
<b>TROWBRIDGE AUXILIARY—</b>			
Boucher, Mr.	0	5	0
Chapman, Mr. J.	1	2	6
Chapman, Mr. John	1	1	0
Chapman, Miss M.	1	1	0
Jeffries, Miss H.	0	11	6
Tucker, Miss, Sun-street	1	2	6
Turner, Miss, Stoke Newington	1	1	0
Tyler, Miss, Islington	0	8	0
Upcher, Hon Mrs., Sherringham-hall	3	3	0
Upton, Miss Emma, St. Albans	1	4	0
Vizer, Miss, North Brixton	1	7	6
<b>WAREHAM AUXILIARY—</b>			
Atkins, Miss	1	1	0
Hanwell, Miss J.	1	3	0
Riddle, Mr.	1	1	2
Warburton, Mr. J., Berwick	1	1	0
Warner, Miss F., Leicester	0	5	0
Waterhouse, Miss E., Ardwick	1	1	0
<b>WATTON AUXILIARY—</b>			
Alexander, Mr. C. W.	0	13	0
Short, Mr. W.	1	1	0
Wayne, Miss, Cratfield	1	1	0
Wells, Miss, Old-street-road	0	6	0
<b>WELLS (NORFOLK) AUXILIARY—</b>			
Fryer, Miss	1	1	0
Leslie, Miss R.	1	9	0
Loynes, Miss	1	1	0
Lubbock, Miss	1	2	6
Mickleburgh, Miss	0	10	6
Newson, Mr. Thomas	1	1	0
Tinker, Miss	1	3	0
<b>WEM AUXILIARY—</b>			
Duckers, Miss	1	1	0
Jones, Mrs. Clive	1	1	0
Meredith, Miss	1	10	0
Parsonage, Miss	2	16	0
Patterson, Miss Mary	3	13	0
Taylor, Miss	1	2	6

	£	s.	d.
<b>WEYMOUTH AUXILIARY—</b>			
Andrews, Miss	1	1	0
Curme, Mrs., Radipole	0	5	6
Gibson, Miss	1	1	0
Howard, Mrs.	1	1	0
Moffatt, Miss	1	15	6
Nichols, Miss Frances	1	1	0
Roberts, Miss	0	5	0
Robins, Mrs.	0	10	6
Stephens, Miss	0	13	6
Wallis, Miss, Radipole	0	10	6
Wellsford, Miss	1	1	0
Woodrife, Miss	0	5	6
Westbrook, Mr. H. H., Droxford	1	1	8
Wheldon, Miss, Northallerton	0	9	0
Wheelhouse, Mr. W., Boston	1	1	6
<b>WITBY AUXILIARY—</b>			
Alison, Mrs.	1	4	6
Charter, Miss	1	1	0
Handyside, Mr. W.	1	1	0
Ripley, Mr. J.	1	1	1
White, Miss, Teovil	1	17	0
Williams, Mrs., Noel-street	1	5	0
<b>WIMBOURNE AUXILIARY—</b>			
Ellis, Mrs. E.	1	8	0
Hawke, Mrs.	1	1	0
Lewer, Miss	0	4	0
Reekes, Miss	0	5	4
Serjeant, Miss	1	1	6
<b>WINDSOR AUXILIARY, by Mr. Wool- dridge—</b>			
Burge, Miss	0	13	0
Chisholm, Miss	1	8	0
Devereux, Mr.	1	1	0
Elliott, Miss	0	5	6
Neighbour, Master	0	11	0
Reynolds, Miss	1	5	8
Windmill, Miss, Brixton	1	17	7
<b>WINGRAVE, by Rev. T. Aston—</b>			
Elliott, Miss M.	1	1	0
Hiley, Miss J.	1	10	10
Parrott, Miss	1	2	8
Wood, Mr. William, Bowden	1	1	0
<b>WOODERIDGE AUXILIARY—</b>			
Hughes, Rev. T. W.	4	5	0
Ross, Rev. J.	1	10	0
Wake, Mrs.	2	0	0
Woodcock, Mrs., Kennington-cross	1	3	0
<b>WORCESTER AUXILIARY—</b>			
Allies, Miss E.	1	1	0
Burden, Miss	0	11	6
Hewlings, Master T. H.	1	1	0
Martin, Mr. H.	1	3	0
Newman, Miss	1	2	0
Osborn, Mrs.	2	13	0
Redford, Miss	1	3	0
Taynton, Miss	0	7	8
Turberville, Mrs.	1	4	9
Waters, Miss	2	4	0
Williams, Miss	1	1	0
Williams, Master F. E.	1	16	0
Wild, Miss	0	12	0
<b>WORKSOP AUXILIARY—</b>			
Bury, the Misses F. and J.	1	1	0
Coatson, Miss, Carlton	1	6	0
Eddison, Miss Ann, Gateford	1	1	3
Henning, Mrs.	0	12	6
Hodgkinson, Miss, Gateford	1	1	0
Hutton, Miss G. M.	1	3	0
Miller, Miss	1	1	0
No. 1991	1	4	6
Pearson, Mr. T. G.	1	1	0
Ransden, Miss E., Carlton	1	1	4
Spurr, Mr. James, ditto	1	1	0
Stacey, Miss M.	1	1	0
Wilson, Miss M.	1	2	0
Wright, Master H., Osmaston	2	10	9
Wright, Master Vere, Shelton, Newark	1	10	0
<b>YARMOUTH AUXILIARY—</b>			
Barnes, Mr R	0	12	1
Bee, Miss	0	1	2
Blake, Master Lovewell	1	6	6
Boardman, Miss	1	10	0

	£	s.	d.
<b>YARMOUTH AUXILIARY, continued—</b>			
Brown, Miss.....	1	12	0
Brown, Mr. W. P., jun. ....	1	3	6
Bullock, Mr. C. ....	1	3	6
Clarke, Miss.....	0	2	0
Cox, Miss A. ....	1	2	0
Davies, Miss.....	0	3	0
Dimock, Mrs. J. ....	1	12	0
Fisher, Mr. W. T. ....	0	16	6
Grocer, Mr. ....	0	5	6
Holley, Miss.....	0	10	0
Humphries, Mr. John .....	1	3	0
Kirdaman, Miss.....	0	6	0
Lake, Miss.....	0	7	2

	£	s.	d.
<b>YARMOUTH AUXILIARY, continued—</b>			
Latham, Miss.....	1	6	6
Orfeu, Miss.....	1	1	0
Palmer, Mr. G. D., per Miss Lartham	1	1	0
Scales, Miss.....	0	10	0
Shelly, Master J. ....	1	4	6
Thomas, Miss.....	1	2	0
White, Miss.....	1	1	0
<b>YORK AUXILIARY—</b>			
Mennell, Mr. William .....	1	3	3
Pearson, Mr. W. ....	0	10	0
Theobald, Mr. Joseph .....	2	8	0
Young Ladies of Miss Paul's Establish- ment, Cheshunt .....	2	10	0

## CONTRIBUTIONS FROM AUXILIARIES.

	£	s.	d.
Atherstone .....	4	0	0
<b>BATH—</b>			
Daniel, Mr. ....	2	0	0
Deare, James, Esq.....	1	1	0
Godwin, H., Esq. ....	1	1	0
Hunt, W., Esq. ....	1	1	0
Longmire, Rev. J. M. ....	1	1	0
Meares, P. G., Esq.....	5	5	0
Owen, Rev. J. ....	1	1	0
Pears, Rev. J.....	1	1	0
Roworth, Mrs.....	1	1	0
Stokes, T., Esq. ....	5	0	0
Sutcliffe, W., Esq. ....	2	2	0
Valpy, Rev. G. ....	0	10	0
Webb, Mr. James .....	1	1	0
Whitchurch, Mr. C. ....	1	1	0
Battersea and Clapham Ladies .....	2	7	0
<b>BECCLES—</b>			
Crisp, John, Esq. ....	1	1	0
Montagu, E. P., Esq. ....	1	1	0
Owen, Rev. Dr. ....	1	1	0
<b>BIRMINGHAM, CARR'S-LANE—</b>			
<b>BOSTON—</b>			
Knowles, Mr. J. M. ....	1	1	0
Ogle, Rev. J. P. ....	1	1	0
Simpson, Miss.....	0	7	0
Stennitt, Mr., Kirton .....	5	0	0
<b>BRADFORD (Yorkshire)—</b>			
Aked, T., Esq.....	2	2	0
Brown, H., Esq. ....	1	1	0
Cheesborough, W., Esq. ....	1	1	0
Cheesborough, Mr. John .....	0	10	0
Dewhurst, Mr. William .....	0	10	6
Ellis, James, Esq. ....	1	1	0
Forbes, Henry, Esq. ....	10	0	0
Forster, W. E., Esq. ....	1	1	0
Garnett, Mr. James .....	0	10	0
Hall, Rev. E. M., Idle .....	1	0	0
Hardy, Charles, Esq.....	5	0	0
Laycock, S., Esq. ....	1	1	0
Milligan, R., Esq. ....	50	0	0
Milligan, H., Esq. ....	1	1	0
Morgan, Rev. W. ....	1	1	0
Murgatroyd, William, Esq.....	2	0	0
Patterson, R., Esq. ....	1	1	0
Peel, William, Esq. ....	1	1	0
Rathmell, Miss.....	1	1	0
Ripley, E., Esq. ....	1	1	0
Rogers, G., Esq. ....	5	0	0
Rudd, R., Esq. ....	1	1	0
Ruitman, John, Esq. ....	1	1	0
Russell, J., Esq. ....	1	1	0
Salt, Titus, Esq. ....	50	0	0
Smith, D. H., Esq. ....	1	1	0
Tettley, G. G., Esq. ....	1	1	0

	£	s.	d.
Brentwood .....	1	0	0
<b>BRISTOL—</b>			
Bath, Miss .....	0	5	0
Bennett, Mr. ....	1	1	6
Leonard, Miss C. ....	1	15	0
Powell, Mrs.....	0	5	0
<b>BURTON-ON-TRENT—</b>			
Bass, Mrs. Roger.....	0	14	0
Clark, Mr. H. ....	1	1	0
Clay, Rev. J. ....	0	10	0
French, Rev. P. ....	1	0	0
French, Miss and Master, collected by	1	2	0
Hawkins, Mr. ....	0	10	0
Pratt, Miss.....	0	10	0
Sums under 10s.....	2	5	0
Wildman, Miss.....	0	10	0
Carlisle .....	5	0	0
<b>CHELMSFORD—</b>			
Fenton, Mr. J.....	2	2	0
Johns, Mr. W. ....	2	2	0
<b>CHELtenham—</b>			
Clarke, Mrs. E. ....	1	0	0
Fisk, Rev. J. ....	1	1	0
Walker, Thomas, Esq. ....	5	0	0
Ward, Benjamin, Esq. ....	4	0	0
<b>CHESTER—</b>			
Brown, Mr. George .....	1	1	0
Davies, Dr. ....	1	1	0
Price, Mrs. ....	0	10	0
Raikes, Rev. Chancellor .....	5	0	0
Robert, W., Esq. ....	5	0	0
Roberts, S. J., Esq. ....	1	1	0
Thomas, Rev. R. ....	1	1	0
Wardell, W., Esq. ....	1	1	0
Wardell, Miss.....	1	1	0
Williams, Miss.....	1	1	0
Williamson, Mrs. ....	1	1	0
<b>COLCHESTER—</b>			
Anderson, Rev. A.....	1	10	0
Blyth, Isaac, Esq. ....	2	0	0
Blyth, Mrs. ....	2	0	0
Croughton, Miss.....	1	1	0
Green, R. S., Esq. ....	1	1	0
Harvey, Mr. M. ....	1	0	0
Kemp, Mrs. ....	1	0	0
Lewis, Mrs. ....	1	1	0
Miller, Miss.....	1	1	0
Stannard, Mr. R. ....	1	1	0
Stannard, Mr. J. ....	1	10	0
Stannard, Mr. W. ....	1	0	0
Stannard, Mr. W., Wiston .....	1	1	0
Wicks, Mr. J. ....	1	1	0
Darlington .....	4	0	0
Dartmouth .....	3	18	0



	£	s.	d.
<b>DEVONPORT—</b>			
Kinsman, Miss	1	1	0
May, Master, collected by	2	0	0
Mills, E. B., Esq.	5	0	0
Rowe, Mr., Kingsland	1	1	0
<b>DONCASTER—</b>			
Baxter, Robert, Esq.	10	0	0
Baxter, Miss Lucy, by	0	4	6
Bingley, Mr.	0	10	0
Callender, Miss	1	1	0
Green, Rev. M.	1	1	0
<b>DORCHESTER—</b>			
Curme, George, Esq.	1	1	0
Williams, Mrs.	0	10	0
Small sums	1	11	0
Dudley Independent	9	3	9
Ely	3	0	4
<b>EXETER—</b>			
A Lover of Tracts	1	0	0
Roberts, Miss	0	10	6
Fareham	4	10	8
Guernsey, by Rev. T. Lakes	0	5	4
<b>HACKNEY AND CLAPTON—</b>			
Atkins, Mr. R.	1	1	0
Ballance, Mr. J.	5	5	0
Ballance, Mr. T.	5	5	0
Ballance, Mr. H.	5	0	0
Berger, Mr. J.	5	0	0
Bowes, Mr. G.	5	5	0
Boyd, Mr. J.	1	1	0
Boyd, Mr. C.	1	1	0
Bumsted, Mr.	0	10	6
Burder, Rev. H. F., D.D.	3	3	0
Capper, Mr. W.	0	10	0
Collected by Ladies' Association	8	4	0
Miss Johnston	7	1	0
Miss C. A. Ballance	1	16	7
Collection at Rev. Dr. Burder's Chapel	13	6	6
Rev. A. Wells's ditto	44	2	3
Ebbs, Mr. S.	2	0	0
Elliott, Mr.	3	0	0
Felton, Mr.	1	1	0
Gale, Mrs.	0	10	0
Hartridge, Mr.	1	1	0
Heath, Mrs.	0	10	6
Hopkins, Mr. J.	1	1	0
Lewis, Mr. R.	10	10	0
Mullens, Mr.	1	1	0
Morley, Mr. J.	5	5	0
Olding, Mr. S.	1	0	0
Oshly, Mr. and Miss	5	0	0
Parker, Mr.	1	1	0
Parker, Mr. F.	1	0	0
Patrick, Mr. W.	10	10	0
Patrick, Mr. Joseph	2	2	0
Patrick, Mrs.	2	2	0
Ramsden, Mrs.	0	10	6
Satow, Mr. David	1	0	0
Saunders, Mr. M.	1	0	0
Savory, Mr. A.	1	1	0
Scott, Mr. B.	1	1	0
Scrutton, Mr. A.	2	0	0
Sex, Mr. E.	0	5	5
Sharp, Mr.	2	0	0
Small Sums	5	19	2
Smart, Mr. T.	2	2	0
Smith, Mr. Eusebius	5	5	0
Smith, Rev. J. P., D.D.	3	3	0
Spitta, Rev. F. J.	5	0	0
Tanner, Mr. J. J.	5	5	0
Watson, Mr.	2	2	0
Wright, Mr. W. C.	1	0	0
	200	0	0
<b>HALIFAX—</b>			
Browne, G. B., Esq.	5	0	0
Crossley, Messrs.	15	0	0
Hemel Hempstead	3	18	7
<b>HENLEY-ON-THAMES—</b>			
Barker, T. R., Esq.	3	0	0

	£	s.	d.
<b>HENLEY-ON-THAMES, continued—</b>			
Maitland, Mrs. Fuller	5	0	0
Maitland, Miss Fuller	2	2	0
Packham, Mr.	1	1	0
Saunders, Robert, Esq.	1	0	0
Scott, Mr.	0	2	6
<b>HUDDERSFIELD—</b>			
Shaw, Bentlaw, Esq.	1	1	0
Taylor, Dr.	1	1	0
Williams, W., Esq.	10	0	0
Wrigley, W., Esq.	2	2	0
Hull	10	0	0
<b>HUNGERTFORD—</b>			
Browne, Martha	1	0	0
Lanfear, A., Esq.	1	1	0
Collected by ditto	1	1	0
Huntingdon	10	0	0
<b>KENDAL—</b>			
Anonymous	0	1	0
Archer, Mr. J.	0	1	0
Benson, Robert, Esq.	1	0	0
Braithwaite, Robert, Esq.	1	0	0
Credwson, Edward, Esq.	1	0	0
Credwson, G. B., Esq.	2	0	0
Credwson, W. D., Esq.	5	0	0
Credwson, W. D., Jun., Esq.	2	0	0
Cropper, James, Esq.	2	0	0
E. W.	5	0	0
Gawish, Mr. S.	0	2	6
Greenhow, Miss	0	2	6
Simpson, Mr. Thomas	0	5	0
Somervill, Mr. John	0	10	0
Mozer, Mr. Robert	0	2	6
Wakefield, E. W., Esq.	10	0	0
Wakefield, Mrs. M.	1	0	0
Wilson, Mr. W.	0	10	0
Wilson, Mrs. Elizabeth	0	10	0
Wilson, Miss Anne	0	10	0
Kimbolton	1	0	0
<b>LANCASTER—</b>			
Paget, Miss E.	1	0	0
Lichfield	2	0	0
<b>LINCOLN—</b>			
Baptist School Society	1	1	0
Barlings, Mrs. Oates	0	10	0
Barrett, Rev. Robert	0	10	0
Blenkham, Rev. R.	0	10	0
Bradford, Rev. John	0	10	0
Capp, Mrs.	0	2	0
Clark, Rev. Henry	0	10	0
Cookson, Miss	0	10	0
Cropper, Mrs.	1	1	0
Farr, Francis, Esq.	1	1	0
Green, Rev. Joseph	0	10	0
Longstaff, Mr. F.	2	0	0
Moore, Mrs. George	0	10	0
Nicholson, Miss	0	2	6
Peto, Mrs.	0	10	0
Picksley, Mrs.	0	10	0
Scott, Rev. J. A.	0	10	0
Sibthorp, Rev. R. Waldo	0	10	0
Stephenson, Mr. J.	0	10	0
Swan, Mrs. Robert	0	10	0
Ward, H. W., Esq.	0	10	0
Yeadon, Mrs.	0	5	0
Additional	1	17	6
<b>LIVERPOOL—</b>			
Blackaller, Mr. J. B.	0	11	0
Crossfield, Mr. W.	7	0	0
Ingham, Rev. T. B., Rainhill	1	1	0
King, Mr. A.	5	0	0
Rose, Mr. J. R.	1	6	0
Stephens, Mr. J. A.	1	3	4
Lynn	4	1	6
Maidenhead	20	0	0
<b>MALTON—</b>			
Dunlop, James, Esq.	1	1	0
Smith, James, Esq.	1	1	0
<b>MANCHESTER AND SALFORD—</b>			
Alexander, Mr. James	1	1	0
Carlton, James, Esq.	10	0	0
Compton, John, Esq.	10	0	0

	£	s.	d.		£	s.	d.
<b>MANCHESTER AND SALFORD, continued—</b>				<b>SUNDERLAND—</b>			
Compton, Miss E. ....	1	5	0	Hodgson, G., Esq. ....	1	1	0
Currie, Rev. J. ....	1	0	0	Teignmouth .....	2	2	0
Fletcher, Samuel, Esq. ....	50	0	0	<b>THIRSK—</b>			
Fletcher, Margaret and Mary, Col- lected by .....	1	5	6	Jowett, Rev. E., Carlton Miniot.....	1	1	0
Forth, Miss .....	1	1	0	Wailes, J., Esq. ....	1	1	0
Fox, Rev. Joseph .....	5	0	0	Tiverton .....	3	3	0
Friend, a .....	1	1	0	<b>TORONTO—UPPER CANADA—</b>			
Friend, a .....	0	5	0	Collection at Annual Meeting.....	2	16	3
Frost, Rev. R. ....	1	1	0	Markham Sunday School.....	0	6	0
Lady, a per "Nemo" .....	1	1	0	<b>TROWBRIDGE—</b>			
Lupton, Mr. Benjamin .....	0	11	0	Brown, Mr. J. ....	1	1	0
"Nemo" .....	1	1	0	Drewe, James .....	0	5	6
Nuttall, Mr. ....	0	10	0	Haden, Mr. ....	1	1	0
Ransome, Miss .....	0	9	0	Newth, Mr. ....	1	1	0
Ransome, Miss Susan .....	1	1	0	Salter, Samuel, Esq. ....	5	0	0
Reyner, Miss .....	1	1	0	Stancomb, John, Esq. ....	5	0	0
Robinson, Mr. John .....	10	0	6	Stancomb, Mr. J. P., jun. ....	1	1	0
Rymer, Mr. Thomas .....	1	0	0	Wilcox, Miss.....	1	1	0
Rymer, Mrs. ....	1	0	0	Uxbridge .....	3	10	0
Spencer, Miss .....	0	12	3	Wadebridge .....	0	10	6
Thompson, Messrs. J. and Son .....	10	0	0	Wareham .....	0	14	6
<b>MELKSHAM—</b>				<b>WELLINGBOROUGH -</b>			
Smith, Mr. R. ....	1	1	0	Broughton, Rev. H. V. ....	0	10	0
Collected by a female .....	0	7	6	Burulam, George, Esq. ....	0	10	0
Mildenhall .....	5	0	0	Clark, Thomas, Esq. ....	0	7	6
<b>MONTREAL—</b>				Corrie, Mrs. ....	1	1	0
Freeland, Mr. H., Brockwill .....	1	1	0	Corrie, Mrs. A. ....	0	10	0
Milue, Mr. James .....	1	1	0	Corrie, Miss .....	0	10	0
Pyper, Mr. G. A. ....	1	1	0	Curtis, Mr. C. ....	1	1	0
Newcastle-on-Tyne .....	4	0	0	Curtis, Mrs. C. ....	0	10	0
<b>NEWPORT, I. W.—</b>				Keep, Joseph, Esq. ....	0	10	0
Packer, Mrs. J. ....	0	10	0	Keep, Mrs. ....	0	10	0
Young, Miss, by .....	0	10	0	Murphy, William, Esq. ....	0	10	0
<b>NORWICH—</b>				Sharman, Mark, Esq. ....	0	10	0
Aggs, Miss .....	1	1	0	Sanderson, Rev. Thomas .....	0	7	6
Birbeck, H., Esq. ....	5	0	0	Whitworth, Mr. Robert.....	1	1	0
Bull, Miss .....	0	10	0	Woolston, John, Esq. ....	0	10	0
Butcher, Mr. R. ....	0	5	0	Small sums .....	1	12	0
Foster, S., Esq. ....	1	0	0	Wellington (Somerset) .....	5	0	0
Friend, a .....	0	5	0	<b>WEYMOUTH—</b>			
Goodwin, Rev. W. ....	1	0	0	Bernard, Rev. J. E. ....	1	1	0
Gurney, J. H., Esq. ....	10	0	0	Bradshaw, Thomas, Esq. ....	1	1	0
Hine, Mr. ....	1	0	0	Curme, J., Esq. ....	1	1	0
Powell, Mr. R. ....	0	5	0	Curme, Rev. T. ....	0	10	0
Rand, W. F., Esq. ....	0	10	0	Graham, Thomas, Esq., Temple.....	5	5	0
Townley, Mr. ....	0	5	0	Lady, a .....	0	10	0
Wright, J., jun., Esq. ....	1	0	0	Moran, Rev. W. ....	0	5	0
Nottingham .....	12	4	4	<b>WHITBY—</b>			
Okehampton.....	3	0	0	Andrews, Miss Isabella .....	1	1	4
<b>ORANGE-STREET AND WEST LONDON—</b>				Blunt, Miss .....	0	13	0
Waugh, Mr. E. A. ....	1	1	0	Chapman, John, Esq. ....	1	0	0
Otley .....	5	0	0	Clark, Mr. M. ....	1	1	0
<b>PRESTON—Smith, Rev. H. ....</b>				Clarkson, Miss .....	1	1	0
	0	10	0	Hasland, Miss.....	1	1	0
<b>READING—</b>				Hill, Miss .....	0	13	6
Atkins, Mrs. ....	1	1	0	Lady, a .....	1	1	0
Wilson, Miss.....	1	1	0	Laws, Miss Ellen .....	1	1	0
Small Sums .....	8	8	0	Sleightholme, Miss .....	1	1	0
<b>RYDE .....</b>				Taylor, Miss.....	1	1	0
Friend, a .....	5	0	0	Wilson, John, Esq. ....	1	1	0
Hewitt, Rev. A. ....	5	0	0	<b>WIGAN .....</b>			
Satisbury .....	7	10	6	<b>WINDSOR, by Mr. WOOLDRIDGE—</b>			
<b>SHEERNESS—</b>				Gerding, Mrs., for Ireland .....	1	0	0
Gorham, Mr. John.....	1	1	0	Pitcher, Charles, Esq. ....	1	0	0
Whitehead, Mrs. ....	0	2	6	Ray, John, Esq. ....	2	0	0
<b>SHEFFIELD UNION—</b>				Wooldridge, Mr. T. ....	1	0	0
Oates, Thomas, Esq. ....	2	2	0	Wootton Bassett.....	0	10	0
Parker, Mr. William .....	1	1	0	<b>YORK—</b>			
Proceeds of Social Meeting and Small Sums .....	4	19	10	Backhouse, Mr. James.....	1	1	0
Wilson, John, Esq. ....	5	0	0	Champney, Mr. ....	0	10	0
Skipton .....	2	0	0	Furness, Mr. ....	1	2	6
Spalding .....	1	5	2	Littledale, Mr. ....	2	0	0
Stratford, by Jabez Legg, Esq. ....	5	0	0	Maddock, Rev. B. ....	1	1	0
<b>STROUD .....</b>				Moncey, Mrs. ....	1	1	0
Uwins, Rev. G .....	1	1	0	Ouseburn and Green Hammerton Branches .....	2	6	0
				Pritchett, Mr. James.....	5	5	0
				Pritchett, Miss .....	1	1	0
				Rawcliffe, Miss .....	1	1	6
				Ramsden, Mrs. ....	0	10	0

	£	s.	d.
<i>YORK, continued—</i>			
Richardson, Rev. Thomas .....	1	1	0
Richardson, Miss .....	0	10	0
Risby, Mr.....	1	7	6
Russell, Mr.....	1	1	0
Sawyers, Mrs.....	1	3	6
Sergeant, Mrs.....	5	0	0
Simpson, Dr.....	2	2	0
Snow, Mr. James .....	1	1	0
Tate, Mr. ....	0	10	0

	£	s.	d.
<i>YORK, continued—</i>			
Tate, Miss .....	1	1	0
Taylor, Mr. J. F.....	1	1	0
Taylor, Mrs.....	5	0	0
Terry, Rev. Mr. ....	0	2	6
Wade, Mr.....	1	1	0
Whythead, Mr. ....	1	1	0
Wilkinson, Mr. ....	0	10	0
Yeoman, Mrs.....	1	1	0

COLLECTIONS.

	£	s.	d.
At the Jubilee Breakfast, London Tavern, 9th May .....	21	1	9
Belper, by Rev. J. Wolstenholme .....	2	14	0
Beverley, at Rev. W. Young's .....	4	11	0
Boughton, Chester, at Oliver Chapel, after sermon by Rev. N. K. Pugsley ..	5	0	0
Cambridge, St. Andrew's Chapel, after sermon by Rev. R. Roff .....	20	10	0
Cartmel, a Thank-offering from the Parishioners of, by Rev. T. Remington...	5	0	0
Chepstow, at Baptist Chapel, by Rev. T. Jones .....	1	4	0
Colchester, at Rev. J. Herrick's.....	6	12	9
Demerara, Providence Chapel, by Rev. Joseph Ketley .....	10	0	0
Diss, at Rev. J. P. Lewis's .....	3	1	0
Eynesbury, Independent, by Rev. Mr. Lewis .....	5	0	0
Handsworth, Union Chapel .....	1	1	0
Horselydown, at Rev. John Adey's .....	6	6	0
Lincoln, at Zion Chapel, Rev. Mr. Gladstone's .....	1	7	0
<i>LONDON—</i>			
Albion Chapel, after sermon by Rev. John Young .....	20	0	0
Battersea Chapel, after sermon by Rev. J. Sherman .....	6	0	0
Clapton, at Rev. A. Well's, after sermon by Rev. J. Sherman, £14. 2s. 2d. (See Contributions from Auxiliaries.—Hackney and Clapton.)			
Hackney, at Rev. Dr. Burder's, St. Thomas's-square, after sermon by Rev. Dr. Boaz, £13. 6s. 6d. (See Contributions from Auxiliaries.—Hackney and Clapton.)			
Holywell Mount Chapel, after sermon by Rev. J. Sherman .....	10	0	0
Kingsland Chapel, after sermon by Rev. T. W. Aveling .....	12	10	0

	£	s.	d.
<i>LONDON, continued—</i>			
Spa Fields Chapel, after sermon by Rev. James Sherman.....	5	17	4
Surrey Chapel, after sermons by Rev. J. Sherman and Rev. J. Hill .....	56	17	6
Trinity Chapel, Poplar, after sermon by Rev. J. Sherman .....	6	8	7
Weigh-House Chapel, after sermon by Rev. Dr. Boaz.....	18	6	11
Lytchett Minster, near Poole, at Independent Chapel, by Mr. George Swaffield .....	1	6	0
<i>MALTON AUXILIARY—</i>			
At Ebenezer Chapel, by Rev. J. Schofield .....	1	4	4
At Public Meeting.....	1	12	6
At Malton Church, Rev. W. Carter ...	3	3	0
March, Baptist Chapel, by Rev. John Jones .....	2	3	6
<i>NEWCASTLE-ON-TYNE—</i>			
Great Market Chapel, Rev. Mr. Millar	3	0	0
New-court Baptist Chapel .....	1	10	6
Salem Chapel, New Connexion Methodist .....	0	9	2
Northallerton, Independent Church (Rev. S. Jackson's), by Rev. J. C. Brown .....	1	1	0
North Shields, United Presbyterian Congregation, by David Mackinlay, Esq. ....	1	1	0
<i>NOTTINGHAM—</i>			
At Friar-lane Chapel .....	5	0	0
Additional from T. Herbert, Esq. ....	5	0	0
At Park-street Chapel .....	10	0	0
	1	8	7
Parkhead, near Penrith, by Rev. J. Redmayne .....	0	12	0
Penknap, near Trowbridge, at Rev. Shem Evans's, by Rev. J. P. Hewlett	1	1	6
Queensferry, at the Sailor's Home, by Capt. Cole, Hawarden .....	2	2	0
Ripon, at Rev. Mr. Croft's .....	1	15	7

## COLLECTIONS FROM SCHOOLS.

	£	s.	d.		£	s.	d.
Airedale—Mr. A. Dick, Bradford .....	1	1	0	LONDON, <i>continued</i> —			
Alnwick—Independent, Rev. G. Richards .....	2	11	6	Old Pye-street, Westminster .....	0	10	0
United Presbyterian, by Mr. T. Duncan .....	0	10	0	Sion Chapel, Whitechapel, Teachers and Children .....	7	6	1
BATH AUXILIARY—Countess of Huntingdon's Chapel Sunday-schools, by Rev. John Owen, namely—				Wood-street, Spitalfields .....	0	5	0
Bathford-school .....	0	10	0	MANCHESTER—			
Claremont-school .....	1	10	0	Grosvenor-street .....	2	0	1
Rush-hill-school .....	0	11	0	Lloyd-street .....	1	2	7
School Fund .....	2	0	0	Newbury—Baptist .....	0	2	8
Vineyard-school .....	2	11	0	Independent .....	0	7	6
Bedford, United Brethren .....	1	5	0	Wesleyan .....	0	3	6
Cambridge—St. Andrew's .....	1	7	6	Newport Pagnel .....	0	8	8
Cannock, near Walsall, by Mr. Thomas Crockett—				Northfleet (near Gravesend) .....	0	8	4
Cheslyn Hay Sabbath School .....	0	10	0	Oxford—Baptist, by Miss Hinton.....	1	1	0
Wedge's Mills, ditto .....	1	0	0	Penrith—Church .....	0	5	1
Castle Hedingham—By Rev. S. Steer ..	3	1	6	Pickering — Independent, by Rev. G. Croft .....	2	14	4
CHESTER AUXILIARY—				Ranskill—Independent.....	1	1	0
Welsh Calvinistic Methodist .....	1	10	7	Rochester — From the Teachers of St. Nicholas Sunday-school .....	1	5	0
Cowes—Union-road .....	0	8	4	Scremerston—Church .....	0	15	6
Exmouth—Glenorchy Chapel.....	0	10	0	SHREWSBURY AUXILIARY—			
Frome—Baptist, Rev. D. Trotman .....	1	1	0	A few Teachers in St. Alkmund's Sunday-school, by Rev. C. E. L. Wightman	0	8	8
Grinstead Green—Union—By Mr. W. Bendall, Halstead .....	1	7	0	A few Girls in Swan-hill Sunday-school, by Miss Weaver.....	0	3	4
GUERNSEY AUXILIARY—				Southampton—East-street .....	0	5	0
Eldad School .....	0	10	7	Portland Chapel.....	0	3	4
Haddenham—Baptist .....	1	1	0	Spalding General Baptist .....	1	1	0
Hawes—Independent .....	0	1	9	Staindrop—by Rev. J. Ward .....	2	7	0
Hull—A few Sunday School Teachers, by Mr. S. Wride .....	1	0	5	Tavistock—Independent .....	0	14	2
Kelsall .....	1	0	0	Teddington—Church, by Rev. A. Wilkinson .....	0	11	10
Liverpool—Myrtle-street, Baptist .....	1	2	0	Uttoxeter—Independent, Rev. J. Cooke	1	0	0
LONDON—				Wendover—Church, by Rev. S. Thornton .....	1	1	0
Blandford-street—Baptist, Mr. Froud	0	5	0	Winslow—Independent, by Mr. Y. Morgan .....	1	0	0
Charles-street, Paddington .....	0	4	6	Woodford—by Mr. Dixon.....	0	16	0
Hornton-street, Kensington, Sunday and Infant .....	0	5	4	Yarmouth .....	1	15	3
Hoxton Academy Chapel, by Mr. J. H. Cross .....	5	0	0	YORK AUXILIARY—			
Islington Chapel of Ease, Girls', by Rev. J. Hambleton .....	1	1	2	Bilton-street Boys' Day-school .....	0	7	6
Mark-street, Finsbury .....	0	5	0	Fopgate and Bishopsgate Sunday-school .....	2	1	6
New Pye-street, Westminster .....	0	9	0	Lendal ditto .....	2	14	6
				Salem ditto .....	2	3	0

## SCOTLAND.

## DONATIONS.

	£	s.	d.		£	s.	d.
ABERDEEN—				ANDERSTON, by Mr. Joseph Jamieson—			
Free Church Missionary Box, Woodside	1	0	0	Cuthbertson, John, Esq. ....	1	10	6
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Purves, Mr. R. ....	1	1	0	Ellis, Miss H. ....	1	1	0
Robson, Rev. G. ....	2	2	0	Forsyth, Miss A. ....	1	1	0
Scott, Mr. R. ....	1	1	8	Smith, Mr. James .....	1	1	0
<b>LEITH—</b>				SALTOUN, Nos. 3557 and 3563 .....	1	1	0
Biggins, Miss .....	1	5	0	Shiels, Mr. James, Coomslie-hill, by			
Cullen, Miss .....	0	9	0	Stow .....	1	1	0
Murray, Miss .....	0	11	0	<b>STIRLING—</b>			
Patterson, Mr. J. ....	1	1	0	Gentleman, Mr. E. ....	1	1	0
Vitch, Mrs. ....	1	1	0	Gibbs, Miss, Castle .....	1	5	0
<b>LOANHEAD, by Rev. W. Anderson—</b>				Gilfillan, Rev. James .....	1	1	0
Anderson, Rev. W. ....	2	0	0	Telfer, Mrs., Craig's House .....	1	2	0
Anderson, Miss Agnes .....	0	15	0	<b>STONEHAVEN, by Patrick Keith, Esq.—</b>			
Jamieson, Miss Grace .....	0	12	6	Allan, Miss .....	1	1	0
Livingston, Mr. John .....	0	10	0	Glegg, Miss .....	1	1	0
<b>LONGNIDDRY—</b>				Hunter, Miss .....	1	1	0
Edmond, Mr. John .....	0	4	6	Keith, Mrs. ....	1	1	0
Thomson, Mr. James. ....	0	6	6	Robertson, Mr. ....	1	1	0
<b>Maclean, Miss B., Newton Stewart .....</b>				Thomson, Miss .....	1	1	0
0	12	0	<b>STONEHOUSE, by Rev. H. A. Paterson—</b>				
<b>MAYBOLE—</b>				Adams, Mr. Letham .....	1	7	0
Ross, Miss .....	1	1	0	Craig, Miss J. ....	1	2	8
Tennant, Miss J. ....	1	4	0	Gray, Mr. John .....	0	7	10
By Rev. J. M. Thomson—				<b>STOW, by Rev. A. Robertson—</b>			
Oliver, Mrs. Thomas, Kirkoswald. ....	1	1	0	Baillie, Mr. Andrew .....	1	1	0
M'Farlane, Rev. A., Falkirk .....	1	1	0	Clark, Mr. Walter .....	1	1	0
M'Laren, Mr. J., Preston Kirk .....	1	2	0	Hastie, Miss .....	1	1	0
<b>MOFFATT—By Mr. Samuel M'Millan—</b>				Scott, Mr. David .....	1	1	0
Easton, John .....	0	10	0	Tweedie, Mr. W. ....	1	1	0
Gibson, Miss .....	1	1	0	Witherspoon, Miss. ....	1	1	0
Grieve, James .....	0	5	0	<b>STOCKBRIDGE, by Rev. D. M. Inglis—</b>			
Grieve, John .....	0	6	0	Nos. 2797, 2798, and 2799 .....	1	12	6
Irving, John .....	0	7	6	<b>STUARTFIELD—</b>			
M'Millan, Mr. Samuel .....	4	11	6	No. 3688, by Rev. N. M'Kechnie .....	1	0	0
Moinet, Master J. B. ....	1	8	0	<b>Todd, Miss, Elvingstone .....</b>			
Moir, Miss M. A., Banff .....	1	1	5	0	7	6	
<b>MONTROSE—</b>				<b>UDNEY, by Rev. George Archibald—</b>			
Cowie, Mr. Alexander .....	1	1	0	Moir, Miss M. ....	0	6	0
Hercus, Mrs. ....	1	1	0	Rainie, Miss M. ....	0	8	9
"Juvenis" .....	0	4	4	Scrogie, Miss E. ....	0	5	3
Keith, Miss .....	1	3	6	Thomson, Mr. W. ....	1	1	0
Smith, Miss E. ....	1	3	6	<b>WHITBURN—</b>			
Walker, Miss H. R. ....	1	2	6	Waddell, Mr. John, Crofthead House. ....	1	1	0
<b>MUSSELBURGH—</b>				Waterston, Mr. W. ....	1	2	2
Black, Miss .....	1	1	0	Weir, Mr. W., Shott's Iron Works .....	1	1	0
Roebuck, Mr. ....	0	10	6	Wink, Rev. J. Knockando .....	1	3	0
Wells, Miss .....	0	8	6	<b>NORTH BERWICK—</b>			
<b>NORTH BERWICK—</b>				Hope, Mrs. ....	1	1	0



COLLECTIONS.

	£	s.	d.		£	s.	d.
Aberdeen—In St. Paul-street United Presb. Church, Rev. A. Dickie .....	0	12	6	Elgin—In Established Church, Rev. Messrs. Wylie and Mackay .....	5	2	0
In St. Nicholas-lane United Presbyterian Church, Rev. H. Angus .....	2	9	6	In First United Presb. Church, Rev. John Pringle .....	1	9	11
In Charlotte-street United Presbyterian Church, Rev. J. B. Ritchie ....	1	6	10	In Moss-street United Presbyterian Church, Rev. A. Lend .....	2	10	8
In East Free Church, Rev. J. Foote...	1	2	0	In Congregational Church, Rev. H. M'Neil .....	1	7	0
Aberlady—In United Presb. Church, Rev. Robert Watt .....	0	6	8	Ferryport-on-Craig—In United Presb. Church, Rev. W. Mackenzie .....	1	5	6
Arbroath—In United Presb. Church, Fort Abbey-street, Rev. A. Sorley...	1	18	2	Fraserburgh—In Congregational Ch., by Rev. A. G. Forbes.....	3	13	0
Auchterarder—In United Presbyterian Church, Rev. Mr. Jacques, per Rev. Dr. Paterson, Edinburgh.....	2	0	0	Gilford—In Parish School-room, Mr. Mackay .....	0	13	0
Ayr—In Free Church, Rev. W. Grant...	2	13	6	Girvan—In Reformed Presby. Church, Rev. M. G. Easton .....	0	8	4
Banff—In United Presbyterian Church, Rev. W. Inglis.....	1	0	0	Glasgow—In United Presb. Church, St. John-street, Rev. W. Anderson .....	0	1	6
Bell's-hill—In United Presb. Church, Rev. J. Wilson .....	2	16	6	In Fifth Congregational Church, Rev. Mr. Smith.....	0	10	0
Berwick—In Golden-square Un. Presb. Church, Rev. John Cairns.....	2	13	9	In Established Church, Brownfield, Rev. J. Meiklem.....	0	7	2
Biggar—In United Presbyterian Church, Rev. D. Smith.....	2	10	10	In Free Church, Hutchinsonstown, Rev. A. S. Patterson .....	1	9	0
Brechin—In High-street United Presb. Church, Rev. J. Gibson.....	3	3	2	Greenlaw—In Free Church, Rev. J. Fairbairn .....	1	5	0
Broughty Ferry—In United Presbyterian Church, Rev. D. Ogilvie .....	1	4	6	Greenock—In George-square Un. Presb. Church, Rev. S. Sinclair .....	1	10	8
Cambusnethan—In United Presbyterian Church, Rev. A. Scott .....	2	11	9	Haddington—In East United Presbyterian Church .....	3	9	1
Carnoustie—In United Presb. Church, Rev. W. Miller .....	0	12	3	Hawick—In Allans United Presbyterian Church, Rev. Mr. Guynan .....	1	19	0
Chirnside—In United Presb. Church, Rev. J. Smart .....	1	0	6	East Bank Church, Rev. A. Thomson	2	10	6
Cockburnspath—In School-room .....	0	6	2	Helenburgh—In Congregational Ch., Rev. John Arthur .....	1	6	3
Cockenzie—In Free Church, Rev. W. Lorimer.....	0	19	2	Houston—In Free Ch., Rev. A. Findlay	1	0	0
Coldingham—In United Presb. Church, Rev. A. Henderson .....	0	15	0	Huntley—In Infant School Room.....	1	2	0
Coldstream—In United Presb. Church, Rev. Dr. Thomson and Rev. P. Mearns .....	2	2	0	Inverlethen—Free Church, by Rev. J. C. Brown .....	1	6	4
United Presb. Congregation, Rev. P. Mearns .....	1	1	0	Irvine—In East United Presb. Church, by Rev. W. Robertson .....	3	0	0
Craigdam—In United Presb. Church, Rev. J. Callender .....	1	1	0	Keith—United Presbyterian Church, Rev. A. Millar .....	1	1	0
Cupar, Fife—In United Presb. Church, Rev. J. Rankine.....	0	12	6	Presbyterian Sabbath School .....	1	10	0
Dalkeith—In East United Presbyterian Church, Rev. Joseph Brown .....	1	15	0	Sabbath School, by Mr. T. Grant .....	0	3	0
Dunbarney—In Estab. Church, Rev. T. H. Kirkwood .....	1	5	0	Kelso—First United Presb. Church, Rev. H. Renton .....	0	13	6
Dundee—In School Wynd United Presb. Church, Rev. Geo. Gillilan .....	1	2	0	Kilmarnock—King-street Un. Presb. Church, Rev. J. Symington .....	0	10	0
Dundonald—In Free Church, Rev. D. Simpson .....	1	1	0	Low Church Parish, Rev. Dr. Thompson .....	1	1	0
Dunse—In East United Presb. Church, Rev. W. Ritchie .....	1	11	0	Lanark—In United Presb. Church, Rev. G. Johnstone .....	2	5	0
In West United Presbyterian Church, Rev. C. Miller .....	1	18	9	Lander—In United Presb. Church, Rev. G. Robson .....	1	4	7
East Linton—In United Presb. Church, Rev. George Patterson .....	1	1	0	Leith—In Bonnington Distr. Sabbath-school .....	0	1	6
Edinburgh—In Independent Church, Albany-street, Rev. J. R. Campbell	1	10	3	In St. Andrew's-place Un. Presb. Church, Rev. J. Smart .....	0	8	7
In Independent Ch., Argyle-square, Rev. Dr. Alexander .....	10	0	0	Longniddry—In School-room .....	0	12	7
In United Presb. Church, Broughton-place, Rev. Dr. Brown and Rev. A. Thomson .....	8	0	0	Longridge—In Un. Presb. Church, Rev. W. Millar .....	3	0	0
In United Presb. Church, Bristo-street, Rev. Dr. Peddie .....	1	0	0	Linlithgow—In Un. Presb. Church, Rev. W. Smart .....	0	12	0
In St. George's Free Church, Rev. Dr. Candlish .....	1	2	9	Leven—In United Presb. Sabbath-school	1	1	0
In Sabbath-school, Todrick's Wynd ...	0	4	0	Maybole—In Free Church, Rev. S. O. Dodds .....	2	5	4
				In United Presb. Church, Rev. J. M. Thomson .....	0	18	0

	£	s.	d.		£	s.	d.
Moffatt—In United Presb. Church, Rev. Mr. Riddell .....	3	0	7	Port Glasgow—In Free Church, Rev. James Manson .....	3	10	0
Montrose—In Guildhall .....	3	2	5				
Nancy—In Free Church, Rev. G. Archbill .....	1	3	8	Saltcoats—In Middle United Presb. Church, Rev. James Elles .....	0	16	0
North Berwick—In United Presb. Church, Rev. Mr. Dyer.....	1	1	0	Salton—In Free Church, Rev. P. Fairbairn .....	0	19	0
Orkneys—South Ronaldshay United Presb. Congregation .....	1	1	0	Shott's Ironworks—In School-room.....	0	13	8
Paisley—In United Presb. Church, Oakshaw-street, Rev. W. France .....	0	12	10	St. Andrews—In Free Church, Rev. J. Ainslie .....	0	18	6
In St. George's Free Church, Rev. J. Thompson .....	0	12	0	Stenton—In Parish School-room .....	0	13	3
At Sabbath-school in Un. Presb. Church, Bank-street, Rev. J. Banks .....	1	4	11	Stuartfield—In Un. Presb. Church, Rev. D. Allison .....	0	16	1
Panbride—Sunday-school, Mr. W. Sheriff .....	0	6	8	Stirling—North Free Church, Rev. A. Beith .....	0	6	7
Peebles—In United Presb. Church, Rev. J. Semple .....	0	18	8	Stockbridge—In United Presb. Church, Rev. D. Inglis.....	3	8	7
Second Collection ditto.....	0	15	0	Stonehaven—In Free Church, Rev. Mr. Phillips .....	1	1	3
Perth—In North United Presb. Church, Rev. Dr. Young .....	1	12	0	Stonehouse—In United Presb. Church, Rev. H. A. Patterson .....	0	12	6
				Stow—In United Presb. Church, Rev. A. Robertson .....	3	0	0
				Wick—Congregational Church, Rev. James Lowe.....	3	0	0

## W A L E S.

*Contributions received by* REV. JOHN HUGHES, *Liverpool, WELSH AGENT.*

## DONATIONS.

	£	s.	d.		£	s.	d.
Anonymous—One that received spiritual benefit by reading a tract (at Carnarvon).....	0	10	0	Lewis, Mr. Edward, Gt. George-street, Liverpool .....	1	1	0
Davies, D. Esq., Mount-gardens, Liverpool .....	1	1	9	Partrick, Mr. John, Leeds, per Mr. D. Jones, Liverpool.....	1	1	0
Davies, Mr. G., Bridgend, Glamorgan-shire .....	1	1	0	Pierce, Mrs., Canning-street .....	0	10	6
				Pugh, Mr. Eleazer, Hope-place .....	1	1	0
				Roberts, Mr. R., Old-hall.....	1	1	0

## COLLECTING BOOKS.

	£	s.	d.		£	s.	d.
Davies, Miss M. A., Mount-gardens, Liverpool .....	1	10	0	Jones, Mr. D., Catherine-street, Liverpool .....	1	1	0
Davies, Master D. Lloyd, ditto ditto .....	3	10	8	Jones, Mr. R., 59, Richmond-row, ditto .....	1	5	4
Davies, Master Ebenezer, ditto ditto .....	0	5	0	Jones, Mr. David, Paradise-street, ditto .....	1	2	0
Davies, Mr. Ellis, ditto ditto .....	0	5	0	Jones, Mr. David, Seacombe-street, ditto .....	1	7	5
Davies, Mr. Thos., Church-alley ditto .....	0	7	0	Jones, Mr. Eleazer, 25, Union-st., ditto .....	1	3	6
Davies, Mr. J. Pumpsaint, Carmarthen-shire .....	1	10	6	Jones, Mr. John, Shrewsbury .....	1	1	0
Edwards, Mr. R., 16, Edward-street, Everton, Liverpool.....	1	1	0	Jones, Mr. John J., Machynlleth .....	2	2	0
Edwards, Master E., Matthew-st., ditto .....	0	5	0	Jones, Master Hugh, Liverpool .....	0	3	6
Evans, Miss M., Springfield-st., ditto .....	0	3	4	Jones, Master P., 3, Hampton-ter., ditto .....	0	15	0
Evans, Miss Mar., 6, Corf's-bldgs, ditto .....	1	10	6	Jones, Master John, Berry-street, ditto .....	1	1	1
Foulkes, Master John, Everton, ditto .....	1	4	0	Levi, Mr. T., Ystradgynlas, Glamorgan-shire .....	1	1	0
Holland, Mr. E., 3, Salisbury-st., ditto .....	0	5	0	Lloyd, Mr. T., Marybone, Liverpool .....	1	5	0
Hughes, Master Lewis, Everton, ditto .....	2	11	0	Morgan, Master J., Burlington-st., ditto .....	1	1	2
Hughes, Master G., Sth. Hunter-st., ditto .....	1	4	0	Morris, Master E., Gt. Homer-st., ditto .....	1	3	6
Hughes, Master Thomas, ditto .....	0	8	0	Powell, Rev. William, Pembroke .....	1	1	0
Hughes, Miss M. J., S. Hunter-st., ditto .....	1	5	6	Price, Rev. Edward, Birmingham.....	1	18	3
Hughes, Miss M. Jones, Mount-st., ditto .....	1	11	6	Price, Mr. E., 39, Hanover-st., Liverpool .....	1	1	0
Hughes, Miss Catherine, ditto ditto .....	2	0	0	Price, Master W., Seacombe-street, ditto .....	0	4	6
				Pritchard, Mrs. Thos., Plumbe-st., ditto .....	1	1	0
				Pugh, Miss, Dickenson-street, ditto .....	0	9	6

	£	s.	d.
Pulford, Mr. Abm., Leeds-st., Liverpool	1	1	0
Roberts, Mr. Eleazar, ditto	1	1	0
Roberts, Mr. Samuel, ditto	1	5	0
Roberts, Mr. Lewis, 8, Fleet-sq., ditto	1	5	0
Roberts, Mr. John, 39, Warwick-st., ditto	1	1	0
Roberts, Mr. O., Gr. Crosshall-st., ditto	0	5	0
Roberts, Master Richard, Hope-st., ditto	1	2	2
Roberts, Mr. John, Park-street, ditto	1	7	0
Roberts, Miss M. A., Commutation-row.....ditto	1	1	5
Roberts, Mr. R., Alfred-street .....	1	2	0

	£	s.	d.
Roberts, Miss E., Low-hill .....	1	1	0
Rogers, Miss Susannah, Birkenhead ...	1	4	0
Thomas, Mr. Richard, 9, Parr-street, Liverpool	1	1	0
Williams, Miss Mar., Everton, ditto	1	9	10
Williams, Master Lewis, Everton, ditto	2	18	11
Williams, Miss C., Prince Edwin-terrace, Liverpool	1	1	0
Williams, Master D. P., Queen Anne-street, Liverpool.....	1	1	0

COLLECTIONS, ETC.

ANGLESEA, per John Williams, Esq., Vrongoch—

	£	s.	d.
Aberffraw .....	0	7	3
Amlwch.....	0	15	0
Baracala.....	0	12	0
Bethania .....	0	5	0
Bethel .....	0	11	1 <sup>1</sup> / <sub>2</sub>
Bethesda .....	0	13	0 <sup>1</sup> / <sub>2</sub>
Bethlehem .....	0	8	6
Beaumaris.....	0	10	0
Bodedern .....	1	1	1
Borth (Menai Bridge)—			
Mr. Richd. Davis	1	1	0
Mr. Roger Evans	1	1	0
Collection .....	1	13	8 <sup>1</sup> / <sub>2</sub>
	3	15	8 <sup>1</sup> / <sub>2</sub>

Bryndu .....	0	10	0
Brynsicelyn.....	0	9	9 <sup>1</sup> / <sub>2</sub>
Caerybi (Holyhead) .....	2	13	3 <sup>1</sup> / <sub>2</sub>
Caergeiliog .....	0	3	0
Carnel .....	0	5	2
Dwyran .....	0	10	9
Elim .....	0	5	0 <sup>1</sup> / <sub>2</sub>
Gad .....	0	3	0
Gaerwen .....	0	16	0
Gilead.....	0	10	0
Glasinfryn.....	0	1	8
Gorslywd .....	0	8	0
Gosen .....	0	5	0
Gwalchmai .....	0	6	0
Hebron .....	0	10	0
Llanallgo .....	0	5	0
Llanerchymedd .....	0	16	11
Llanfair .....	0	10	5
Llanfaethlu .....	0	9	6 <sup>1</sup> / <sub>2</sub>
Llanfwrog .....	0	10	0
Llangefni .....	0	11	6
Llangoed .....	0	6	1 <sup>1</sup> / <sub>2</sub>
Llangristiolus .....	0	8	7
Llanrhyddlad .....	0	6	7
Nazareth—			
John Williams,			
Esq. ....	0	10	0
Collection .....	0	8	0
	0	18	0

Nebo .....	0	6	11
Newboro' .....	0	6	4
Peniel.....	0	3	8
Pen-y-Garnedd .....	0	4	0
Penucheldre.....	0	5	8 <sup>1</sup> / <sub>2</sub>
Rhoscolyn.....	0	7	5
Siloh .....	0	6	0
Sion .....	0	8	0
Tabernacle .....	0	7	1
Talwrn .....	0	5	0
Tymawr.....	0	6	8
Ty'n-y-maen.....	0	10	1 <sup>1</sup> / <sub>2</sub>
Mr. O. Hughes, Beaumaris	1	1	0
	27	5	0

CARNARVONSHIRE, per John Jones, Esq., Ynysgain, for Llyen ac Ein onydd—

Bethgelert.....	0	16	0
Bethania .....	0	7	0
Carried forward.....	1	3	0

CARNARVONSHIRE, continued—

	£	s.	d.
Brought Forward .....	1	3	0
Peniel.....	0	5	6
Floreb.....	0	3	10 <sup>1</sup> / <sub>2</sub>
Portmadoc.....	1	2	6
Tremadoc .....	0	11	0 <sup>1</sup> / <sub>2</sub>
Brynmelyn .....	0	6	9
Criccieth .....	0	10	9
Pennant.....	0	6	3 <sup>1</sup> / <sub>2</sub>
Garn .....	0	7	3
Llynengan .....	0	6	0
Cwmcoelyn.....	0	3	0
Ysgoldy .....	0	5	7
Ffordderosses .....	0	6	8
Abereirch .....	0	4	5
Pwllhell.....	1	12	0
Pentrefucha .....	0	11	0
Rhyd-y-clafdry .....	0	10	0
Llanengan.....	0	9	2
Cilarn .....	0	1	8 <sup>1</sup> / <sub>2</sub>
Nant .....	0	11	2 <sup>1</sup> / <sub>2</sub>
Rhydbach .....	0	9	10 <sup>1</sup> / <sub>2</sub>
Tymawr .....	0	11	1
Uwch mynydd.....	0	5	9 <sup>1</sup> / <sub>2</sub>
Rhydllys .....	0	7	6
Pen y Graig .....	0	4	9 <sup>1</sup> / <sub>2</sub>
Garnfadryn .....	0	7	0
Edeyrn .....	0	13	6
Nevin .....	1	0	0
Boduan .....	0	12	0
Tydweiliog .....	0	5	1
	14	11	4
Less expenses .....	0	1	0

Received, per Daniel Roberts, Esq., Bryn Adda, for Arvon District .....	20	0	0
Thomas, Mr. D. H. ....	1	1	0
Williams, Mrs. R.D., Collected by, (Collecting Book).....	1	17	10
Williams, Mr. D., per, Dinorwic, Collecting Book .....	1	7	0
Bangor Collection .....	3	7	1
	6	12	2

DENBIGHSHIRE, per Mr. John Roberts, Henllan—

Denbigh.....	1	18	9
Bettws .....	0	7	0
Cefnmeiriadoc .....	0	8	3
Rhiw .....	0	6	2 <sup>1</sup> / <sub>2</sub>
Gwytherin.....	0	5	0
Nantglyn .....	0	5	0 <sup>1</sup> / <sub>2</sub>
Bontuchel .....	0	6	1
Llanfair .....	0	2	6
Llansantffraid .....	0	7	6
Prion .....	0	5	10
Brynyddew .....	0	6	6 <sup>1</sup> / <sub>2</sub>
Roewen .....	0	7	0
Pentre, Llanrhaidr .....	0	10	14
Conway .....	0	15	0
Clawddnewydd .....	0	7	0
Pentrefelyn .....	0	6	2 <sup>1</sup> / <sub>2</sub>
Henllan .....	0	16	7
Ruthin .....	1	1	0
Mr. W. H. Lloyd			
Collecting-book) .....	1	11	6
	2	15	6

	£	s.	d.
DENBIGHSHIRE, <i>continued</i> —			
Llanefydd .....	0	8	5
Abergele .....	0	1	6
Llanrwst—			
Mr. R. T. Rogers,			
Trefriw .....	1	1	0
Collection .....	1	15	4
	2	16	4
	15	1	7½

FLINTSHIRE, and part of DENBIGH- SHIRE, per Rev. T. Francis—			
Bagillt .....	0	11	6
Mold .....	0	17	8½
Rhosesmore .....	0	14	1
Wrexham .....	0	16	4
Mostyn .....	0	6	6
Garregboeth .....	0	4	7½
Helygen .....	0	5	0
Buckley .....	0	3	0
Carmel .....	0	5	0
Saron .....	0	10	0
Trelogan .....	0	6	2
Gellifor .....	0	8	0½
Coedllai .....	0	10	4
Mynyddisaf .....	0	2	3½
Babell .....	0	7	9½
Holywell .....	1	0	10
Llangollen.....	1	15	10
Tai 'n Nant .....	0	3	0
Bryneglwys .....	0	9	6
Nerquis .....	0	4	6
Caerwys, Collec- tion .....	0	10	0
Mr. Thos. Evans..	1	1	0
	1	11	0
Berthen, Mr. D. Davies (Collecting-book) .....	1	1	0
	12	14	0½
Mr. John Davies, Rhiwbeyll.....	1	1	0

MERIONETHSHIRE, East District, per Mr. Griffith Jones, Bala—			
Bala Collection ...	2	3	4
Miss Jones, Glant- ryweryn .....	1	1	0
Mrs. Turnbull ...	1	1	0
	4	5	4
Cefnbrith.....	0	5	0
Tal y Bont.....	0	4	6
Llidiardau .....	0	5	0
Llanuwchllyn.....	0	7	3½
Lwlyneinion .....	0	7	1
Parc .....	0	6	6
Llandrillo .....	0	9	9
Yspytty .....	0	6	7½
Capel Garmon .....	0	4	5
Bettws .....	0	4	6½
Llanarmon .....	0	15	0
Corwen.....	0	14	7
Mr. Evan Evans (Collecting Book) 0 10 0			
	1	4	7
Dimel .....	0	5	0
Tymawr .....	0	6	0½
Llansantffraid .....	0	5	2
Glyn .....	0	3	0½
Cwmtrimynach .....	0	4	8
Celyn .....	0	3	3½
Brynmoel .....	0	3	8
Llanfihangel .....	0	5	0
Dolyddelen .....	0	6	6
Llandderfel .....	0	9	0
	11	17	0

MERIONETHSHIRE, Western District, per W. Williams, Esq., Dolgelly—			
W. Williams, Esq. ...	1	1	0
Dolgelly.....	1	7	7

Carried forward ..... 2 8 7

	£	s.	d.
MERIONETHSHIRE, <i>continued</i> —			
Brought Forward .....	2	8	7
Dryfryn .....	1	0	0
Coris Collection ...	1	2	6½
Mr. H. Davison .....	0	10	6
	1	13	0½
Towyn .....	0	10	6
Trawsfynydd .....	0	10	10½
Talsarnau .....	0	7	5½
Bryncrg .....	0	7	3
Penrhyn .....	0	7	0
Cwmpyrsor .....	0	5	9
Gwynfryn .....	0	6	6
Maentwrog .....	0	4	6
Llanegrin .....	0	7	2
Cwrt .....	0	2	0
Rhiwspardin .....	0	1	10
Maethlon .....	0	2	0
Llanfachreth .....	0	3	9
Aberdovey .....	0	5	0
Tan-y-Grisiau .....	0	5	0

9 8 2½

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Llandinam .....	0	5	0
Pennant.....	0	6	0
Neuadd .....	0	5	0
Llangurig .....	0	5	0
Ditto, Upper Chapel .....	0	4	7½
Carno .....	0	13	3½
Rhydowen.....	0	4	0
Park .....	0	2	6
Llawr y Glyn .....	0	6	6
Gleiniant .....	0	12	1
Saron .....	0	8	0
Caersws .....	0	2	6
Per Hugh Jones, Esq., Llanidloes, (Collecting Book)—			
Mr. Jones .....	0	10	0
Mrs. Jones .....	0	5	0
Mr. T. F. Roberts 0 5 0			
	1	1	0
Collection .....	1	13	6
Newtown, per Rev. O. Thomas— Collection at Welsh Chapel 1 1 3 Do. at Eng. Chpl. 1 0 3			
	2	1	6

Per Rev. Evan Lloyd—			
Collecting Book 1 4 0			
Ditto.....	3	0	0
Collection at Os- westry .....	0	14	6
Carneddau .....	0	5	0
Llansilin .....	0	5	0
	5	8	6

Per John Jones, Esq.—			
Machynlleth ...	1	0	5
Miss Jones .....	0	14	0
Mr. Jones .....	1	1	0
	2	15	5
Llanbrynmair .....	0	13	0
Rhydfelin .....	0	5	0
Pantperthog .....	0	5	11
Sion .....	0	5	5
Aberangell .....	0	5	2½
Cemmaes .....	0	5	0
Llanwyddyn .....	0	10	8½
Llanwyddelan .....	0	15	0
Carmel .....	0	5	0
Anonymous .....	0	3	1½

20 7 9½  
Less expenses..... 0 2 7½

20 5 2

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DONATIONS.		£	s.	d.	£	s.	d.	
Byers, Rev. J. B., Lamphey .....		1	1	0	Charles, Rev. David, Trevecca College...	1	1	0
<b>CAERLEON, by Mrs. Jenkins—</b>					Cooch, Miss C., Tenby, by Capt. Jackson	1	0	0
Collected by—					Davies, J., Esq., Pumpsaint, Llandoverly	1	1	0
Beaven, Miss Mary .....	0	8	0	Davies, Mr. Joseph, Aberystwith .....	1	1	0	
Clark, Clara Jane .....	0	5	0	Elias, Mrs., Beaumaris.....	1	0	0	
Clark, Miss Lucretia Jenkins .....	0	5	0	Hughes, Mr. R., Wrexham.....	0	10	6	
Davis, Miss Sarah, Pontheer.....	0	3	8	James, Thomas, Esq., Wrexham .....	2	2	0	
Edwards, Mr. Abraham .....	0	3	0	Jenkins, Mrs., Caerleon .....	1	0	0	
Francis, Miss E., Pontheer .....	0	2	6	Jones, Mr. B., Llanelly.....	1	1	0	
Francis, Mr. John, ditto .....	0	3	2	Jones, Rev. C., Dolgelly .....	5	0	0	
Francis, Mr. George, ditto .....	0	2	6	Jones, Rev. William, Romney, near Car-				
Harris, Mrs., ditto .....	0	2	0	diff .....	1	1	0	
Harris, Mr. Benjamin, ditto .....	0	7	2	Lloyd, Rev. Jonah, Rhyll.....	0	10	0	
Jenkins, Mrs., Caerleon .....	1	12	1	LuKe, Rev. J., Goodwich.....	2	0	0	
Jenkins, Mr. W. D. ....	1	1	6	Miller, Mr. A., Cardiff .....	0	10	0	
Jenkins, Clara E. ....	0	2	6	Miller, Mrs., ditto .....	0	10	0	
Jenkins, Mr. John .....	0	1	0	Moore, Mrs., ditto .....	0	10	0	
Jenkins, Master William H. ....	0	2	6	Oakley, Mrs., Tan-y-Bwlch.....	5	0	0	
Jenkins, Miss Julia P.....	0	2	6	Phillips, Miss, by Rev. J. B. Byers, Lam-				
Jones, Mrs., Newport .....	0	5	1	phrey .....	1	1	0	
Jones, Mrs.....	0	3	0	Richards, Mr. Owen, Bala .....	1	0	0	
Jones, Mrs., Pontheer.....	0	3	6	Rogers, Mr., Trefin .....	1	1	0	
Jones, Miss Maria.....	0	3	0	Squire, Rev. E. B., Swansea .....	1	1	0	
Jones, Miss Anne, Pontheer .....	0	3	6	Swansea and Gower Auxiliary .....	2	0	0	
Jones, Miss Anne T.....	0	5	5	Watkins, Mr. John, Cardiff.....	0	10	0	
Kyte, Mrs. ....	0	2	6					
Lewelyn, Miss Amelia.....	0	2	6					
Lewis, Miss Anne, Pontheer .....	0	6	7					
Mathews, Miss C. ....	0	2	6					
Moon, Miss Elizabeth .....	0	3	6					
Morgan, Miss Anna Maria.....	0	9	0					
Morgan, Mrs. Essex .....	0	8	0					
Penrose, Mr. Leonard .....	0	7	0					
Powell, Miss .....	0	6	0					
Price, Miss E.....	0	2	6					
Pugh, Miss Anne .....	0	4	6					
Sabbath-school at Sion Chapel, Pon-								
theer .....	0	10	0					
Thomas, Mr. Edwin.....	0	2	7					
Thomas, Mr. Thomas .....	0	4	6					
Watkins, Miss Hannah .....	0	7	0					
Watkins, Miss Sarah .....	0	4	0					
<b>CARMARTHEN, by Mr. G. Harris, jun.—</b>								
Davies, Mrs. G.....	1	1	0					
Harris, Mr. G. ....	1	1	0					
Morgan, Rev. W. (collected by) .....	1	1	0					
Mortimer, Mr. D. L.....	1	1	0					

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Francis, Mr. Thomas, Wrexham .....	1	10	0
Jones, Mrs. Alice, Cwmwyd .....	0	15	0
Jones, Miss, Wrexham .....	1	16	3
Pearce, Mrs., Wrexham .....	1	1	0

COLLECTION.

Llansaintffraid—Salem Chapel .....	0	13	0
Welshpool—Welsh Calvinistic Methodist	0	9	3

IRELAND.

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£	s.	d.	£	s.	d.		
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Cameron, Mr., Zion Chapel, Dublin.....	1	1	0	Stroyan, Rev. J., Dublin .....	1	1	0
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Kane, Rev. F., Street .....	0	2	6	Vesey, Rev. W., Portrush, by—			
Londonderry—Independent Church and				A Small Farmer, a portion of the pro-			
Congregation, by Rev. J. Jennings ...	2	8	0	duce of a hive of honey .....	0	5	0
Maillard, Miss, Moneymore.....	1	1	0	Vesey, Rev. W. ....	0	10	0
				Wilshere, Rev. T., Athlone.....	0	10	0
				Mayne, Mr. A., Belfast.....	5	1	7

COLLECTING BOOKS.

Boag, Mr. R., Belfast .....	1	1	10
Jennings, Rev. J., Londonderry .....	1	10	0

COLLECTION.

Moneymore Infant School .....	0	1	0
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