

tablished in Edinburgh, and a Corresponding Board in London. The exertions of this Society extend over the Highlands of Scotland, the Contiguous Islands, and a part of North America.

The Society for promoting Religious Knowledge among the Poor, distributes the Holy Scriptures, and a great variety of pieces on religious subjects.

The Bible Society was instituted for the sole use of the Army and Navy of Great Britain. It circulates only the Scriptures.

The Society for the Support and Encouragement of Sunday Schools provides Bibles, Testaments, and spelling-books, and receives applications from any part of England, and Wales.

Mr. Hughes in the Essay before referred to, having enumerated these Societies, and pointed out the advantages of a more general Institution, thus proceeds:—

“Let us then cast a friendly eye over distant countries, and be the parents of the first Institution that ever emanated from one of the nations of Europe, for the express purpose of doing good to all the rest.

“The proposed Society would bespeak much attention which was never yet brought to bear on a subject so truly grand and momentous. Religion would occupy a larger space in the public mind, and the advocates of religion enjoy a new opportunity of testifying the strength of their convictions and the fervour of their zeal. A new impulse would be given to kindred Institutions; and measures hitherto unthought of would be added to those which have long displayed their beneficial effects.

“We have specified Europe; at the same time we would allow ample scope. Correspondence might more or less include every quarter of the globe.

“Many arrangements must be left

to the determination of experience. Light will break in as the friends of the Institution advance; they will act as occasions dictate; always having that to do which will either connect with remoter branches of their design, or stand well insulated and alone.”

Copies of the Essay were now put into circulation through a variety of channels; some were sent to Members of Parliament of both Houses, others to the Bishops and many Clergymen of the Established Church, and others to Dissenting Ministers, and influential persons of all denominations. These, no doubt, had great influence in preparing the way for future success; but it was not till eight months afterwards, viz: in January, 1804, that measures were judged to be sufficiently advanced to justify the adoption of any active measures for the execution of the plan; and two months longer before a public meeting was held to establish the proposed Society. The very liberal and comprehensive principle of the institution, was the main cause of this delay; for as the object was to unite all parties in one great effort to circulate divine truth through the world, it became necessary to proceed with caution, and so to consider and adjust all the arrangements as that no one party in the Christian world might be tempted to oppose or stand aloof from the projected Association. Its title at first was “A Society for promoting a more extensive circulation of the Holy Scriptures both at home and abroad,” but it was altered, before the public meeting, to that which it now bears. This meeting was held at the London Tavern, on Wednesday the 7th of March, 1804, when the Society was actually formed, and commenced its beneficent operations. On this interesting occasion the celebrated Granville Sharp, Esq., well known as the friend of Africa, by his co-operation with Wil-