

of CREATION and PROVIDENCE in the most abridged form of which it was capable. And who, in so few words, ever spoke so much! By *Creation* I mean the production of every being animate and inanimate, material and intellectual. And by *Providence*, not only the preservation and government of all beings, but also the various and extraordinary provisions made by divine justice and mercy for the comfort and final salvation of man. These subjects I have endeavoured to trace out through every chapter of this most important book, and to exhibit them in such a manner as appeared to me the best calculated to promote *glory to God in the highest; and upon earth, PEACE AND GOOD WILL AMONG MEN.*

ANNIVERSARY.

RELIGIOUS TRACT SOCIETY.

Concluded.

The Rev. Dr. Bennett read the resolution for the appointment of a treasurer and other officers, and observed that the meeting had assembled at a very early hour to enjoy an intellectual feast, and they had begun to taste it. They must however, expect some bitters as well as sweets. Other speakers had afforded pleasure, it would be his duty to advert to a subject which must occasion pain. It had been said that the tract system had produced mischief, as it had led the way to the circulation of infidel publications. But then, did he accuse the society of a crime, or accuse them on the ground of misfortune? He could console them for their misfortune. If the glorious plan of redemption had produced the most infamous crime that men or devils ever perpetrated—the murder of the Son of God—did Christ blush at the gibbet? Rather did they not bind it to their brow, and say, "God forbid that I should glory save in the cross of Jesus Christ?" Christians had done that which compelled them to do more. They dare not stop. If infidels diffused poison, the Christian was in possession of an omnipotent antidote. Christians could meet all the infidels' arguments with an overwhelming evidence of their falsehood. Who was it that said he did not see a proof of God? The man who said it with a pair of eyes. Who was it that said he did not see a proof of God? The man who said it with a pair of lips. Who was it that said he did not see a proof of God? The man who said it with a pair of hands to handle the works of God, a pair of feet to walk amidst the works of God. And who ever heard of a pair of accidents? (Cheers.) Every young lady in that room knew that a pair of scissors was not a pair of accidents. That it was, in fact, a pair of levers acting upon a fulcrum, cutting in opposite directions, and dividing every thing with which it came in contact. She, therefore, knew that her scissors did not come by accident: that they bore the marks of a contriving agent, who had an end in view, and had employed appropriate means to accomplish that end. Here then were different parts of the human frame, appointed by their Creator for the performances of certain functions, and to which every part was adapted; thus proving the existence of a Deity.—(Applause.)

John James, Esq. said, the report presented a large field yet uncultivated, and therefore the meeting ought not to arrive at the conclusion that the work was done. It had been said that this society had issued tracts of that description that no person of sense would subscribe to its funds till the society had been purged. Now those truths merely showed that there had been a system of persecution carried on in this country; not that it was expected it would ever be revived, but simply to show what was the practice in time past. He could not accord in the sentiment, that any thing which was done was calculated to throw shame upon the highly intelligent committee to whose hands the subscribers had delegated the management of the society; and he would, therefore, take the liberty of seconding the motion.

The Rev. J. Hughes assured the meeting, on his own part, and on the part of his colleagues, that they should with great pleasure accept the invitation to continue their office as secretaries of the institution.

The Rev. J. Dyer had been requested to move a vote of thanks to the auxiliary societies for their aid during the past year. The events which transpired from year to year proved cause to rejoice, that God, in his providence, both at home and abroad, was

breaking down those barriers which had for ages kept out the light of divine truth from a large class of the population of England, and from various countries upon the face of the earth.

The Rev. S. Hillyard (of Bedford) said, that he perhaps ought not to second the present motion, which was a vote of thanks to auxiliary societies, as the society in Bedford was one of the number; but if it were left out, he should then give it his warmest support. When the late respected secretary of the Religious Tract Society, the Rev. Leigh Richmond, instituted the Auxiliary in Bedford, he laid its foundation in a church, and a Dissenting minister was the priest; more clergymen of the Church of England were present than dissenting ministers. But if the tracts were examined, it would be found impossible to tell whether they were written by a Churchman or a Dissenter. The author of the *Life of Mr. Richmond*, Mr. Grimshaw, had examined the tracts, with a view of discovering by which party these were written, and he stated, as the result of his researches, that he could never find one article which did not meet with his hearty assent. (Applause.)

The Rev. W. Jowett moved the next resolution, calling upon the meeting to acknowledge the liberality of the society, in reference to the Chinese Archipelago, particularly in the kingdom of Siam, £2,000 having been applied since 1816, in the publication of works in the Chinese language. The reverend gentleman took a pleasing view of the exertions of the society in foreign parts.

Rev. R. Ashton (of Dedham), in seconding the motion, observed, that the society had only printed tracts in 56 languages, while the Bible Society had printed the Scriptures in more than 140 languages and dialects of the earth. Hence, there were more than 100 of those languages or dialects already known, into which tracts had yet to be translated, before that society would overtake the Bible Society. But the extent of the Babel confusion was not yet fully known. There were, no doubt, many languages with which we were still unacquainted, and into the whole of which tracts and Bibles had yet to be translated, before the knowledge of the Lord would cover the earth as the waters cover the sea. But he must concentrate his attention on one land—China. In other parts of the world missionaries could preach, orally, the unsearchable riches of Christ, but it was not so in China; they could not pass through the gates of that empire—they could not scale its walls; and it was only through the medium of books, therefore, that religious truth could find its way amongst the Chinese.

The Rev. J. Hands (one of the first auxiliaries of the society in India) was too much exhausted from attending the meeting of other societies, to exert himself, with effect; but he desired, in the name of the Bellary, and every other tract society, in India—in the name of every Christian Missionary in India—in the name of every Christian in India—in the name of eighty millions of native Indians—in the name of all those, he desired to thank the Religious Tract Society for the liberal and efficient support they had afforded to them.

Samuel Fletcher, Esq. (treasurer of the Manchester Tract Society), seconded the resolution. There was one consideration which induced him to accede to the request of the respected Secretary, and that was to prevent a supposition that the county of Lancashire was ungrateful for the assistance which had been afforded by the Religious Tract Society. The Committee had established a depository at Manchester some years since, and notwithstanding that support had not been returned according to the sums expended, the committee had treated them with much long suffering. They had not yet done much in Manchester, but he trusted that they were doing more than they had done. The meeting had heard many encouraging statements this morning; he would only detain them by adding one more. In a village, about six miles from Manchester, in which the people were extremely ignorant and depraved, many attempts had been made to introduce the Gospel, but for a number of years every effort had proved fruitless. Even the Methodists, who seldom failed of success, such was the energy of their character—(Cheers)—had successively tried the ground and had abandoned it in despair. Some two years ago, two young men, members of the Established Church struck with the state of this village, consulted together as to what could be done for it. They were

not very opulent individuals, the richer of the two only possessing fourteen shillings a-week; but they resolved to do what they could. They, therefore, procured some religious tracts, walked over to the place every Sabbath morning, whether wet or dry; they there went from cottage to cottage, distributing the tracts, and talking with the people. In that course they persevered for some time, taking their dinner in their pockets, and remaining with the people for the whole day. What were the results? The cottagers were excited to a desire to learn to read; a room was taken, instruction was afforded, religious tracts were read to them, prayer was offered up, and at length the young men ventured to address them publicly upon the importance of religion, and the love of Christ to a guilty world. The effects were, that many were awakened to a sense of the value of the Gospel, and one of the most depraved, brutish, and degraded among them was brought as a lamb to the feet of Jesus. They had gone on till now, and upon the Sabbath-day they had the happiness to see about 150 grown up persons attending the service. The poor people to whom he referred, had contracted with a builder, to erect a room for the accommodation of about 250 persons, for which they were to pay a rent of twelve pounds a-year, and they had actually raised the first year's rent, that they might pay it on the day when they took possession of the place. He should go home with warmer feelings of attachment for that and other kindred societies, thankful to the God of all grace for having borne with him so long, and blessed him with what he had seen and felt at that meeting. (Applause.)

The Rev. H. Montague proposed a resolution expressive of the pleasure of the meeting at the wide circulation of the publications of the society, and recommended perseverance; and was proceeding to commend those of its publications, in particular, which held up popery in its true colours, at a crisis like the present, when he was requested by the Chairman to desist, as the society had always made it a point to maintain perfect neutrality on the question alluded to. Mr. Montague, in continuation, said he would abstain from all further reference to the topic; but he considered it perfectly consistent with true christianity to overthrow a system so gently opposed to it.

The Rev. Dr. Cox seconded the resolution; and from his own personal knowledge, bore testimony to the good effect of the society's tracts in foreign lands.

Capt. Dyer, R. N. moved the next resolution. The Rev. J. Campbell, (of the Tabernacle) seconded the motion. He said that the resolution which he was called upon to submit to the meeting reminded him of the connexion of God with human agency; and recognised the principle, that, without the gracious aid of the Holy Spirit, they could do nothing effectually for enlightening the human mind. The reverend gentleman then dwelt upon the importance of uniting itinerant preaching with the distribution of tracts—the latter forming a valuable auxiliary to the former; and closed by impressing upon the meeting the necessity of adding to all their efforts their fervent prayers, that God might crown them with his abiding blessing.

The Chairman said it now devolved upon him to close the meeting of the morning. Some person called out, "A vote of thanks to the chairman;" but that gentleman said, that he had made it a condition, when he took the chair, that there should be no vote of thanks to him.

The meeting then sang "From all that dwell below the skies," and separated. Collection, 60l. 2s. 6d.

LADIES' DEPARTMENT.

HINTS TO FEMALES ON ECONOMY.

Economy is so important a part of a woman's character, so necessary to her own happiness, and so essential to her performing properly the duties of a wife and of a mother, that it ought to have the precedence of all other accomplishments, and take its rank next to the first duties of life. It is moreover, an act as well as a virtue, and many well meaning persons, from ignorance or from consideration, are strangely deficient in it. Indeed it is often wholly neglected in a young woman's education—and she is sent from her father's house to govern a family with-