THE

SECOND ANNUAL REPORT

OF THE

KINGSTON

RELIGIOUS TRACT SOCIETY,

AUXILIARY

TO THE

RELIGIOUS TRACT SOCIETY OF LONDON,

Read at the General Meeting, held on the 19th September,

1831.

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"Precept must be upon precept, precept upon precept, line upon line, line upon line; here a little, and there a little.—Isaiah, xxviii, 10.

KINGSTON, U. C.

PRINTED BY JAMES MACFARLANE.

1831.

CONTENTS.

OFFICE BEARERS.

COMMITTEE.

JOHN McLEAN, Esq.
M. S. BIDWELL, Esq.
Dr. E. W. ARMSTRONG.
Rev. R. D. CARTWRIGHT.
" Mr. HETHERINGTON.
Messrs. CHARLES TOLKIEN.
JOHN COUNTER.
SAMUEL SHAW.
JAMES R. SHAW.

Messrs. THOMAS ASKEW.
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Mr. WILLIAM BAYARD SMYTH.

SECRETARIES.

Rev. JOHN MACHAR, A. M.
Mr. DOUGLAS PRENTISS.

TREASURER.

Mr. JOHN MOWAT.

DEPOSITARY.

Mr. GEORGE HARDY.

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MINUTES OF ANNUAL MEETING.

KINGSTON, September 19, 1831.

THE Second Annual Meeting of the KINGSTON AUXILIARY to the RELIGIOUS TRACT SOCIETY of LONDON, took place at the Court House at Six O'clock.

JOHN McLEAN, Esq. *in the Chair.*

The Meeting having been opened with prayer, the Report of the Committee for the last year was read by the Secretary.

The following Resolutions were then moved, seconded, and adopted unanimously:

I. Moved by the *Rev. Mr. Hetherington*, and seconded by *Mr. John Counter*,

That the Report now read be received, printed, and circulated under the direction of the Committee.

II. Moved by *Marshall S. Bidwell, Esq.* and seconded by *Mr. Archibald McDonell*,

That the following be adopted as the Constitution and Regulations of this Auxiliary. *(See page 7th.)*

III. Moved by the *Rev. James Richardson*, and seconded by *Mr. William Bayard Smith*,

That the following gentlemen be Office Bearers of the Society for the ensuing year. *(See page 3d.)*

IV. Moved by the *Rev. John Machar*, and seconded by *Mr. George Hardy*,

That the success which has crowned the exertions of this and other institutions of a similar kind should be regarded as furnishing a strong incitement to persevere in the work which the Society has in view and to extend its operations.

V. Moved by the *Rev. Robert D. Cartwright*, and seconded by *Mr. Douglas Prentiss*,

That the late liberality of the Parent Institution to this Auxiliary demands the grateful acknowledgements of this Meeting.

VI. Moved by *Mr. W. P. Cook*, and seconded by *Mr. John Booth*,

That Mr. William Bayard Smyth be added to the Committee.

VII. Moved by *M. S. Bidwell, Esq.* and seconded by *Alexander Pringle, Esq.*

That the Rev. Robert D. Cartwright, and the Rev. Mr. Hetherington, be added to the Committee.

VIII. Moved by *Dr. E. W. Armstrong*, and seconded by *Mr. John Counter*,

That the thanks of this Meeting be given to John McLean, Esq. for his conduct in the Chair.

The Meeting was then closed with prayer.

CONSTITUTION AND REGULATIONS.

I. The Object, Constitution, and Proceedings of the Religious Tract Society in London, continuing to have the cordial approbation of the Society in Kingston, it shall bear its former name, "The Auxiliary Religious Tract Society of Kingston."

II. Its object shall be the promoting of the circulation of Religious Tracts, and the aiding of the funds of the Religious Tract Society in London.

III. The Tracts to be circulated by it to be those published by the Religious Tract Society in London.

IV. One fourth of the funds shall be annually transmitted to the Parent Institution.

V. Each Subscriber shall be entitled to receive, *gratis*, Tracts to the amount of one half of his annual or other subscriptions or donations.

VI. Each annual Subscriber of *five shillings* and upwards shall be a Member.

VII. Each Subscriber of *five pounds* at one time shall be a Member for life.

VIII. The business of this Society shall be conducted by a Committee, consisting of *fifteen Members* or upwards, together with a Treasurer and Secretary, or Secretaries, who shall be chosen at the Annual General Meeting of the Society; and that *three Members* of the Committee constitute a quorum.

IX. The Committee shall appoint a Depositary and Collectors, who shall pay the amount of their receipts to the Treasurer when required.

X. The Committee shall meet once every three months, or oftener, if required.

XI. A General Meeting of the Society shall be held on the second Wednesday of August in each year, when the proceedings of the past year shall be stated, a new Committee appointed, and a Report agreed upon, to be printed under the direction of the Committee.

XII. All Meetings of this Society shall be opened and concluded with prayer.

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SECOND ANNUAL REPORT.

KINGSTON, 19TH SEPTEMBER, 1831.

THE Committee of the KINGSTON RELIGIOUS TRACT SOCIETY, in submitting to their constituents their Report for the past year, cannot refrain from recording, in the first place, their thankfulness to that God in whose cause they are engaged, who has thus far made their way prosperous, and admitted them to the noble privilege of adding to that tide of Religious Knowledge which in these times they behold swelling from year to year, and which they trust will ere long find its way into every region of the habitable globe, diffusing beauty and fertility around it; and, to use the language of prophecy, causing "the wilderness and the solitary place to be glad, and the desert to rejoice and blossom as the rose."

We do not, on this occasion, meet our constituents with any feelings of despondency regarding the march of our cause, for our prospects at present are abundantly encouraging, and invite us forward; but were it otherwise, and we could gather no cheering anticipation from the past, we are persuaded that neither our constituents nor we have so learned Christ as that we should have thought of pausing in our exertions for the spread of his truth. Had it been the will of Him whom we serve, that we should meet at this time under circumstances the reverse of those under which we do meet—had we encountered disappointment where we have found success—we are persuaded that the course of our friends and ourselves had still been the same; we had still given glory to God by acknowledging that to him did power appertain, and that out of weakness he could make us strong. Remembering the saying, that out of the very stones could God raise up children to Abraham, we should have

remained unmoved by apparent impossibilities ; and remembering, too, that the same God was as faithful as he was powerful, we should have bidden our fears away as we turned to his word, and read : "My word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I send it. For ye shall go out with joy, and be led forth with peace : the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir-tree, and instead of the brier shall come up the myrtle tree : and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

The friends of such institutions as that whose interests we are this day met to promote, seem to be on the increase ; and it is not wonderful that they should. They are eminently calculated to win to themselves friends ; they have charms to which it argues a blinded mind and a depraved taste to be insensible. The work we are engaged in, is a noble, a blessed work. What dignity is there in being fellow-workers with God in the recovery of a lost world ! What are we that we should have been lifted to an eminence so high ! We may, many of us, perhaps, think little of this dignity, for it is our misery as well as our guilt that we are not duly alive to our most valuable blessings. But it is easy to see how it would go to strip us of much of the honour which, as Christians, we now enjoy, were God to change the economy of his house in this respect, and to set aside our instrumentality in the conversion of sinners. And such a state of things would subtract yet more largely from our happiness than it would from our dignity. There is a blessedness "in receiving"—there is a great blessedness in it ; and we doubt not many a sorrowful and heavy laden heart will be gladdened by what your society shall bestow, and bless the day that it received from us such things as we have to give. But "it is more blessed to give than to receive ;" and we cannot travel forth among our fellows to make a single sacrifice for their good

—to dry a single tear from the eye, be it that it has arisen from temporal or from spiritual distress—without finding the love which sent us forth on such an errand acquiring strength from the exercise, and increasing towards the objects of our compassion and towards all men! And love is blessedness: we need nothing more to make us happy. For "he that dwelleth in love, dwelleth in God; and God is the fountain of blessedness. In his presence there is fulness of joy, and at his right hand there are pleasures forevermore."

The dissemination of Tracts has, accordingly, been a favourite object with the wisest and best of men. Luther, and the other Reformers, wrote Tracts, and thereby gave a sort of ubiquity to those sermons which gave the Man of Sin that deadly wound from which he was never to recover. The early Christian Fathers were writers of Tracts. The Books of the New Testament are just so many inspired Tracts. Tracts are more ancient still. Solomon, the wise king of Israel, may be regarded as a collector and composer of Tracts, for such are his Book of Proverbs, and his Ecclesiastes, and his Song of Songs. It was one of the sayings of this man, "For the soul to be without knowledge, is not good;" and his remarkable assiduity, as an instructor of the ignorant, showed how much he was impressed with its truth. "Moreover because the Preacher was wise, he still taught the people knowledge." Nor is it doubtful what sort of knowledge he taught them. It was evidently religious knowledge—that most valuable of all kinds of knowledge—the knowledge which teaches men to fear God, and to remember their Creator; which fits them not only for living usefully and happily in time, but also for entering upon the employments and tasting the blessedness of eternity. We know Solomon only as a religious writer. Though his acquirements in human knowledge were very extensive, and he wrote much on natural science, as, for example, a treatise on Zoology, and another on "Trees, from the cedar in Lebanon even unto the hyssop that springeth out of the wall," yet in those books of his which the Holy Spirit

has seen meet to hand down to us, it is religious knowledge that is his only theme—" the fear of the Lord which is the beginning of wisdom."

It may be concluded, then, that when Solomon said that " for the soul to be without knowledge, is not good," he meant religious knowledge. Had he not meant this, and had it been just any kind of knowledge that he meant, the saying would not have been true. Knowledge in itself is a thing which can properly be called neither good nor evil, having no moral quality. It is a common saying, " Knowledge is power ;" and it is a true saying. But power is neither good nor evil. It may be turned to either; it may, according to the direction which it receives, work either the greatest benefit or the greatest mischief. Of this Solomon was too wise not to be aware; and therefore it was that he laboured so assiduously to place it under a right guidance. And not only did he labour thus to guide it, because he saw that thus only could it benefit mankind ; but he laboured in this matter also, because he saw that in the hands of such a being as man is when severed from God, it could not safely be left to itself—that so to leave it, was just to surrender it up to become inevitably a curse to its possessors. He saw that the man who " increased knowledge" without at the same time acquainting himself with God, only "increased sorrow," since he acquired a power, which he was sure to abuse to his own and his neighbour's detriment. Therefore did he call upon men to listen to the voice of Heavenly Wisdom, telling them that " she was a tree of life to them that laid hold of her," and bidding them "search for her as for hid treasures, for silver, and for fine gold." And here we will do well to learn a lesson from Solomon. Knowledge is enlarging among us—it is advancing from day to day ; and who shall arrest its advance ? As well might we attempt to stay the tide which ocean rolls in upon the land, or to arrest the tempest as it sweeps over earth and sea. It cannot be arrested ; and if it could, it would not be well that it should, if only care be taken to place it, while yet it will bow

to restraint, under the controul of religion. But this must be done; the springs of human knowledge will otherwise be found charged with bitterness and death. They who drink at them will drink to their hurt, and will, sooner or later, be found retiring from them in disappointment and disgust. These springs are in truth like the streams of Marah which Israel found in the desert; and the tree of heavenly knowledge, even "the tree which the Lord hath showed us," must be first cast into them ere sweetness and salubrity can be communicated to their waters. They cannot be drunk alone; neither will any other infusion but that which has been given us from above, render them a safe beverage. This infusion alone can heal their noxious qualities, and ensure their quenching the thirst and reviving the strength of a thirsting and perishing world. And this infusion *we* are to use; for while God heals, man is the instrument by which he heals. It is the economy of the Most High that man shall be the medium of conveying to his fellow man that which is to save his soul alive; and never may we forget that in the way of precept, and in the way of practice, we are to "let our light so shine before men, that they may see our good works and glorify our Father who is in Heaven."

In these points of view, it is surely one of the most cheering signs of the times that so many are now employed, throughout the earth, in the spread of Religious Knowledge, in giving men that which it is not good that any soul should be without. In these points of view, your Committee have perused an abstract of the last Report of that Society, of which this is but an infant child, with feelings of no ordinary satisfaction. It is only a brief abstract that has yet reached us, but even in *its* short details the true philanthropist will find much to gladden his heart, and to inspirit him in the work he loves. To whatever land we look, there are men at work under the auspices of the London Religious Tract Society in casting the healing infusion into the bitter waters of human knowledge; every where is it inculcated upon men, in all their getting, to get heavenly understanding;

whatever knowledge they may acquire, to acquire the knowledge of God. We hear indeed the voice of infidelity; we hear it speaking in tones both loud and deep, and asking, " 'Who is the Lord, that we should serve him'?—we need him not—our own power and sagacity are all the gods we want, and all the gods we ever expect to see." But if we hear this voice, we hear another voice rebuking it into silence; we hear it now lifting up its gracious accents in many a land to which it could gain no access before, and saying with the authority of Heaven, " Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." It were long to go over the extended operations of that Society of which we are an auxiliary, but which in reality has hitherto helped us more than we have helped it. We find its agents at work in the heart of China, a country hitherto deemed inaccessible to the entrance of divine truth. Great numbers of Tracts have been printed in its singularly difficult vernacular, and distributed not only within the empire itself, but at Sincapore, Penang, Java, and other places of Chinese resort. The Tract Societies of India are yearly growing in number, and multiplying their issues. Turning to America, we learn that in Mexico alone 69,000 copies of children's and other books had been sold there during the past year, and that £300 had been remitted to the Society in London. This Society has also branches and agents in almost every country of Europe; in Russia, and in Prussia, and in Germany, and in France, and in Greece. But the time would fail us to pursue it in its wide spread operations out of Great Britain; suffice it to say, that its publications are now read by the Chinese in his fantastically painted barge, and by the Albanian on his lonely hills, and by the Siberian amidst his winter snows, and by the Indian beneath the burning line;—" each one reading in his

own tongue the wonderful works of God." The home operations of the London Society are not less gratifying. The desire for its publications has increased both in Great Britain and in Ireland; and the Society has been enabled in a great measure to gratify it. Ireland has been an object of much attention with the Society—Unhappy Ireland! so sunk in ignorance, and, as its natural consequence, so sunk in guilt. In London 80,000 Tracts have been circulated to Sabbath-breakers and others, and the total issues of last year have been 11,080,047, being an increase of 5,000,000. Their total income had been £27,060. 14*s*. 2*d*. sterling, being an increase of £2,000 beyond the last year. The abstract concludes with the pleasing observation that "peace and harmony had reigned in the councils of the Society, and that to God alone they attributed all the glory."

It is natural that our constituents, after having heard of the activity of other Tract Societies, should enquire what the Kingston Auxiliary is doing; and we shall now endeavour to give them some satisfaction on this point. We have already spoken generally of our prospects as encouraging; a detailed account of our proceedings will not tend to remove but to strengthen the impression we may have thereby given. The Report of our Depositary states that he has issued of Tracts from the 17th August, 1830, to the 12th September, 1831, viz:

Sold, - - - -	107,960 pages.
Deposited, - - -	90,976
Distributed gratis, as directed,	39,950
Total—	238,886 pages.

As compared with the former year, there is an increase of issues to the extent of 39,911 pages, not including in this 123 books which have been sold to Sabbath Schools. The Depositary, to whom the Society is under so many obligations, has been very particular in the accounts of the directions whether the issues he has made have travelled; but of course it will not be expected by our constituents that we should follow him

through all his details, however interesting. Your Committee have, however, been much pleased in looking over the Gratis-distribution Report, to find that so many of their publications have gone to the Lake, not to be *sunk* there, but, as they trust, to float for many a day for the sanctification, and comfort of those who do business on its extended waters. Sailors are a class of men evidently claiming our sympathy and attention. Their roving and unsettled life has a tendency to give them peculiar customs and habits, and we know does actually give them peculiar customs and habits, which isolate them from the rest of the community, and which of course remove them in a great degree beyond the bearing of those means of grace which landsmen enjoy. Every means should therefore be taken to provide against the infelicities of such a situation, by encouraging this useful class of men to acquire a taste for reading, and by giving them the means of gratifying it to the best advantage by placing within their reach Bibles, and Tracts, and other publications of a kindred character. And let it not be said that such men have little time for reading. They have much time, both when they sojourn at the different ports to which their business carries them, and when, as often happens, deserted by the breezes of heaven, their sails lie flapping on the shrouds and their lonely bark continues motionless for days on the glassy bosom of the Lake. And would it not be well that this idle time were occupied? Idleness is itself a curse; and that curse our publications might divert from the sailor, if they did him no farther good. But might they not profit him yet more? Might they not at some happy moment, by the blessing of Him at whose command the breezes swell or die away upon the deep, and with whom also is the residue of the Spirit, be the means of teaching him some holy lesson; or if they did not that, might they not save him from the unholy one which sailors often learn when, as their time hangs heavily upon their hands, they sit down to listen to the pernicious tale or the pernicious song, or to take a part in the yet more pernicious conversation?

From the Treasurer's Report, it appears that the Balance remaining in his hands on the 17th of August, 1830, was £14. 9*s*. 4½*d*., and that the monies paid him since, and which have arisen from sales of Tracts, and from Collections and Donations, have amounted to £48. 6*s*. 1*d*., and that thus his total receipts during the year have been £62. 15*s*. 5½*d*. The Debtor side of his account exhibits disbursements for printing, for stationary, for binding, for postages, for freightage, and other petty charges, £8. 18*s*. 3½*d*., for Sterling Bill of £34. 15*s* 9*d*., £41. 3*s*. 3*d*. —leaving a balance in his hands of £12. 13*s*. 11*d*.

The Sterling Bill above alluded to exactly covered the debt due to the Parent Society before the arrival of the late supply of Tracts which has been received, and which may now be seen numbered and arranged on the shelves of the Depository. Eager to second our endeavours in the good work in which we are engaged, the Society in London has on this occasion sent us a much larger supply of their publications than had been asked for; our debt to them is consequently a large one, amounting to £138. 2*s*. Sterling. It is hoped, however, that by the continued liberality of the KingstonPublick, and by the ready sale which the publications now in the Depository are, from their kind, likely to meet with, the Committee will very soon be able to liquidate this debt.

As the Constitution and Regulations of the Society were found to be partially erased in some places, and defective in others, it has been thought proper to draw out a new set of Rules which will be submitted for the sanction of this meeting.

In closing the Report, the Committee desire to express their ardent hope that the facts to which it refers will not only please, but animate; will not only produce a glow of gratitude for what has been done, but excite to further and more enlarged exertion. This is yet very requisite every where, but especially within our own sphere; for while there is very much land to be possessed in every country under Heaven, there is an unusually large proportion of our own unclaimed and unoccupied. Let,

then, the friends of this Society go forward. Let them do this, giving glory to God by looking continually for his blessing, as that which can alone crown their labours with success, and by acknowledging that "neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." And God will answer the dependence that is placed upon him; he will not disappoint the confidence of his servants, but will verify to them his own gracious promise, "Them that honour me, I will honour."

PUBLICATIONS IN THE DEPOSITORY FOR SALE.

*** The prices here mentioned are in currency; and in addition to the subjoined list of Books, there is always kept in the Depository, a large supply of all the principal Tracts published by the Society in London.

	£	s.	d.
A.			
Adam's Private Thoughts, - - -	0	1	6
Alexander's Evidences, - - -	0	1	6
Alleine's Alarm, - - - -	0	1	6
B.			
Baxter's Dying Thoughts, - - -	0	1	0
——— Call, - - - -	0	1	0
Bible Teacher. - - - -	0	1	0
Boston's Crook in the Lot, - - -	0	1	0
——— Fourfold State, - - - -	0	2	4
Bogatzky's Golden Treasury, - - -	0	2	8
Bolton's Four Last Things, - - -	0	1	0
British Reformers, 10 vols. bound in cloth, at 4s. 8d.	2	6	8
——— 40 Nos. at 1s. - -	2	0	0
Brook's Remedies, - - - -	0	1	6
C.			
Commentary from Genesis to Deuteronomy, -	0	5	0

	£	s.	d.
Cottage Sermons, 3 vols. at 1s. - - -	0	3	0
Charnock on Christ Crucified, - - -	0	1	6
——— on Christ's Death and Exaltation, -	0	2	0
Cottage Hymn Book, containing 224 Hymns, -	0	0	8
——— containing 145 Hymns, -	0	0	6
Child's Companion for 1824 to 1830, - -	0	1	6
Companion to the Bible, - - -	0	3	0
Christian Biography, 52 Nos. at 6d. - -	1	6	0
——— 8 vols. bound in red, -	1	12	0

D.

Days of Queen Mary, - - - -	0	3	0
Daily Food, with a tuck, bound in red sheep,	0	1	6
Do. - - - - - - -	0	1	0
Do. - - - - - - -	0	0	8
Daily Expositor, bound in silk, - - -	0	2	6
Do. - - - - - - -	0	1	6
Daily Instructor, bound in silk, - - -	0	2	6
Do. - - - - - - -	0	1	6
Dairyman's Daughter, bound in red sheep, -	0	1	0
Divine Origin of Christianity, - - -	0	1	0
Dorney's Contemplations, - - -	0	2	0
Domestic Visitor for 1828 to 1830, at 2s. -	0	6	0
Dew Drops, with a tuck, bound in red sheep,	0	1	0
Doolittle on Love to Christ, - - -	0	1	6
Doddridge's Rise and Progress, - -	0	1	6

E.

Early Piety, bound in red sheep, - -	0	1	0
Evidence of Prophecy, - - - -	0	1	0
Edward's History of Redemption, - -	0	2	0

F.

Flavel on Providence, - - - -	0	1	6

	£	s.	d.
Family Hymn Book, bound in red sheep, -	0	1	6
Flowers of the Forest, - - - -	0	2	8

G.

Grandfather Gregory, bound in red sheep, -	0	1	0
Gems of Sacred Poetry, with a tuck, - -	0	2	0
Do. - - - - - - -	0	1	0

H.

History of the Church of Christ, 6 vols. at 4s.	1	4	0
Holy War, by John Bunyan, - - -	0	2	0
Hearts Ease, - - - - - -	0	1	0
Howe's Living Temple, - - - -	0	2	0
Henry's Communion with God, - - -	0	1	0
——— on Meekness, - - - -	0	1	0

J.

Janeway's Token, bound in red sheep, -	0	1	0

M.

Mary Anne, - - - - - -	0	0	8
Malan's Narratives for the Young, - -	0	2	0
Mason's Crumbs, with a tuck, bound in red sheep,	0	1	6
Do. - - - - - - -	0	0	8
——— Select Remains, - - - -	0	1	0
Manners and Customs of the Jews, - -	0	1	6

N.

Neal's Emblems, - - - - -	0	2	0

O.

Owen on the 130th Psalm, - - -	0	3	0
——— on the Glory of Christ, - - -	0	1	6

P.

Persuasives to Early Piety, bound in calf, -	0	2	4
Do. - - - - -	0	1	0
Pilgrim's Progress, - - - -	0	2	0
Present for the Young, - - -	0	2	0

R

	£	s.	d.
Rewards, 29 vols. - - - -	1	6	3
Red Book, - - - - -	0	0	8
Repentance explained and enforced, - -	0	1	0
Richmond's Annals of the Poor, - -	0	3	6

S.

Spencer's Sermons, bound in cloth, - -	0	4	0
Sermons to the Aged, - - - -	0	1	4
Sea Sermons, - - - - -	0	1	0
Scripture Questions, Judson's, 2 vols. - -	0	1	4
Sermons on the Seasons, bound in red sheep,	0	1	0
Short Stories, 2 vols. do. - -	0	3	0
Scott's Force of Truth, - - -	0	1	0
Stories from Switzerland, - - -	0	2	0
Sibb's Meditations, with a tuck, in red sheep,	0	1	6
Do. - - - - - - -	0	0	8
Short Prayers, - - - - -	0	1	0
Scripture Parables, - - - -	0	1	0
Select Works of Bishop Hall, - - -	0	2	6
Shaw's Emmanuel, - - - -	0	1	6
Serle's Remembrancer, - - - -	0	1	6
Shaw's Welcome to the Plague, - - -	0	1	6
Sibb's Souls' Conflict, - - - -	0	1	6

T.

The Lollards, - - - -	0	3	0
Tract Magazine for 1824 to 1830, - -	0	1	4
The Two Apprentices, - - - -	0	1	0
The Two Sisters, - - - -	0	2	0

U.

Usher's Sermons, - - - -	0	3	0

W.

Watt's Divine and Moral Songs, - -	0	0	8
Watson's Divine Cordial, - - -	0	1	0
——— Saint's Delight, - - -	0	1	0

Y.

Young Cottager, bound in red sheep, - -	0	1	0

Dr. *Kingston Auxiliary to the London Religious Tract Society in account with the Treasurer,* **Cr.**

		L.	s.	d.			L.	s.	d.
1830.					1830.				
Nov. 3.	To paid S. Miles for printing 500 copies of the Report, - - - - -	5	10	10½	Aug. 10	By Balance on hand, - - -	14	9	4½
1831.					1831.				
Feb. 1.	To paid for a blank book for the Collectors,	0	0	9	Feb. 1.	By Collections and Donations by Mr. E. H. Hardy, - - - -	14	15	2½
" 10	To paid Mr. G. Hardy for freight account,	0	5	0	" 10	By sales of Tracts per Mr. George Hardy,	13	6	3
" 10	To " " binding Church History,	0	16	3	Mar. 3	By Collections and Donations per Mr. E. H. Hardy, - - - -	1	14	1
Mar. 3	To paid for Sterling Bill, L.34. 15s. 9d.	41	3	3	" 23	By sales of Tracts per Mr. George Hardy,	3	0	0
"	To paid postage of double letter, - -	0	2	6	" 29	By Donation, J. Macaulay, Esq. per A. P.	0	2	6
Jul. 28	To paid " " - -	0	2	8½	Jun. 2	By sales of Tracts per Mr. George Hardy,	3	0	0
Aug. 11	To paid " single letter, - -	0	1	2	Sep. 12	By " "	12	8	0½
" 29	To paid charges on tracts, per Secretary's order	1	19	0½					
Sep. 15	To Balance on hand, - - -	12	13	11					
	L.	62	15	5½		L.	62	15	5½

E. E. JOHN MOWAT,
TREASURER.

KINGSTON, SEPTEMBER 19TH, 1831.