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W. A. W.

# THE BAPTIST Tract Magazine;

PUBLISHED BY

THE BAPTIST GENERAL TRACT SOCIETY,

*Once a Month, at One Dollar a Year.*

NO. I.

JULY, 1827.

VOL. I.

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PHILADELPHIA:

PUBLISHED BY THE SOCIETY, AT THEIR DEPOSITORY,

No. 71½ North Sixth Street.

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N. FITHIAN, PRINTER.



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## EARLY PIETY.

Substance of an authentic sketch of the life, exercise, and death of *Elizabeth R. D. Walraven*, who died October 3d, 1823, aged 10 years, 1 month, and 25 days:

ELIZABETH R. D. WALRAVEN was born August 8, 1813, and was the youngest of three children. Their parents thought it their duty to give them what education they could, for their benefit in this life; but in this their care for them did not end. Having themselves experienced the power of divine grace, and knowing that without a personal interest in the merits of the Lord Jesus, no one could be saved, they felt anxious for their eternal welfare. They sought, therefore, to be instrumental in the Lord's hand, both by precept and example, in leading their minds to seek a far more desirable portion than the world affords,—"a house not made with hands, eternal in the heavens." The salutary effect of this labour of love was soon discovered in this dear child. She could scarcely speak plain, when the impression of divine influence seemed manifest on her tender mind. At this very early period she learned parts of several hymns from hearing them repeated and sung. One especially, on the solemnity of death, appeared to be a favourite. It was her constant practice for a long time together every morning, when she came down stairs, to take her seat, and sing that hymn in a very solemn manner. As her years increased she learned a number of hymns in the same way, in the use of which she would often be lisping forth the praise of her Creator and Redeemer. Her brother and sister, who were older than she, and had learned to read, were attending a Sabbath School, where they were required to commit to memory, portions of scripture, questions of the catechism, and hymns. She requested to go with them, though unable to read herself; and being then only about four years of age. Her mother in order to assist and

encourage her, used to read and repeat hymns and questions to her. Her brother and sister did the same. By this means she learned almost all the questions, a number of hymns and portions of scripture. Her behaviour and industry at school were such that she gained the affection of her teachers. She was ready at learning, both there and at the day-school, and soon acquired the art of reading; when the Bible and Hymn Book became her choicest companions. She asked many questions about spiritual things.

Her temper was so mild and engaging, that strangers who had no acquaintance with her, were soon led to admire her sweetness of countenance and gentleness of manners. For a child she was very choice of her company, not as to outward appearance, so much as to their conduct and language. In this respect she was a pattern for thousands of riper years. She would scarcely ever say, that she would do any thing, or go to any place at a future time, without adding with child-like simplicity, if the *good Man* pleased. Though of a lively disposition she seldom carried her gaiety to excess. Profane language and falsehood she detested, and few of her age were more delighted with the company of religious people. Thus passed the time of her short pilgrimage below, until Sept. 12, 1823, when she was arrested by sickness, which was unto death.

During her illness, which was severe, she enjoyed a sweet composure of mind, under the cheering hope of going to dwell with her dear Saviour. Being asked by her mother if she prayed, she replied, "O yes, my dear mother, I often pray." "What do you pray for?" said her mother. She answered, "That the Lord would forgive my sins and take me to himself." Two or three days before her departure, being asked by her mother, "if she did not wish to get well?" she answered, "No." "Would you wish to leave your father and mother?" she inquired again. The child's reply was, "O my dear mother, we shall soon meet, where we shall part no more." "Do you wish then, to die and go to the Lord?" She replied with a sweet smile on her countenance, "Yes!" She talked of death at this and other times, with the utmost composure of mind, and it was remarkable, that though exceedingly fond of her parents, and just stepping into life with all the sprightliness of youth, she manifested not even a solitary wish to stay on earth, nor gave a lingering look towards the world during her illness. She continued until the 3d of

October, when her immortal spirit took its flight to the mansions of rest. Thus we see the power of God's grace in reconciling the mind to his will, removing the sting of death, which is sin, and enabling the subject to triumph over the terrors of the grave; whilst, with the eye of faith, it looks forward to the crown of glory, which, through the same grace, is laid up for those that love Jesus. "They that seek me early," he says, "shall find me:" and "Where I am, there shall my servant be."

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### WHAT CAN BE DONE BY A MOTHER.

When it is supposed that there is need of only a few educated ladies, those who harbour this opinion are probably either mistaken as to what constitutes *female education*; or entertain very limited views of the *influence* of that sex on our personal and national character and happiness. Perhaps their idea of an "educated lady" is associated in their mind with nothing better than some starched nun, or round-mouthed pedant; or the famous authoress of England, M. Woolstonecroft, who could appear before her guests in a ragged garment, and serve their drink in a broken tea-cup; because, forsooth, her literary occupations would not allow her time to appear and do otherwise. These things, however, so far from being the result of a good education, merely exhibit forcibly the want of it.

With regard to the *influence* of this sex on the other, and on society at large, much has been already said and written. But as it is important, that it should be properly estimated, and the impression frequently renewed, in order to any general reformation, a few instances will here be glanced at, recommended not so much by their novelty as by their truth.

That the celebrated John Newton was much indebted to his excellent mother for the early foundation of his religious principles, and usefulness, there can be little doubt. Indeed this is substantiated by the record of his own experience. The same may be said of the excellent Cecil; the late lamented S. J. Mills; and the learned Sir W. Jones,---to mention no others. The latter ascribes all his attainments in literature, in which he was perhaps second to no man of his age, to a short and simple direction of his mother, frequently repeated to his youthful questions, "*Read and you will see, my son.*" No less efficacious were the pious prayers and exhortations of the mother of Mills; or the weeping entreaties of Cecil's.

And what have *already* been the consequences of maternal influence in these few cases?---I say *already*---for it is impossible to look forward through the lapse of future generations, and compute that vast amount of good, which the light of eternity alone can disclose. Mr. Newton's exertions were evidently the means of forming the religious and moral character of a multitude of his cotemporaries; and among others, that of Dr. Buchanan, and Thomas Scott. And, if we merely look at the *writings* of these two men,---to say nothing of their more active exertions,---the extent of their usefulness is truly astonishing. Those of the former, have roused the attention of the Christian world to the wretched situation of the Hindoos, and the Pagan world in general, and already snatched thousands of the race of man from present and everlasting wo; and those of the latter, especially his commentary, have been the means of preparing other thousands, or hundreds of thousands, better to join in the enjoyments of everlasting life. The works of Mr. Cecil are now extensively read, with great pleasure and profit. And the philanthropic exertions of S. J. Mills have confessedly led to the establishment of the American Board of Foreign Missions, and a number of other benevolent societies, the existence and extensive usefulness of which are now too notorious to require even to be mentioned. Behold the islands of the Pacific, and the flourishing and promising colony at Liberia; and imagine a part of the extent of influence which may be claimed and exerted by one fond mother.---Indeed, so great and lasting are the impressions received through the medium of a "mother's love," that it might be affirmed with some degree of correctness, that every child, and especially every daughter, owes to her its mental and moral conformation hardly less than its physical; and consequently, that the mental and moral character of each successive generation, especially in a Christian country, are ordinarily just what the mothers of the preceding generation were able and willing to make them.

Nor is the maternal influence the whole that is to be regarded. There are other relations in which it must be acknowledged, that although man is the master, yet "woman steers the ship." How many of the great projects of church and state, of war and peace, have their origin in "curtain lectures," or the parlor chat of conjugal affection? The fair daughters of Eve, and Delilah, and Herodias, and Abigail, and Esther, have not yet lost all that superior power of per-

suasion!--nor can they, so long as the warmth of affection has more command over the activities of man than the coldness of calculation. How striking an example of this in the early history of Rome; when a war had broken out between that people and a neighbouring state, and they were upon the eve of a bloody battle, the wives of the Romans, who were also the daughters of the enemy, sprung forward, and threw themselves between the contending armies, and by their tears and entreaties prevented the battle, and thus saved the rising nation.

The influence of the *daughter* is often by no means trivial. How conspicuous a place, in the early history of Virginia, is held by the celebrated Pocahontas,---throwing herself between the knife of her father Powhatan, and his prostrate captive, Smith? But for the influence of that heroic and affectionate daughter, where were now the "Ancient Dominion?"---And who can tell how many a rash brother has been withdrawn from his bad purpose, or confirmed in a good one, by the tender entreaties of a *sister*,---whose feelings he could not wound?

*Lit. & Evan. Magazine.*

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### SPECIMEN OF WELCH PREACHING.

At a meeting of Ministers at Bristol, (Eng.) the Rev. Mr. — invited several of his brethren to sup with him; among them was the minister officiating at the Welch meeting-house in that city. He was an entire stranger to all the company, and silently attentive to the general conversation of his brethren. The subject on which they were discoursing was the different strains of public preaching. When several had given their opinion, and had mentioned some individuals as good preachers, and such as were models as to style of composition, &c. Mr. — turned to the Welch stranger, and solicited his opinion. He said he felt it a privilege to be silent, when such men were discoursing, but that he felt it a duty to comply with his request. "But," said he, "if I must give my opinion, I should say that you have no good preachers in England. A Welchman would set fire to the world while you are lighting your match." The whole company requested the good man to give them some specimen of the style and manner of preaching in Wales. "Specimen," said he, "I cannot give you; if John Elias was here, he would give you a specimen INDEED. I cannot do justice to the Welch

language! Your poor meagre language would spoil it; it is not capable of expressing those ideas which a Welchman can conceive; I cannot give you a specimen in English without spoiling it." The interest of the company was increased, and nothing would do but something of a specimen. "Well, (said the Welchman) if you must have a piece, I must try, but I don't know what to give you—I recollect a piece of Christmas Evans. He was preaching on the depravity of man by sin—of his recovery by the death of Christ, and he said, 'brethren, if I was to represent to you in a figure, the condition of man as a sinner, and the means of recovery by the cross of Jesus Christ, I should represent it something in this way:—Suppose a large grave yard surrounded by a high wall, with only one entrance, which is by a large iron gate, which is fast bolted. Within these walls are thousands and tens of thousands of human beings, of all ages and of all classes, by one epidemic disease bending to the grave—the grave yawns to swallow them, and they must all die. There is no balm to relieve them—no physician there—they must perish. This is the condition of man as a sinner—all have sinned, and the soul that sinneth shall die. While man was in this deplorable state, Mercy, the darling attribute of Deity, came down and stood at the gate, looked at the scene and wept over it, exclaiming, 'Oh that I might enter, I would bind up their wounds—I would relieve their sorrows—I would save their souls.' While Mercy stood weeping at the gate, an embassy of angels, commissioned from the court of Heaven to some other world, paused at the sight, and Heaven forgave that pause; and, seeing Mercy standing there, they cried, 'Mercy, Mercy, can you not enter? Can you look upon that scene and not pity? Can you pity and not relieve?' Mercy replied, 'I can see;' and in her tears she added, 'I can pity, but I cannot relieve.' 'Why can you not enter;' 'Oh! (said Mercy,) Justice has barred the gate against me, and I cannot, must not, unbar it.' At this moment Justice himself appeared, as it were to watch the gate. The angels inquired of him, 'Why will you not let Mercy in?' Justice replied, 'My law is broken, and it must be honoured, Die *they*, or Justice must!' At this, there appeared a form among the angelic band like unto the Son of God, who, addressing himself to Justice, said, 'What are thy demands?' Justice replied, 'My terms are stern and rigid—I must have sickness for their health—I must have ignominy for their honour—I must have death for



their life. ‘Without shedding of blood there is no remission.’ ‘Justice,’ said the Son of God, ‘I accept thy terms.’ ‘On me be this wrong, and let Mercy enter.’ ‘When,’ said Justice, ‘will you perform this promise?’ Jesus replied, ‘Four thousand years hence, upon the hill of Calvary, without the gates of Jerusalem, I will perform it in my own person.’ The deed was prepared, and signed in the presence of the angels of God—Justice was satisfied, and Mercy entered, preaching salvation in the name of Jesus. The deed was committed to the patriarchs, by them to the kings of Israel and the prophets, by them it was preserved till Daniel’s seventy weeks were accomplished, then, at the appointed time, Justice appeared on the hill of Calvary, and Mercy presented to him the important deed. ‘Where (said Justice) is the Son of God?’ Mercy answered, ‘Behold him at the bottom of the hill, bearing his cross;’ and then she departed, and stood aloof at the hour of trial. Jesus ascended the hill, while in his own train followed his weeping church. Justice immediately presented him with the deed, saying, this is the day when this bond is to be executed.’ ‘When he received it, did he tear it in pieces, and give it to the winds of Heaven? No, he nailed it to his cross, exclaiming, ‘It is finished.’ Justice called on holy fire to come down and consume the sacrifice. Holy fire descended—it swallowed His humanity, but when it touched His Deity it expired! and there was darkness over the whole Heavens—but glory to God in the highest, on earth peace and good will to men.’”

“This” said the Welchman, “this is a specimen, of Christ-mas Evans.”

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### THE SCRIPTURES.

Sentiments of Joseph Browne concerning books,—extracted from a work entitled “Ancient Divinity.”

“If any one has got an ear for the truth of God, and desires to have his mind established therein; let him read the history of Jesus Christ, and the Acts of the Apostles, recorded by the four Evangelists. Would he be skilful in distinguishing the ancient gospel from all counterfeits, and so expert in fighting the good fight of faith; let him read Paul’s Epistles. Would he know what is pure and undefiled religion before God, in distinction from idle talking about it; let him read James. Would he learn sobriety of mind and patience

in suffering for the truth, and have his veneration for the greatest names in the anti-christian world abated; let him read Peter and Jude. Would he be satisfied that his joys are not the joys of the hypocrite, but that they arise from fellowship with the true God, and so are the sure pledges, and real beginnings of eternal life; let him read the epistles of John. Would he know the true state and appearance of the kingdom of God, in this world, and the world to come, and so have his mind fortified against all modern dreams, visions and prophecies; let him read the Revelation of the last mentioned Apostle. Would he have a safe and authentic commentary on the old Testament, to prevent his being imposed on by the ancient or modern Jews; let him consult all these apostolical writings together."

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### CHRISTIAN BENEVOLENCE.

The following schedule, which we have prepared chiefly from official documents, presents, at one view, the receipts of the principal Benevolent Societies of our country, during the year embraced in their last annual Reports, and also during the year preceding:

<i>Names.</i>	<i>Yr. commences.</i>	1825---6	1826---7
Am. Ed. Soc.	May	\$12,003 09	\$73,423 90*
Am. Bd. of Miss.	Sept.	63,392 54	67,401 90
Am. Bible Soc.	May	51,339 94	64,764 13
Am. S. School Union	May	12,499 68 about	42,000 00†
Am. Tract Soc.	May	10,153 73	30,413 01
Am. Home M. Soc.	May	11,304 00	13,140 76
Am. Col. Soc.	Jan.	10,936 04	15,963 37
Am. Bap. Bd. of Miss.	May	7,108 14	10,987 31
Am. Tr. Soc. Boston	May	6,335 05	10,304 40
Presb. Ed. Soc.	May about	3,000 00‡ about	8,000 00‡
Meth. Miss. Soc.	April	4,903 22	6,312 29
Miss. Soc. of Conn.	Jan.	4,969 00	6,215 65
Ref. D. Miss. Soc.	May	2,577 93	3,528 24
West. Dom. Miss. Soc. [Formed June 7, 1826]			2,577 63
Am. Jews Soc.		8,595 00	1,266 40
		\$214,627 41	\$361,304 64

\* Including 60 scholarships of \$1000 each.

† Including \$14,000 for the Society's House.

|| We have no means of ascertaining this sum precisely. The receipts for three years ending May, 1826, amounted to \$17,770 25. We have taken two-fifths of this amount as about the probable income of the third year, viz. \$7,108 14.

‡ The difficulty of determining these sums definitely, arises from

Deducting from the latter sum \$5,640 99, which was paid over by the American Tract Society at Boston, to the American Tract Society at New York, [of which it is a Branch,] and so is included among the receipts of both, we find the total amount contributed to the above named fifteen Societies during the year embraced in their last Reports, to be *three hundred and fifty-six thousand, one hundred and sixty-three dollars and fifty-five cents*: and the total increase above the receipts of the same societies the year preceding, *one hundred and forty-two thousand, five hundred and thirty-six dollars, fourteen cents*.

This result will probably surprise others, as it has ourselves. It indicates an advance in the cause of Christian charity, such as perhaps was not anticipated, even by those best acquainted with the religious movements of the age. Yet we have no hesitation in saying, that thousands who have contributed to these objects, and whose donations are considered liberal, have not done their whole duty. So long as a large proportion of our world is shrouded in heathenish darkness; nay, so long as one province, or town, or soul, remains in ignorance of a Saviour, the command will still be binding, *Go ye into all the world, and preach the Gospel to every creature*: and it is not a mere casual effort on the part of Christians, that will authorize them to say, "I have obeyed the spirit of the command."

N. Y. Observer.



*Striking Remark.*---"That man must surely be unused to reflection, or wilfully blind, who does not behold among "the signs of the times," the wheel of a great moral revolution rolling irresistibly onward, whose velocity is increasing and must continue to increase, until the purposes of Him who gave it impulse and regulates its motion, shall have been finally and fully accomplished. The "image" has already been "smitten;" and the "Stone that was cut out of the mountain without hands" is filling the "whole earth." Who is not struck with the remarkable accordance of prophecy with the events of this age?

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the fact, that not all the Auxiliaries have usually made returns: each being allowed to expend, under their own supervision, such part of their funds as may be found expedient,

## BAPTIST GENERAL TRACT SOCIETY.

## CORRESPONDENCE.

The letter, of which the following is an extract, was written more than a year ago. Its adaptation to the circumstances and views of the Baptist General Tract Society, and its forcible arguments in their favour, make it peculiarly suitable for publication in the first Number of our Magazine. It is as true now as then, though something additional has been done towards extending the usefulness of the Society. The writer continues to be our most efficient helper in this work, and thereby gives evidence that he means what he says:

“ Enclosed you will receive *thirty dollars* to constitute Elders D—— W——, E—— C——, and myself, life-members of the Baptist General Tract Society.

And it would be a source of rejoicing to us, if by any means we could *provoke* many others also to *sow bountifully* in a field promising so rich a harvest. I am well aware, that there are many worthy ministers of our denomination, whose scanty income would not justify such an appropriation. And I am led to inquire, with myself, why is it, in such cases, that the example of those noble and generous females, who have already contributed for constituting their Pastors life-members, has not been universally followed? Can it be, that any portion of our denomination remains yet so uninformed of the nature, and unimpressed with the importance of this institution?

Regarding this Society as embracing in the contemplated range of its operations, some of the dearest interests of Christ's kingdom, I have viewed, with deep concern, the temporary embarrassment, under which it has laboured.

And I cannot but regret, that, in the constitution of those auxiliary Societies which I formed, the members were authorized to delay payment, until the reception of their first quota of Tracts. This plan was adopted for obviating jealousies, which, though groundless, not unfrequently exist against infant institutions: and under a full persuasion too, that the Parent Society would be able, from its own resources, to furnish any quantity of Tracts required. Experience has demonstrated, however, that its incipient funds were inadequate

to answer this expectation. And many of the auxiliaries, while they either withheld their funds altogether, or dealt them out with parsimonious caution, made a constant and overwhelming demand for Tracts. Thus far, instead of being *real* auxiliaries, they became sources of painful embarrassment.

They ceased not, to cry, urgently, for the full tale of brick, but refused to furnish straw. To remedy this evil, as far at least, as I have been concerned, in producing it, I have written to most of the Agents, urging them to collect as speedily as possible the whole amount subscribed as auxiliary to the Parent Society, and to forward it immediately to the proper Depositories.

This I have done, from the full assurance, that, though the operations of the Society have been, in some degree retarded, principally from a want of funds answerable to the increasing demand for Tracts; yet as it has struggled into existence through these difficulties, and is daily increasing in importance, its success is now as certain as its effects must prove, ultimately, influential in the dissemination of correct sentiments.

A moment's reflection is sufficient to produce conviction, that the chief difficulty attending the institution has not grown out of a want of means, in those whose duty and interest alike called upon them to aid and support it; but from a fearful apprehension, that finally it might prove abortive. But since it is now past peradventure, that neither failure nor loss can be justly anticipated by such as are disposed to become its patrons, it may be presumed, that our whole denomination, in proportion to the light received upon the subject, will make a general and simultaneous effort to strengthen, enlarge and give permanency to the institution.

We need, it is obvious, a source of general, practical, religious instruction, not founded upon a compromise of various discordant sentiments. For, however plausible in appearance, a system embracing such different sentiments may be, the highest effort of charity cannot admit, that *all* the counsel of God, the *whole truth*, and *nothing* but the truth, undisguised, unsullied, can flow from such a fountain.

The Baptist General Tract Society is founded upon the solid basis of independency. Unfettered with the principle of compromise,---(the bane of religious instruction,) owning no guide but the Bible---no master but Christ---no object but the extension and establishment of his kingdom, and ultimately

the glory of his Name;---with a character as discriminating as light, it commends itself to the cordial approbation and generous support, of every one who is willing "*to contend for the faith once delivered to the saints.*"

To aid such an institution is not only my duty---it is my privilege---it is my honour. And I feel a consciousness, that now is the accepted time. And my heart's desire and prayer to God is, that his grace may unlock the hearts, and open the hands of many of my dear brethren, that they "*may do likewise.*"

Judging from the weighty import of the subject, and from the facility with which the benevolent design may be accomplished, might not one indulge the hope, that many, if not all, our Baptist ministers, will urge the consideration of this subject upon their congregations?

Too long, too long, alas! have many, who upon the whole, must be regarded as good men, and ministers of Christ, contented themselves with the death-like charity that confines their views and their exertions to the narrow bounds of their own neighbourhood, and own congregations; while, with a wide waste of moral desolation before them, the voice of Redeeming love is still re-echoed from the skies: "*Go ye therefore, and teach all nations, baptizing them, in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe ALL THINGS whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen.*"



Extract from a letter received by the Agent, dated April 30th, 1827.

"Enclosed I send you Five Dollars as a donation to our "General Tract Society." Impressed with a full sense of *duty*, in relation to the support demanded of Baptists, by the great Head of the Church, to all their enterprises or means for the spread of the whole truth, I offer to the Lord in this institution the enclosed mite, praying His blessing on all your efforts as a body. That Baptists should yield to their own institutions a support united and permanent, and in preference to those of other denominations, however "neutral" in relation to their differences I have no doubt, and pray that the denomination may feel it, and be influenced to---do!

“I hope you will have encouragement to go on and publish your “Tract Magazine,” and am pleased to see in your prospectus, that you intend to give a statistical account of our denomination. It demands particular attention. I send you a list for ten copies in my place of residence, Detroit, M. T. Please place my name on your list of members, and send me some of your constitutions, with one No. of each of your Tracts, in a package, as far as you have gone, and on receipt I will send you the amount of your bill, and wish you to send me as fast as published. Please write me in answer, and permit me to hope, that the Board “will not be weary in the work of the Lord. Yours in the Gospel.”

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#### LIST OF DEPOSITORIES AND AGENTS.

The Society's Depository in Philadelphia, is kept at No. 71½ North Sixth Street, where orders from a distance, and subscribers may be supplied. All persons sending for Tracts, or other publications of the Society, are requested to state particularly the way in which they are to be sent, and to whom; also, to name the *Post Office*, when communications are to be made by mail.

Hartford, Con.	Joseph W. Dimock,	Agent.
New York City,	John Gray & Co. 59 Fulton st.	do.
Baltimore, Md.	Rev. John Healey,	do.
Washington City,	Rev. G. F. Adams,	do.
Alexandria, D. C.	Rev. S. Cornelius,	do.
Fredericksburg, Va.	Wm. T. Williams,	do.
Richmond, Va.	Rev. James B. Taylor,	do.
Norfolk, Va.	William Carline,	do.
Charlotte co. Va.	Rev. A. W. Clopton,	do.
Wake co. N. C.	William Roles,	do.
Charleston, S. C.	William Riley,	do.
Columbia, S. C.	Rev. Charles D. Mallary,	do.
Savannah, Geo.	William Cooper,	do.
Augusta, Geo.	Edward Campfield,	do.
Mobile, Ala.	Seaborne Tavis,	do.
New Orleans, La.	John Richards,	do.
Nashville, Tenn.	Moses Norvall,	do.
Cincinnati, Ohio,	E. Robins,	do.
Marietta, Ohio,	Dea. Ephraim Emerson,	do.

## CIRCULAR.

The following circular has been issued by direction of the Board, and has already produced some effect. Attention to its suggestions is desired of all who see it.

*Philadelphia, May 14th, 1827.*

DEAR SIR,---The Board of Managers of the Baptist General Tract Society, which now has this city as the seat of its operations, has directed us to address you in reference to its condition and objects;---we proceed, therefore, to state to you the occasion of this appeal.

Upon assuming the management of the Tract concern, in January last, we found that our predecessors in office had indeed used the diligence which their means permitted, to prepare, publish, and circulate Tracts; and that they had accomplished something in this way. It appeared, at the same time, however, that their success had been limited, from the want of more ample resources, and that they had found local impediments to the ready and extensive diffusion of their editions of pious Tracts. We were of opinion, and so were many of our brethren, that a new impulse would be given to the cause, by obtaining for it a location more suitable to its nature and design.

Since operations commenced here, a difficulty of serious magnitude has been found, in the want of funds. We should meet no obstacle in disposing of our Tracts, to an indefinite number, provided we had them, or had an amount sufficient to supply all the demands now made, and could wait for the regular returns from our distant correspondents. But here is our dilemma. Our friends want Tracts before they send us money. We require money to print and publish them---and this we have not. We find it, therefore, impossible to meet their expectations, and to bring our Society into energetic action, without some previous supplies.

We, therefore, affectionately solicit your friendly aid in this matter, which is one of common interest, and request that you will send on, in advance, such sum or sums, as you may be able to obtain,---in return for which we promise you Tracts, at the rate of 10 pages for one cent, and equal to one-half the sum which you may advance. We think, too, that you may count upon receiving your Tracts from one to three months from the time of the receipt of the money---which, in



every case, will be duly acknowledged. In proportion as our means increase, we will augment the variety of Tracts.

We would further respectfully submit to your consideration, the expediency of obtaining from the church and congregation with which you are connected, a collection in aid of our funds, with the assurance, that we shall receive such donation as an evidence of your friendly interest in a work, to the promotion of which, we trust, you would be devoted conjointly with ourselves.

By order, and on behalf of the Board,

W. T. BRANTLY, }  
ELISHA CUSHMAN, } *Committee.*

#### PLAN OF AN AUXILIARY SOCIETY.

The subscribers agree to form a Society to be called the Tract Society, Auxiliary to the Baptist General Tract Society, Philadelphia; and to pay to our Agent,\* the sums annexed to our names, in *advance*, or on delivery of the first parcel of Tracts, provided we receive one-half of the amount in the Tracts, at the rate of 10 pages for a cent. The remainder shall be given to the General Tract Society, to aid in its operations. The Agent shall receive our subscriptions, transmit the money, and procure and distribute the Tracts. The overplus, if any, shall be given away to the destitute.

NOTE.—The Agent should transmit an account of the formation and name of the Society to the General Agent at Philadelphia, that it may be recognised as an Auxiliary; which is done when the first remittance is received into the Treasury. The Tracts may be procured at the General Depository, Philadelphia, or of any of the Society's Agents, as shall be the more convenient. Orders for Tracts, Remittances, &c. should be addressed to Noah Davis, Agent, Philadelphia.

Subscribers of 50 cents a year, who receive 250 pages of Tracts.	Subscribers of 25 cents a year, who receive 125 pages.
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#### REMARKS.

The above plan has been found by experience the best, especially for the country. By adopting this, every Baptist Church may become an auxiliary; their minister or some other suitable person acting as agent. Societies are rapidly

\* It may be useful in some cases, to appoint four or five collectors, chiefly female, to assist the Agent in obtaining subscribers, and distributing Tracts.

forming in different parts of the union, and the demands on the Parent Society are daily increasing. To meet these demands, the Societies themselves must be prompt in paying, and their Agents in remitting the amounts collected. The constitution of the General Society allows to those who give *one-fourth* of their receipts, the privilege of being considered Auxiliaries; but it is found that the contingent expenses are so many that in order to give it energy, the Auxiliaries should contribute, for the present at least, *one-half*. The subscribers of 50 cents will then receive one of each of the new Tracts which are published annually. They are now covered, trimmed, and printed on better paper than heretofore, but sold at the same price. Donations and life subscriptions are at this time greatly needed.

Fresh supplies of Tracts have been recently sent to some of the Depositories, and will be to all as soon as practicable. Near 90,000 have been printed this year: but more than four times this number will be required to supply the calls made from all parts of the country. We hope that all those who wish to see this work prosper, will exert themselves immediately.



## STEREOTYPE PLATES.

All of our Tracts are printed from Stereotype Plates, which is a stationary type. This method of printing, though at first the cost is greater, is in the end, much the best. We are thereby enabled if funds are furnished, to make repeated editions of the same tracts, which, when good, instead of being circulated for one year only, ought to be kept on for centuries. It is necessary, however, in order to meet the wishes of the members and auxiliaries, and to the increased usefulness of the society, to add yearly to the pages of stereotype. Thus 21 Tracts of 12 pages each, more or less, making in all 252 pages, are required for a subscriber of 50 cents a year, who gives half to the General Society, and expects the remainder in tracts, and no two copies to be alike. It is desirable and necessary, therefore, to add at least 250 pages, or more, annually. (We have procured only 120 pages this year.) But here a difficulty arises. The funds sent for tracts are generally only sufficient, after deducting the incidental expenses to pay for the paper and printing of the tracts which those

require, who furnish them. It is needful that some of our helpers, who devise liberal things, should make donations for this specific object. The plates become stock, and when those who may give the means of procuring them, shall have passed away, tracts may be printed from them, to tell to other generations besides the present of a Saviour's love in dying for sinners, and that a way to heaven is open through him. Will not some of the Lord's people who have of "the silver and gold, which are his," bestow some of it for this purpose? We are authorised to say, that sums given for it shall not be diminished by any of the contingent expenses of the Society. It may be well to say further, that the plates cost something over a dollar a page. The individual who gives \$5, may have the pleasure of knowing, that that sum procures the plates of a *four* page tract:---the donation of \$10, pays for an *eight* page:---of \$15, for a *twelve* page, and so on. Small Tracts are more generally read. The Swearer's Prayer is a four page tract, and has been blessed to the awakening of many sinners. Brethren and friends, help us with pecuniary aid and prayers, and under God this Society will do much to promote his cause.



From the Evangelical Inquirer, published in Richmond, Va.

### TRACT SOCIETIES.

The present is an age of Christian exertion. While Bible Societies and Sabbath Schools have accomplished much in the reformation of man---successful experiment has determined that the distribution of Religious Tracts is also fraught with extensive usefulness. These little teachers of righteousness, are adapted alike to the capacities of the unlettered and learned; and designed as well to quicken the saint as to rouse the hardened sinner. It is well known to the friends of the Baptist General Tract Society, that its operations ever since its formation, have been very tardy, arising from the fact that it was instituted without capital, and dependent alone on the contributions of Auxiliary Societies for subsistence. It is to be hoped, however, that difficulties in the way of its complete success, will be soon removed. May it not be worth the attention of brethren in Virginia, to make some little effort in the accomplishment of this object, by raising life subscriptions, becom-

ing Annual Members of the Parent Society, or by presenting donations; either of which would be of advantage to the Society. Let each church constitute her Minister a Member for life, which may be done by the payment of \$10; or let Ministers and private Members give donations as the Lord may have prospered them. As this Society will be principally dependent for support on the denomination by which it was formed, every member should make himself active in some shape to prosper its designs. It might be well here to notice the pleasing fact, that a 'Juvenile Tract Society,' has been formed in this City, composed of seventy or eighty Members; each one paying one cent per week, and receiving Tracts as they become due. The sum of ten dollars has been appropriated by this Society to constitute Rev. James B. Taylor a Life Member of the Parent Institution. The example of these youths is worthy of general imitation. *A Friend to Tract Societies.*

NOTE.—Subscriptions, donations, &c. may be sent to aid the Society through any of our Agents in Virginia, or in either of the other states, or directly to the General Agent, at Philadelphia.



#### USEFULNESS OF TRACTS.\*

*A Tract Blessed.*—We have received from the Agent of the Baptist General Tract Society, the following extract of a letter, received in Philadelphia, from an Agent in Virginia. It furnishes additional encouragement to tract distributors and Sabbath School teachers.

*Henrico Co. Va. March 15, 1827.*

“The Tracts are doing good. Among many instances of their beneficial effects, the following ought not to pass unnoticed. One of the subjects of the revival now going on in this place, gave the tract called ‘The Swearer’s Prayer,’ to a young man a few weeks ago, and it was blessed to the awakening of his mind to a sense of his sinfulness. The young man had rendered himself infamous for the practice of almost every debasing vice, and particularly for intemperance and profane swearing. *He had been taught to read at one of our Sunday schools.* He read the tract put into his hands, and became deeply impressed with a sense of his awfully wicked heart and

\* Our Agents and friends are requested to furnish us with any accounts of this kind they may have for publication.

life. After several weeks of deep distress, he was led to put his hope in the Saviour of sinners. He became truly devout, and gives the most striking proofs of his conversion to God. I baptized him on the first Lord's day in this month, [March.] I have baptized *twenty-seven* lately. More are waiting. The good work goes on well at Richmond." *Col. Star.*

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The following encouraging instances are from the last Report of the American Tract Society.

I have been informed, says a Clergyman in the state of New York, of the reformation, by a Tract, of a most notorious profane Swearer; and, in another instance, I have great encouragement to hope for the reformation of one, addicted, in a high degree, to Intemperance. A few weeks ago, he adds, I prevailed upon a neighbouring Brother to purchase a few thousand pages of Tracts, to circulate in his congregation; and he has since informed me that the Tract, *Quench not the Spirit*, was read in a prayer meeting, and blessed to the awakening and conversion of a lad about thirteen years of age, whose engagement in the cause of Christ had since led to the conversion of a number of his associates. Previous to the commencement of our labours in the distribution of Tracts, says also the same Clergyman, we had about as many advocates for the doctrine of *Universal Salvation*, and I had strong fears that the influence of that fatal error was extended among us; but the very striking and convincing manner in which that fearful delusion is exposed in a number of Tracts which we have industriously circulated, has put the enemy to confusion on that point, and now I do not know of an individual within the bounds of my congregation who will openly advocate that error!

The Tract *On the Lord's Day*, was left in a dwelling house in one of our cities; where resided a family of wealth, who were accustomed, in the warm season, to amuse themselves on the Sabbath by a trip in the steam boat. After returning one Sabbath, the Tract was read by the father with close attention, who, on laying it aside, exclaimed, "This is the last time that you find me sailing on the Sabbath. Next Sunday I go to Church." He immediately provided himself a seat in an Evangelical Church.

The Auxiliary of Petersburg, Virginia, mentions, that the Tract entitled *the Christian Atonement*, given to a man who had for years been groping in the darkness of nature, was the means of convincing him of his ruined condition as a sinner. He found no rest, till he fled to the Cross of Christ, and embraced him as the friend of sinners. He has since united with the church. When we think, says the Report, of the value of one soul, saved from eternal banishment from the presence of God by means of a Tract circulated by us, how does it compensate for all we have done, and all we can do to the end of our lives!

An Agent of the Society, near the boundary line of New York and Pennsylvania, says: "In the prosecution of my work, I have had

much to encourage me. I have visited several places where the Lord has poured out his Spirit; and, in these places, I have found persons exceedingly anxious for Tracts. In one place, I found a person, then a member of the Church, who was awakened and brought to the house of God by reading the Tract entitled, *The Sin and Danger of despising a Preached Gospel*. I have seen the mother who had buried her son—yes, her only son. She knew that her only source of consolation was in God; but she could not acquiesce in his will, till she read the Tract *To Mourners*. I knew the youth, a promising member of one of the Eastern Colleges, who distributed many Tracts, and, in the last diary he ever wrote, recorded the special blessings derived to his own soul from Rev. Robert Hall's Tract on *the Work of the Holy Spirit*. Did he continue in this world? No. He is gone—he is gone to join the songs of the redeemed around the throne; but he did not take his departure till he had made some provision for the Tract Society; and your Agent is the bearer of twenty dollars to constitute one of his surviving friends a life member."

The Utica Baptist Register contains the following letter from a Baptist Clergyman in Solon, New York. "On the first day of January, 1826, as a fond mother sat in her house with her prattling babes, she took up the Tract entitled, "*Quench not the Spirit*." As her eye caught the title, her attention was arrested—she perused the blessed page—the Lord directed an arrow to her heart—she began to cry for mercy! The effect was electric through the neighbourhood. The work spread from house to house, meetings became frequent and crowded; we are sensible that God has been in the midst of us; and many have been made the happy subjects of redeeming grace. Fifty-three have been added by baptism, upon a profession of their faith in Christ."



#### AMERICAN TRACT SOCIETY.

The Second Annual Meeting of the American Tract Society, was held in New York, on Wednesday the 9th May. Addresses by the Rev. Professor M'Ilvaine, Rev. J. N. Wyckoff, Rev. H. C. Thompson, Rev. J. O. Choules, Rev. G. A. Calhoun, Rev. S. Eastman, and Rev. T. M'Auley. The New York Observer says "the audience was large; much harmony and Christian affection prevailed; a deep interest was excited in the objects of the Society, and especially in behalf of the four millions of inhabitants in the States west of the Alleghany, where the Society has yet scarcely commenced its operations."

The following are extracts from an abridgement of the Report, as published in the Observer:—

A very large number of Tracts either original or selected from the most approved productions of practical, evangelical authors, have been examined by the Publishing Committee, and considerable additions have been made to the series. The number of Tracts stereotyped during the year, is 45; making the whole number now stereotyped and printed, *two hundred*; containing an aggregate of 2,476 pages. The

first 194 Tracts, comprising 2,400 pages, complete a set of *six volumes*, which have, exclusive of the issues of tracts in their single and unconnected form, been printed from the stereotype plates on uniform paper, for binding.

The Committee have also sanctioned and stereotyped the "Boatswain's Mate," in seven parts, embracing 148 pages; together with 13 Tracts, embracing 176 pages, in Spanish; and 14 Tracts, embracing 168 pages, in French. They have also commenced stereotyping in German; and have now under consideration the expediency of publishing a few Tracts in the native Indian languages of our country.

The enclosing of the larger Tracts in *printed covers*, has been so universally approved, that the Committee have been induced to prepare covers, not only for Tracts of 12 pages, but also for those of 8 pages, which are counted as 10 page tracts.

Beside the above, the Publishing Committee, as was expected by the Tract Societies out of which this originated, have proceeded to the preparation of several series of small Tracts in 12mo. for children. But owing to the urgent demand for Tracts of the larger kind, the stereotyping of the Tracts for children has but just commenced.

The Committee have continued the publication of the American Tract Magazine, of which 3,750 copies are now regularly published, once in two months.

Of the Christian Almanack for 1827, no less than ten distinct editions were issued, adapted to the meridian of latitude of as many different localities in various parts of the United States: viz. at Boston, Mass., New York City, Utica, N. Y., Rochester, N. Y., Baltimore, Md., Richmond, Va., Raleigh, N. C., Augusta, Geo., Huntsville, Ala., and Edwardsville, Illinois. Whole number of copies printed at the Society's House, 71,000.

During the year ending May 1, the Society have printed, in the English language, 2,629,100 Tracts; in French 14,000; in Spanish 13,000. Beside which there have been printed, of vols. I. and IV. 3000 copies each; of vol. III. 3000 copies; of vol. II. 2000; of vols. V. and VI. 1000 each; making 13,000 volumes, comprising 400,000 Tracts. Which, added to those above mentioned, give a total during the year, of *three million, fifty-six thousand and one hundred Tracts*, comprising *thirty-five million, eight hundred and eight thousand, five hundred pages*.

The number of pages put into circulation during the year, including 6,453 bound volumes is 24,763,232; and since the Society was formed, 28,379,732. There now remain in the General Depository 15,472,268. A large proportion of the Tracts circulated during the year have been sold, at reduced prices, to Branches and Auxiliaries or to other benevolent institutions and individuals.

The receipts of the past year have amounted to \$30,413 01: being more than three times the amount received during the previous year.

It is gratifying to observe, that notwithstanding all the expenses of the Society, the Committee, *for every cent* received the past year as a donation, have printed *more than three Tracts*; and that, exclusive of 6,480,000 pages of covers, they have issued more pages than all their receipts would purchase, at the usual rate of 1000 pages for a dollar.

The Report concludes as follows: What God designs for the Society in future, the Committee know not, but of this they are assured

that if it is suffered to languish for want of pecuniary aid, or Christian exertion, in the great Day of account many a heart will ache, and many a soul tremble, because of talents unoccupied and opportunities of usefulness neglected.

When all the immortal beings who have been reformed and won from the error of their ways by means of Tracts, and all who have been born again in the revivals of religion which have been occasioned or greatly promoted by their instrumentality; when mothers, converted by means of Tracts, shall bring with them their children, and pastors their people, and all be gathered together on Mount Zion above, ascribing salvation, and glory, and thanksgiving and praise, "unto him that loved them, and washed them from their sins in his own blood, and hath made them kings and priests unto God, for ever and ever;" then and only then, will this cause appear in its real magnitude, and the solemn import of the responsibility devolving upon us be duly weighed.



*Account of Moneys received by the Treasurer of the Baptist  
General Tract Society, from April 16, to June 20, 1827.*

LIFE SUBSCRIPTIONS.

From Rev. John Engles, Surry Co. Va.	\$10 00
Mrs. Elenor Davis, Salisbury, Md.	10 00
Females of the Second Baptist Church in Baltimore, to make Rev. John Healy a life member,	10 00
By hand of Rev. Eli Ball, to make Elder Urial Higginson a life member,	10 00
Mrs. Mary Budd, to make Elder John Rogers, of New Mills, N. J. a life member,	10 00
Females in and near Marietta, Ohio, per Melissa W. Barker, to make Elder Jeremiah Dale a life member	10 00
Richmond Juvenile So. F. W. Roper, Agent, to make Rev. James B. Taylor, a life member,	10 00
Females in Richmond, to make Rev. Adoniram Judson, D. D. Missionary to Burmah, a life member,	10 00
William Crane, Richmond, Va.	10 00
William Wright, Norfolk Co. Va.	10 00
Members of Shoulders' Hill Bap. Ch. to make Elder D. M. Woodson, their pastor, a life member,	10 00
Peter P. Lawrence, Tarborough, N. C.	10 00
Charles W. Skinner, Perquimans Co. N. C.	10 00
Carr Bowers, Southampton Co. Va.	10 00
Charlotte Co. Va. Depository, A. W. Clopton, Agent, by hand of J. M. Anderson, to make Elder Addison M. Lewis a life member,	10 00
Do. by hand of Elder A. W. Clopton, from the Church at Perkins' to make Elder James Fife, a life member,	10 00
Do. by Do. from Church at County Line, to make Elder Alex. Barlow, a life member,	10 00



DONATIONS.

From a member of the Society,	\$00 19
Hudson N. Y. Aux. So. per F. A. Bartle, Sec.	3 00
Luke Ensor, Baltimore,	50
Francis P. Browning, Detroit, Mich. Ter.	5 00
Edward Campfield, Augusta, Ga.	4 00
Saml. Grubb, Washington City,	1 00
Reuben Johnson, Alexandria, D. C.	5 00
Josiah H. Davis, do.	1 00
Alex. H. Lane, Richmond, Va. \$1, Elizabeth Overton,	
do. 1 25, George Roper, do. \$2, Thos. H. Fox, \$1,	
Mary Roper, do. \$1, Geo. Woodfin, 25 cts., two fe-	
males 75 cts., Catharine Dorset \$1, Sarah Marquis	
\$1, Anthony R. Thornton \$1, Madison Walthall \$5,	
Miss Brundy 50 cts., two persons by hand of a fe-	
male \$2, H. S. Schenk 25 cts. Total	18 00
Collection in Cumberland St. Bap. M. H. Norfolk, Va.	
6 76, C. Lillybridge \$1, Francis Mallory \$1, Ann	
Fauquier \$2, Elizabeth B. Kennon 2 50, L. Delano	
\$1, Wm. Carline \$5, Jane Ross 3, Cash (F. M.) \$1,	
do. (S. H.) 12 1-2 cts.	23 38
Richard Carney, Norfolk Co. Va.	2 50
A female in Portsmouth, Va. (a piece of gold)	95
Benj. Griffin, Southampton Co. Va.	1 00
John Blount, Edenton, N. C.	1 00
James Norriss, Princess Anne Co. Va.	50
A member, proceeds of a sale,	1 00
Mrs. Hetty Gillison, Philadelphia, to pay for stereotype	
plates of Tract No. 1,	10 00

*From Depositories, Auxiliary Societies and individuals,  
1-2 or 3-4 of which to be returned in Tracts.*

Scotch Plains, N. J. Aux. So. Jona. Osborn, Agt. 1-2	12 00
Rev. Eli. Ball, Henrico Co. Va. Agt. for Societies 3-4	15 00
First quarterly Collection in First Bap. M. H. Philada.	
by Rev. Wm. T. Brantly, 1-2	20 37
Richmond, Va. Dep. per Jas. C. Crane, former Agt. 3-4	3 50
Baltimore Aux. So. Rev. John Healey, Agt. 1-2	8 50
Fredericksburg, Va. So. Wm. T. Williams, ,, 1-2	11 50
Richmond, Va. do. Rev. J. B. Taylor, ,, 1-2	28 00
Norfolk, Va. do. Wm. Carline, ,, 1-2	16 50
West. Br. Aux. So. Norfolk co. Va. R. Carney, ,, 3-4	10 00
Portsmouth Aux. So. D. M. Woodson, ,, 1-2	3 50
Salisbury, Md. do. Danl. Davis ,, 1-2	6 00
James G. Hall, Currituck Co. N. C. sub'n.	1-2 5 00
Samuel Ferebee do. ,, 1-2	5 00
Hardy Cross, Southampton Co. Va. ,, 1-2	5 00
Southwark Juvenile Aux. So. per Wm. Way, Ag.	1-2 4 39
Washington, Ga. Aux. So. per Rev. Jesse Mercer, 1-2	10 00

*Treasurer's Account.*

Charlotte Co. Va. A. W. Clopton, Agt. for Mount Zion Aux. Soc. by J. C. Crane,	3-4	\$12 00
Do. for other Societies by A. W. Clopton	3-4	90 00

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*From Depositories, Societies and individuals for Tracts to full amount.*

From Columbia S. C. Dep. C. D. Mallory, Agt. for tracts		6 00
Isaiah Bayly, Lewis co. N. Y.	for do.	1 00
Powelton Ga. Tract So. per Cullen Battle, Agt.	do.	17 00
John Chandler, Green co. Ky.	do.	15 00
Jonathan Reynolds, Monticello, N. Y.	do.	2 00
Richmond Depository, J. B. Taylor, Agt.	do.	1 50
Norfolk do. Wm. Carline, do	do.	2 66
Daniel Davis, Salisbury, Md.	do.	1 00
Marcus Hook, Pa. Rev. Jos. Walker, Ag. a bal.	do.	1 85
Wm. Roles, Wake co. N. C.	do.	5 00
Loweville & Denmark Tr. S. per J. Blodgett	do.	6 00
Sales to individuals at the Dep. Philad.		12 27

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*Annual Subscribers of One Dollar each, who are members of the Society.*

Rev. J. Mathias, Hill Town, Pa. (Omitted in April.)	1 00
Saml. Nightingale, John Haynie, and Jas. Wood, Baltimore, Md. \$1 each,	3 00
Greenbery Gaither, Washington City, for 1826 & 27,	2 00
James Sizer and Geo Myers, Richmond, Va. \$1 each,	2 00
Tabitha Sutton, Thos. Lynch, John Jones, Mary Engles, David and Elizabeth Clark, Philadelphia, \$1 each	6 00

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\$599 56

SAMUEL HUGGENS,

Treasurer.

*Philad. June 20, 1827.*

NOTE.—The accounts of moneys received from Jan. 3d, to April 16th, have been published in the Columbian Star, and the greater part in the American Baptist Magazine; which with the above and what may hereafter come in, will be republished in the annual report next January. The whole amount received since Jan. 3d, to June 20, 1827, including the small balance then in the Treasury, is \$1352 73. The whole number of Tracts printed this year, with those in the Depository at its commencement, and the number now printing, is 118,290 copies, making 1,154,978 pages. Nearly all that have been published are distributed to the Depositories and Societies, or sold, and there are orders on hand sufficient to take the number now preparing. The payment for these will again empty our Treasury. All we have to say to our friends is this, if you want Tracts, and to see this work prosper, send us funds. Let the new impulse which has been given to the Society's operations be sustained, and let the Lord's blessing on our labours be implored, and much good to Zion will, we trust, be the result.



## CONDITIONS.

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I.—A number consisting of 24 duodecimo pages, the Tract size, with a printed cover, will be published on the first of each month.

II.—The terms will be One Dollar a year, payable *in advance*, or on delivery of the third Number. The twelve numbers, with a title page and index, will make a volume of 300 pages.

III.—Any person obtaining and remitting the pay of *five* punctual subscribers, will receive a *sixth* copy gratis, so long as five pay and are supplied through him.

IV.—Subscriptions will be received by the Agent, at the Depository, No. 71½ North Sixth street. Subscribers at a distance, will please be explicit in stating their names and residence, in a legible hand, and in what way they wish their copies forwarded; and if *by mail*, to what *Post-office* they must be directed.

V.—The Agents of our Depositories and Auxiliaries—the members of the Society—and all disposed to aid the design, are authorized and requested to *act* as Agents for this work, and transmit the names of the subscribers they may obtain, to *NOAH DAVIS*, Agent of the Society, Philadelphia.

VI.—It is hoped no one will be hindered from taking the Magazine, because of the expense of transmitting subscribers' names by mail. A communication through the *Post-office*, especially if it contains an order for *five* copies or more, will receive due attention. To promote the Saviour's glory is our object. If the publication pays for itself, we shall be satisfied. If there should be profit, it will go to enlarge the Society's means of doing good.

NOTE.—Those who receive this Number, and are not subscribers, will please either to take it; if not, give it to some one who will, or return it.

No part of the funds which are received for Tracts, will be used for the expenses of this Magazine; but the profits, if any, will be given to aid the Society, and the number of subscribers received is not sufficient to support them; ~~and~~ it is hoped, it soon will be, after it is known, that the publication is commenced. Should it fail, the loss will fall on one or two persons, who have assumed the responsibility, only with the view that the Society may be benefited by its circulation. We hope, therefore, that those who have subscribed, will make speedy remittances, and that the money will accompany the names of others.

The postage of the Magazine, (one sheet in each) being a *periodical*, will be under 100 miles 1½ cents; over 100 miles 2½ cents.

☞ All Communications relative to the Society, orders for Tracts, remittances, &c. are to be addressed to *NOAH DAVIS*, Agent, Philad.