

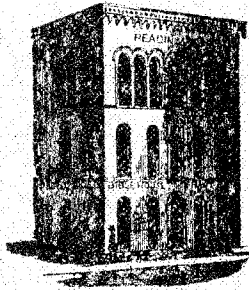
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One Hundred and Ten Years  
of  
Bible Society Work  
in  
Maryland

1810-1920

By

BERNARD C. STEINER, Ph. D.



The First Bible House on the Present Site. Erected 1852

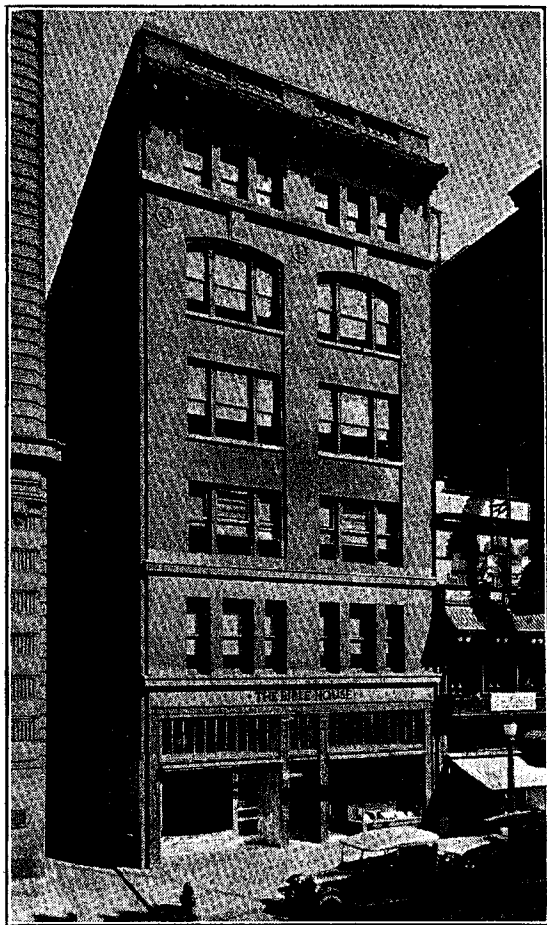
PUBLISHED BY

The Maryland Bible Society

1921

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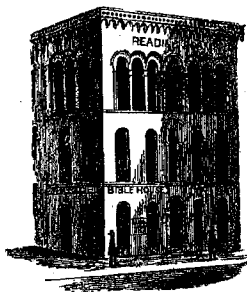


THE PRESENT BIBLE HOUSE,  
10 E. FAYETTE STREET.  
ERECTED 1905.

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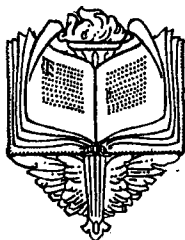
1921



## FORM OF BEQUEST

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I give and bequeath to The Maryland Bible Society (here state the sum of money, or name, and describe the property), to be applied to the charitable uses and purposes of the Society.



Contributions from churches, individuals and firms are solicited for the further extension of the work of the Maryland Bible Society. The contribution will be a one hundred per cent. benevolence and will be applied specifically as the contributor directs. Receipts for money forwarded to the Bible House will be mailed to contributors.

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# The Maryland Bible Society

(1810 : 1833 : 1920)

By BERNARD C. STEINER, Ph. D.

The triumphs of the 19th Century were many, and, among the greatest of them, was the wide distribution of the Holy Scriptures. Had not Christians been inspired with a missionary zeal that led them to carry the Gospel of Jesus Christ to the uttermost parts of the earth, in a manner never before attempted, it may well be doubted whether there would have been enough idealism and faith in the cause of righteousness to secure the overthrow of German arrogance, duplicity, and, militarism in the second decade of the 20th Century. "The things which are seen are temporal, but the things which are not seen are eternal," and the effort to bring about the success of the unseen things which must be spiritually discerned, was necessary to counterbalance the scientific progress of the Century. Even Bismarck, man of blood and iron as he was, perceived the immense value of the "imponderable" things, and Villari, whose historical works showed a clear vision of truth, well said that "in life there is nothing more real than the ideal."

The modern Protestant missionary movement is usually said to have begun with the organization in England of the London Missionary Society, through the endeavors of William Carey, whose watchword, "Attempt great things for God; expect great things from God," has thrilled thousands of hearts. In the United States, the missionary movement is usually held to have had its inception in 1804, in the Haystack prayer-meeting at Williamstown, Massachusetts, held by Samuel J. Mills and his four fellow college students, which gathering led to the formation of the American Board of Commissioners for Foreign Missions.

England took the leadership in the matter of distributing Bibles, as well as in sending missionaries to the heathen, being induced thereto by a double motive: the necessity of providing versions of the Scriptures which could be placed in the hands of those to whom the missionaries preached, and the importance of multiplying the number of copies of the Bible, so that the masses of the British people might have free access to the Word of God. The only wonder is that the matter had been delayed so long. The first important Bible Society formed in the world is the British and Foreign Bible Society, which was organized in 1804. Its usefulness became very great from the first years, and its third report spoke of the range of its bounties

as extending "from North to South, from Iceland to the Cape of Good Hope, and Van Dieman's Land; from East to West, from Hindustan and the shores of the Caspian to Buenos Ayres and the Lakes of North America." Its work has steadily grown, and to it and its American fellow society is largely due the fact that the number of languages into which the Bible had been translated, in whole or in part, has increased from less than 100, to over 500, within the Century. In 1808, the first Bible Society in the United States was instituted in Philadelphia, and it was followed by similar societies, in at least six other states, during the next four years.

The original records concerning the foundation of the Baltimore Bible Society have not been found, and the newspapers seem to have taken no notice of the event. In 1815, the Board of Managers issued a 22-page pamphlet, of which the Rev. John F. Goucher, LL. D., possesses the only copy known to me, entitled "An Address to the Public \* \* to which are subjoined the successive annual reports of the Board." This pamphlet reprints Dr. McHenry's Address, spoken of further on in this sketch, with the signatures of the Board of Managers in 1812, when the Address was first issued, which shows that the most prominent citizens of the City, including the Protestant clergymen, were interested in the enterprise. The list is as follows: George Dashiell, John Hagerty, James Inglis, John Daniel Kurtz, Joseph G. J. Bend, Robert Annan, John Glendy, Alexander McCaine, Frederick Beasley, John Healy, John Hargrove, George Roberts, Lewis Richards, Adam Vonerden, Baltzer Schaeffer, James H. McCulloch, Isaac Burneston, William H. Dorsey, James McHenry, John Livingston, John Crawford, Andrew Ellicott, James Campbell, John Kelso.

Rev. George Dashiell was Rector of St. Peter's Protestant Episcopal Church; Rev. J. Daniel Kurtz was pastor of the Lutheran Church; Rev. Joseph G. J. Bend was Rector of St. Paul's Protestant Episcopal Church, and Rev. Frederick Beasley was the assistant rector; Rev. John Glendy was pastor of the Second Presbyterian Church; Rev. John Hargrove was the pastor of the Swedenborgian or New Jerusalem Church; Rev. Alexander McCaine and Rev. George Roberts were Methodist clergymen, and Rev. Lewis Richards was a Baptist. Dr. McHenry had retired from active life; John Crawford was a physician; James H. McCulloch was Collector of the Port of Baltimore; John Livingston was a teacher; Andrew Ellicott was a surveyor; Isaac Burneston was president of the Athenian Society; the occupations of Robert Annan and James Campbell are not known; John Hagerty was a stationer; John Healy, a silk dyer; John Kelso, a butcher; Adam Vonerden, a dealer in fancy goods and millinery; Baltzer Schaeffer, a dry goods merchant, and William H. Dorsey was in business on Bowley's wharf.

The pamphlet also contains the first four annual reports of the Board of Managers, only the last of which is dated, and that was

made on September 26, 1814. Consequently, the first annual report must have been made in 1811. We are not informed who were the officers for the year, 1810-1811, but it is probable that, they were the same as those chosen to serve for the ensuing year at the first annual meeting held on October 2, 1811, viz.: Rev. J. G. J. Bend, President, Dr. James McHenry and Rev. John Glendy, vice-presidents, Rev. James Inglis and Rev. J. Daniel Kurtz, Corresponding Secretaries, Mr. Thomas W. Griffith, the author of the *Annals of Baltimore*, Recording Secretary, and Mr. Baltzer Schaeffer, Treasurer. Rev. Dr. Bend had been Rector of St. Paul's Protestant Episcopal Church since 1791, and in 1796, had been one of the Founders of the Baltimore Library Company, of which he became vice-president in 1802. On January 1, 1800, he preached a funeral sermon commemorating George Washington, and in that year, he was one of the originators of the Maryland Society for Promoting Useful Knowledge. He also was one of those who united in 1810 to form a society for promoting vaccination generally. He closed his useful life on November 25, 1812, and, in the second annual report, the Board of Managers notice this bereavement in "the language of affectionate and respectful recollection," and speak of him as "a man eminent in all walks and offices of life, and whose services, in particular, at the head of this institution, entitle his memory to the benedictions of all its friends and patrons."

In the first annual report, the statement is made that the treasurer had received from the beginning, \$1,427.50, and had disbursed \$558.75, so that there remained a balance of \$868.75. "Solicitors, by order and in behalf of the Board," we are told, "have made partial visits to the different wards of the City of Baltimore, and circular letters have been addressed to most of the ministers of religion of all denominations, throughout the State of Maryland, as well as to many among the people, who, it was concluded, would be inclined to co-operate in the important work of carrying divine instruction, hope, and comfort into the dwellings of the poor." The Society had bought 500 English and 151 German Bibles and 100 German New Testaments, and had distributed 240 English Bibles and 32 German volumes. Dr. Bend had given the Society 100 English New Testaments, which he had received as a part of a bequest made by John Hancock, a resident of New Jersey, "for the purpose of distributing the New Testament, and other religious books among the poor." Twenty-five of these had been given away, and the Board expressed a "fervent wish that the prosperous and the wealthy, who have learned to estimate the value of the Holy Scriptures, and the comforts of the Christian faith and hope, would redeem from uses merely secular, a portion of the property which they are about to abandon in death, and in this way make heirs of their indigent brethren for whom Christ died."

Correspondence had been entered into with the Bible Societies of Philadelphia, New York and Albany, and counsel and assistance had



been received from the "first mentioned of these societies, in the original and early history of the Bible Society of Baltimore."

The second annual meeting was held on September 29, 1812, but the annual report was not issued until later, for it refers to Dr. Bend's death. For the next year, Dr. McHenry was elected President, Rev. Messrs. Dashiell and McCaine, Vice-Presidents, Rev. Messrs. Inglis and Kurtz, Corresponding Secretaries, Evan Thomas, Jr., Recording Secretary, and Alexander Fridge, Treasurer. The treasurer had received \$418.30, and disbursed \$213.59, and the total balance on hand was \$1,073.46. A few Bibles had been distributed through Dr. McHenry in Allegany County, where he had relations, and a few more through Rev. Oliver Norris in Anne Arundel County. Other Bibles had been given to the poor of St. Paul's Church and among the Germans.

Before the declaration of war between the United States and Great Britain, an official intercourse had been opened with the British and Foreign Bible Society. New Testaments had been placed in the hands of the Rev. Thaddeus Osgood for distribution in the mission which he contemplated. Bibles had been given to the Washington Society of Maryland and to the Benevolent Society of Baltimore, to be presented to the poor children educated by these Societies. It was intended to "extend the liberality" of the Society in "any similar direction."

The Society had augmented its stock by purchasing 100 Bibles and the same number of New Testaments of the "common school quality," as well as 24 quarto Bibles "for the accommodation of pious readers of an advanced age and defective vision."

Dr. James McHenry was a native of Ulster, who had emigrated to America in early life, and had fought through the Revolutionary War, serving for a large part of the time as one of Washington's aides-de-camp. He had also served in the Maryland legislature and in the Continental Congress, and was an intimate friend of Alexander Hamilton, of the Marquis de la Fayette, and Timothy Pickering. He had amassed a comfortable fortune in business, but had been called back to public life by Washington in 1796, to become Secretary of War, a position he continued to hold throughout the most of the administration of John Adams. Since 1800, he had lived in retirement in Baltimore, and the probability is that he was induced to accept this position through the persuasion of the Rev. James Inglis of the First Presbyterian Church, of which McHenry was one of the Trustees. It was McHenry's last public office, and he closed his long and useful life in 1816. He did not long hold the Presidency, but he was so much interested in the subject that he wrote out in his own hand an address to the people, which is reprinted in the Report of the Maryland Bible Society for 1903. The new Society had been formed for the sole purpose "of distributing the Holy Scriptures more effectually and extensively among the multitudes, whose circumstances render assistance in this way a

solemn duty. "McHenry deemed that "it may not be improper to state, for the information of the public, two of the fundamental articles of our association. One of them provides, that "all copies of the scriptures distributed or published by this Society shall be without notes, and of the versions in common use among the churches in whose languages respectively it may be deemed useful to distribute or publish them." The other, that "every person becoming a member, shall at the time of subscribing to its constitution, pay the sum of five dollars, and the sum of two dollars every year afterwards. Persons subscribing or giving thirty dollars or upwards, shall be members for life without any further contribution."

"Such are the terms of admission, with respect to the principle upon which this Society is formed. From the nature of the institution, you will perceive, it disclaims every distinction arising out of different religious denominations. It receives Christians of every sect. And inasmuch as its object is simple, and concerns all Christians alike, it is therefore, expected that those who enter it will be actuated by the same motive, having only the one and same object in view."

Although the Society bore the name of the City of Baltimore, it was not intended to limit its activities thereto. The address stated that "we should fail in respect to, and belie our confidence in the rest of our fellow citizens, did we confine this appeal to the limits of Baltimore. We think we can rely on the character of the State, and flatter ourselves that tenderness and humanity will be equally manifested, wherever the knowledge of our undertaking shall reach. There are within its boundaries alone, multitudes of poor and indigent persons who are without Bibles. Such subjects are found in every country where there are men. We call, therefore, upon the rich and all whose circumstances admit of their promoting this undertaking; in the words Moses addressed to the Israelites, "open thy hand unto thy brother, to the poor, and to thy needy in thy land, for such shall never cease out of this land." Open thy hand to procure for thy poor and needy, the only books which can teach them patience and resignation, and enable them to invigilate without envy or heartburning, the various bounties of the creation enjoyed by others, while they are doomed to linger out life in labour, pain and sorrow."

The importance of the distribution of God's word was strongly emphasized. "All Christians allow that the Old and New Testaments taken together, are the only books in the world which clearly reveal the nature of God, contain a perfect law for our government, propose the most powerful persuasions to obey this law, and furnish the best motives for patience and resignation, under every circumstance and vicissitude of life. Even those writers who deny their divinity, have yet acknowledged that the matters contained in them are, at least, calculated to make mankind wiser and better. These surprising and salutary effects the scriptures have unequivocally produced, and

whenever they are read and attended to, will continue to produce. Facts so fully ascertained and so clearly demonstrating the great importance of circulating the sacred writings have (within these few years past) called the attention of men more particularly to this subject, and given rise to the establishment of Societies whose object is to encourage their circulation, by promoting the printing of them in all languages, and their distribution gratis, whenever they could not be otherwise obtained."

In elevated style, McHenry drew attention to the need of carrying out the purposes of the Society and of placing Bibles in the hands of all the people: "Neither, in considering this subject, let it be overlooked, that public utility pleads most forcibly for the general distribution of the Holy Scriptures. The doctrine they preach, the obligations they impose, the punishment they threaten, the rewards they promise, the stamp and image of divinity they bear, which produces a conviction of their truths, can alone secure to society, order and peace, and to our courts of justice and constitutions of government, purity, stability and usefulness. In vain, without the Bible, we increase penal laws and draw intrenchments around our institutions. Bibles are strong intrenchments. Where they abound, men cannot pursue wicked courses, and at the same time enjoy quiet conscience.

"Consider also, the rich do not possess aught more precious than their Bible, and that the poor cannot be presented by the rich with anything of greater value. Withhold it not from the poor. It is a book of councils and directions, fitted to every situation in which man can be placed. It is an oracle which reveals to mortals the secrets of heaven and the hidden will of the Almighty. It is a power that can eject the heaviest burthen. It is an armory which furnishes a sure defence against oppression and calumny. It is the genuine balm for wounded hearts. It is an antidote to the poisons which lie concealed in the cup of pleasure. It is a mountain from whose summit are seen the height and depth, the bearings and the boundaries of sin and iniquity. It is a fountain of delight which no drought can dry up. It is a country lofty and serene, laid out into beautiful landscapes, the view of which never satiates or wearies. It is an estate, whose title is guaranteed by Christ, whose delicious fruits ripen every season, survive the worm, and keep through eternity. It is for the purpose of distributing this divine book more effectually and extensively among the multitudes, whose circumstances render such a donation necessary, that your coöperation is most earnestly requested."

On November 8, 1813, Rev. Dr. Inglis submitted to a meeting of the Board of Managers of the Society, a printed copy of a letter sent by Samuel J. Mills and John L. Schermerhorn to the Philadelphia Bible Society, concerning the need of copies of the Scriptures in the Western part of the United States, wherein they were travelling on

a missionary tour, this need being found not only among the English speaking settlers, but also among the French and Spanish inhabitants of Louisiana, who ought to be supplied with copies of the Bible in their own languages. The Board was so impressed with this letter, that it ordered the re-printing of 1,000 copies of it in English, and 500 copies in German, which was done, and the pamphlet, containing 24 pages, was distributed at a small charge.

The Third Annual Report made in 1813, contains no list of officers. We are told of the distribution of Bibles in the Penitentiary, the City and Marine Hospitals, and the Almshouse, in the hope that the "Holy Scriptures may be instrumental in bringing the unfortunate 'inmates' to reflection and repentance, as well as in soothing their distresses and lightening the pressure of their afflictions." From the Bible Society of Philadelphia, 441 Stereotype Bibles had been obtained, and communication had been opened with the new Bible Society of Ohio. Though war was being waged between the United States and Great Britain, the British and Foreign Bible Society had given the Bible Society of Baltimore £100 sterling. Well might the Board of Managers ejaculate: "The zeal and the munificence of this Society, the Managers hardly know how to mention in suitable terms!"

The Corresponding Secretaries had written to all clergymen in the State, informing them that Bibles were at their disposal, and the Society had expended \$459.82. The receipts amounted to \$723.46, and \$1,063.64 were in the treasury.

The Managers suggested "to the Society the propriety of forming a fund, in conjunction with other Bible Societies in America, for having the Holy Scriptures translated into the language in most common use, among the American Indians. Through its work, the Society wished to extend the "glorious light and divine influence of the Gospel of Christ."

To the Annual Meeting on September 28, 1814, the Managers made their fourth annual report, "The sphere of their exertions" had "been greatly enlarged," and the Managers could "not doubt, that were it not for the calamitous circumstances in which our country is at this period of alarm and insecurity involved, it would be still more extended." The echoes of the British cannon, firing at North Point and on Fort McHenry, had scarcely died away. More than double the number of volumes distributed during the first three years, had been given out in the fourth—1,333 English, and 66 German Bibles, 31 English and 16 German Testaments during the year. These gifts had been made not only to individuals, but also to charity schools and manufacturing establishments in Baltimore, and its vicinity, and 200 Bibles had been sent to the distant East Tennessee Missionary Society. Six hundred dollars had been given to the New York and Philadelphia Societies toward printing a French version of the Scriptures, for the especial use of the people in Louisiana.

The Female Auxiliary Bible Society of Baltimore had been established, and, in the quaint language of the report, "this institution \* \* in resources prosperous to a most encouraging degree, has already carried its benevolent and useful exertions to a very considerable extent, and affords new evidence in confirmation of a fact so honorable to the feminine character, that woman delights in good works, and is never second in the labors of charity and mercy." To foster this "inestimable association of female piety and benevolence," the "parent society" had accommodated the "auxiliary institution" with 150 English Bibles and 20 German Testaments, at first cost.

To raise money for the Society's work, "discourses were by request delivered and collections made in several churches in the City of Baltimore, with the result that \$136 came from the congregation of the Associate Reformed (now the Associate Congregational) Church, \$350 from the First Presbyterian Congregation, \$469.80 from the Methodist Congregations, and \$21.97 from the Second Baptist congregation.

The Managers had "determined to procure from London, as soon as the relations of amity between this country and Great Britain shall, through divine goodness, be restored, a set of octavo stereotype plates of the Bible for the use of the Society." We shall see further on, in our study of the Society's history, how this determination was carried out.

During the past year, \$2,454.22 had been received, and \$2,577.46 had been disbursed. The balance of the last report had included a debt to the Society of \$800. We fear that this amount must have been lost, for the remainder of that balance, viz. \$263.64, is all that is now referred to and a balance of \$140.40 was carried over to the fifth year.

At the December, 1813, Session of the General Assembly, the Society had been incorporated. Although a Century had passed since the report was made, we, who stand, looking back on a more terrible war, may read some of the sentences of this old report with profit: "No favor so inestimable can be conferred on a suffering world, as the diffusion of evangelical light. When the knowledge of the Lord shall cover the earth, as the waters cover the depth of the sea, then, and not before, the distress of nations shall be at end. Give mankind the Bible, and you, in effect, give them virtue, liberty and peace. Give mankind the Bible, and you, in effect, dethrone tyranny, sheath the sword of war, soften the ruthless oppressor, and quiet the perturbed spirit of the seditious; for the spirit of God will be more likely to work in company with his word than at a distance from it. In such unbloody revolutions of human principle and human conduct, we would gladly be agents."

At the annual meeting of 1814, Rev. George Roberts, M. D., a Methodist clergyman and a physician, who died on November 27, 1827, was chosen President for the ensuing year. The vice-presidents

were Rev. John Glendy and Rev. William E. Wyatt, who had become rector of St. Paul's Protestant Episcopal Church, and the other officers continued to be the same in 1812.

Our next record of the Society, is found in the "Report of the Board of Managers at the *Fifth* Annual Meeting of the Society, September 25, 1815." This meeting came to be called the fifth, although McHenry distinctly placed the foundation in 1813, because 1810 was doubtless, the year of its first beginnings. A broadside list of members was also published. At this time, the President was the Rt. Rev. James Kemp, Bishop of the Protestant Episcopal Church of Maryland. Rev. Abner Neal and Rev. John M. Duncan were Vice-Presidents; Rev. Daniel Kurtz and Rev. W. E. Wyatt, Corresponding Secretaries; Evan Thomas, Recording Secretary, and Alexander Fridge, Treasurer. The Female Auxiliary Bible Society, with Mrs. Dr. Inglis as President, had held its first Anniversary in the First Presbyterian Church, at the corner of North and Fayette Streets, on April 3, 1815. In their report, the Female Auxiliary Society refers to the fact that they had collected \$1,246, and had a membership, the enumeration of whose names covers nine pages. The money collected had been given the Bible Society, in payment for books received for distribution, except \$500, which had been donated to the Society towards the purchase in London of stereotype plates of the Bible which it was proposed to issue in Baltimore, where, by the way, an edition of the Bible had been printed in 1811. In April, 1815, only a little more than six months had elapsed since the bombardment of Baltimore by the British, and the Managers expressed thanks "that, though the distressful scenes of war, alarm, and difficulty through which this city, in common with the country at large, has passed, were inauspicious to the extension of their sphere of useful exertion, yet they are permitted to cherish the hope that their efforts, in the cause of the Bible and human happiness have not been altogether unprofitable. Some, they hope, may have imbibed salutary knowledge, who were wandering along the cheerless paths of ignorance; some may have been confronted, whose hearts might have remained sad; some have been strengthened and animated to encounter the perilous exposures of the times, their hearts and minds kept by the peace of God in the knowledge of him, whilst without were fightings and around them were rumors of battle and sights of blood."

In this "Fifth Annual Report," the Managers of the Baltimore Society reported collections of \$1,519.31, in addition to the sum received from the Female Auxiliary, and that they had remitted £410 to London, on account of the stereotype Bible, of which 320 plates had already been imported to Philadelphia on the ship *Electra*. The remaining two-thirds of the plates soon followed, being brought to Baltimore directly upon the ship *Joseph*. There was a duty upon these plates, and the Managers, upon February 2, 1816, petitioned Congress for the remission of this duty, inasmuch as the plates were imported

for printing the Bible for gratuitous distribution, the petition being signed by Rev. Daniel Kurtz, Rt. Rev. James Kemp, Rev. John Glendy, Alexander Fridge, and Samuel I. Donaldson. The petition was sent both to William Pinkney and Robert Goodloe Harper. The latter took up the matter, and had a bill reported in Congress for this purpose, which bill was passed and signed by the President on April 20, 1816.

In the Sixth Annual Report of the Society in 1816, it was stated that a first edition of 500 copies of this stereotype Bible had been issued, and that a second edition of 2,500 was in press. Some copies of this edition must be extant, though I have never seen any, and it will be interesting to recover one of them and place it among the treasures of the Maryland Bible Society.

The Fifth Annual Report also states that: "To give the early history of this Society a more durable form, all the documents, relating to their proceedings to this period, have been collected and together reprinted, and they are placed in the hands of members of the Board, for an extensive circulation." They seem all to have vanished, and, as the minutes of the Board's meetings have likewise disappeared, the only available sources of information are a few scattered reports.\* At this time, the Managers rather quaintly remark that they "would be filled with painful emotions, when they remark, in how few words, the abstract of their proceedings may be comprised, were they not conscious that, to the disasters and actual privations, together with the anticipation of still greater evils, arising out of the war, now Providentially terminated, were owing their exhausted treasury, and consequently limited efforts."

The war was finished, and "from those, to whom domestic security, rescued property, home, friends, the inviolated shrines of religion are dear, to whom the hope of the gospel is precious, from these we now cherish the confident expectation of an active and effectual aid." An appeal is made, perseveringly, to the citizens of Baltimore, "to be instrumental in giving" to souls purchased by Christ's blood, "through the gospel, a life, void of offence toward God and man, and a blessedness, unutterable and imperishable in the bosom of Jesus Christ."

The Female Auxiliary Society held its second Anniversary in the First Presbyterian Church, on April 1, 1816, and, on September 1, following, the Bible Society held its anniversary in the same place. In the endeavor to place the Bible in the hands of everyone, it had appropriated \$100 toward the issue of the Bible in the Chinese language, a translation upon which the Rev. Robert Morrison had been engaged for several years. It had also sent \$10 to buy Bibles for the people in the West, as also the Female Auxiliary had done, that Samuel J. Mills might distribute the Scriptures "among the deplorably destitute" people in Illinois and Louisiana. In all, \$4,278 had

\*There was a complete file of the reports in the Bible Society House which was destroyed by the great fire in 1804.

been received. The American Bible Society had been organized, but the Maryland Bible Society declined to become one of its auxiliaries, as the United States was thought to be too vast an area for one Society to cover, and it was felt that "an intimate, epistolary correspondence" between National, State and County Societies, would serve the same purpose. The Society, moreover, gave opportunity to learn what was being done elsewhere, by printing the address of the American Bible Society and a compendium of the report of the British and Foreign Bible Society in its own report.

In 1817, Rev. Dr. Inglis was President. Although \$1,585 had been received, more money was needed to complete the payment for the second edition of the stereotype Bible. In addition to sending Bibles to the West, the Jail, Penitentiary, Almshouse, and Hospital had been supplied, and the Collector of the Port had promised to assist in the supply of shipping.

In 1818, the anniversary was held in May, instead of September, in St. Paul's Protestant Episcopal Church. Bishop Kemp was again President; but, as he was delayed in coming to the meeting, Rev. Dr. Kurtz was called to the chair, and, when he declined, Rev. Dr. Samuel K. Jennings of the Methodist Church was chosen to preside. "The Union Board of Delegates from the Male Sunday School Societies of Baltimore" had asked for Bibles, and these had been given to Sunday Schools, which had begun to be established throughout the churches of the City during the last five years. The report stated that, "Next to the Bible Society in importance and in the means of diffusing the several truths of the Gospel, may be ranked the Sunday School Associations." Indifference was reported. The Methodist Churches had collected \$321 for the Society, and other collections amounted to only \$65.31. Although continuing independent, the Baltimore Society felt that "it is with no inconsiderable pleasure that we have to notice a brilliant star on the Christian horizon—the American Bible Society—which promises to shine with increasing lustre."

Alexander Contee Hanson, when called upon to speak, talked of the interest in the Bible in England and Russia, and hoped that Baltimore might escape punishment for failure to support the Society. "May no awful judgment as a visitation for its contempt for God's word prove a just retribution!"

Robert H. Goldsborough, of Talbot County, also spoke, in advocacy of the establishment of auxiliaries throught the State.

In the years 1819 and 1820, Honorable Nicholas Brice, Chief Judge of the City, served the Society as its President.

In 1821, a Maryland Auxiliary Bible Society was organized in connection with the American Bible Society, and, with Robert Smith, formerly Secretary of the Navy and of State, as its President, but it does not seem to have lived very long.



The first Society in Maryland, outside of Baltimore, was the Female Bible Society of Rockville, Montgomery County, and the Frederick Bible and Charity Fund Society came second. It was formed on December 11, 1817, "at early candlelight," at the Academy building, in pursuance of a notice placed in the newspapers of the preceding week, summoning together "all those that are disposed to contribute their aid in disseminating the glorious plan of Salvation, revealed to a sinful world." These persons were "invited without distinction of party, sect, or denomination, to attend, with a view to the formation of a Society that may tend to accelerate the important objects promised." After some consideration, it was decided that the plan was too wide a one, and on January 5, 1818, at a second meeting, "The Frederick County Bible Society" was formed, "for the sole purpose of disseminating Gospel truths." Subscriptions were solicited, and, in April, \$80 was appropriated for the purchase of Bibles in Baltimore, which Bibles were distributed soon after they were received. The Society continued its existence until 1825, when it transferred its assets and liabilities to the Young Men's Bible Society of Frederick City. The latter organization was formed as an auxiliary to the American Bible Society in the School House of the Lutheran Church on Friday evening, June 1, 1821. Fourteen men were then present, viz: from the German Reformed Church: Christian Steiner, Valentine J. Brunner, Henry Bantz, and David Steiner; from the Methodist Church: James F. Houston, David Boyd, George Salmon, and Dr. Thomas Sim; from the Presbyterion Church: Singleton Duvall and John Lee Potts; from the Lutheran Church: Cyrus Mantz, who was chosen the first President, George Englebrecht, and Lewis Medtart. This Society changed its name to the Young Men's Bible Society of Frederick County at its annual meeting in 1826, and was incorporated by the State Legislature on March 14, 1828. It has stood for the unity of the churches in Frederick, from its foundation unto this day, and will soon celebrate the centennial of its honored work.

The Worcester County Bible Society was recognized by the American Bible Society in September, 1821, but has long since died.

On October 3, 1820, at the invitation of Robert Beveridge, steps were taken in Baltimore toward the organization of a Young Men's Bible Society, which was fully organized on October 26, with S. W. Presstman as its first President. It met the criticism that it was composed of young men, with the statement that the energy and enthusiasm of young men were needed for such an enterprise. Each church in the City was invited to send delegates to the first meeting, and it is rather amusing to find the Roman Catholic Churches recorded as having sent none, as indeed they could not to an organization which proposed to circulate the Scriptures without notes. The minute book of the Society is in the possession of the Maryland Bible Society. This Society, from its first establishment, was an auxiliary to the American Bible Society. When we talk of the federation of churches

and of church unity, we must not forget the influence of Bible Societies in this direction. In Maryland, these organizations were the first in which members of different denominations met upon an equal footing and in common fellowship. In the Second Annual Report for 1822, we read that "It is pleasing, on such an occasion as the present, to behold all sects and denominations of Christians, extending to each other the right hand of fellowship and brotherhood; animated with one common anxiety to promote the glory of the Lord and Master of the harvest." The death of Elias Boudinot is mentioned, as is the successful distribution of copies of the Scriptures in Russia, in India, and among the American Indians. The Ladies' Branch Bible Society had been organized and had contributed \$160. An African Branch Bible Society had been organized among the negroes, and had contributed \$30. The report expressed a deep sense of the duty of its members, not only as Christians, but also as men, to do all in their power to amend and to repair such glaring injustice" as was suffered by the negroes, "doomed to servitude in a land of liberty." The hope is expressed that, through the American negroes, Africa may be converted. Bibles have been sent to Montevideo in Uruguay and to the Maryland Penitentiary. It was proposed to "insure to every family in Baltimore the possession of a Bible." Sunday School scholars were saving a cent a week toward the purchase of Bibles. In the third report of the Young Men's Bible Society in 1823, this meeting together is alluded to thus: "as to ourselves, it has been of the happiest influence in softening the asperities of sectarian feeling." They then reported that they had collected \$602, and that the Ladies' Branch Bible Society, which had recently been organized, and of which Mrs. Stewart was president for many years, had secured 452 members, had sent 150 Bibles into different parts of the State, and had collected more money.

So had the Bible Society of Queen Anne's Parish, Prince George's County, of which the Rector was Rev. Stephen H. Tyng, later to have a high reputation, when in charge of a Protestant Episcopal Church in New York City. He issued a printed report of his Society in this year, from which we learn that there were 29 members, but that some opposition to the Society, or indifference, had appeared in the Parish. The Society had raised \$328.70, no inconsiderable sum, and had bought 300 Bibles; of which 101 had been sold, 178 given away, and 21 were on hand.

In all, the Young Men's Society received \$1,253. In this report, reference is made to the regrettable early death of Colonel John McHenry, a son of Dr. James McHenry, who was the Society's Vice-President. Mr. Presstman, the first President, was succeeded in 1822 by Andrew Adgate, who continued to hold the Presidency until his death in 1826.

In the fourth report, issued in 1824, reference is made to the establishment of a Marine Branch Bible Society on Fell's Point and

to the gift of 250 Spanish Testaments from the American Bible Society, which is already referred to as the "parent society." These Testaments were a part of an interesting attempt to circulate the Bible in South America, with which continent Baltimore had a considerable trade. The books were sent out to a missionary at Lima, to be distributed by him. This report refers to the unity of Christians and to the Church, as the "one great Society, of whom we, both as individuals and as a Society, are a component part."

On December 24, 1824, a public annual meeting was held at St. Peter's Protestant Episcopal Church, and the report showed that a beginning had been made in the supply of shipping.

There seems to have been no sixth report. The one for 1825 is called the seventh, and laments the indifference of the people. In 1823, \$1,020 were remitted, in 1825 only \$425. The need was great and an urgent appeal was made for contributions.

The eighth report for 1827, announces the death of Mr. Adgate and the election of T. R. Rutter as president. An annual meeting was held in the First Baptist Church, at which other Bible Societies were represented, and a resolve was made to supply each destitute family in Maryland with a copy of the Bible, within one year. It was estimated that 15,000 families in the State were without the Bible.

The ministers' meeting of Baltimore had approved the project, and, in the discussion concerning such approval, the lead had been taken by the Rev. William Nevins, D. D., the successor of Dr. Inglis in the Pastorate of the First Presbyterian Church. Dr. Nevins, of whom we shall hear again, was a man of remarkably sweet and charming character, who was witty and brilliant in his literary style. His life was cut short by consumption in 1835, but his influence on the "Bible cause," as it was called as early as 1828, was very notable.

A special report was made on March 24, 1828, detailing the progress made toward carrying into effect the resolution to supply each family with the Bible. Great interest was aroused. The Baltimore Bible Society gave \$300 and 1,000 Bibles, the women's societies and those in the counties coöperated. New county societies were forming. The Washington City Society agreed to supply St. Mary's, Charles, Prince George's and Montgomery Counties. Rev. John G. Morris "took a journey" to Frederick and Maryland to quicken the zeal of the people of Western Maryland. Liberality in gifts is urged, that Maryland may not be "dependent upon her neighbors for the word of life." In Baltimore City, 1,452 families found without Bibles, were given them.

In the Ninth Report for the year 1828, it was stated that auxiliary societies had been established in all the counties, but difficulties in securing colporteurs and the depressed state of trade and commerce had caused the task still to remain incomplete. Politics had also impeded the work. "As the time for our recent State elections approached the baneful influence of party spirit began to acquire such

an ascendancy, that the Bible Cause sustained a powerful check in its advance," throughout every part of the State. "In some counties, the leading members of the Bible Society were candidates for office, or closely connected with those who were, and in the absorbing influence of party contest, the Bible cause for the time was forgotten and neglected."

The Tenth Report for 1829, tells of an annual meeting in the Associate Reformed Church on Tammany (now Fayette) Street, of collections amounting to \$4,631, and of the success of the effort to distribute Bibles, although about \$500 more were needed to complete the work. Local Societies and agents in the Counties had aided in the work. The Sunday School Union had offered the use of its rooms, which had been accepted, and the Female Bible Society sold stock which it had acquired and gave the proceeds to the Society.

At the Annual Meeting in 1830, held in the First Presbyterian Church, a collection of \$728 was taken up for the American Bible Society. The first donation to that Society's treasury, one of \$500, was made in that year. The debt had been paid, through the generosity of one member, and the distribution throughout the State was practically complete. In 1828 and 1829, 20,000 copies of the Bible had been distributed throughout the State and 10,000 more were distributed in 1830. The Society, however, was urged not to relax its efforts, but rather to beware of lukewarmness. Apprentices especially should be reached, and this could not well be done through Sunday Schools, in which few youths remained after they were 15 or 16 years of age.

Mr. Rutter retired from the Presidency in 1831, and was succeeded by Conrad R. Fite. In the report for 1831, we learn that it was proposed to re-supply every destitute family in Baltimore.

Mr. Fite held office for one year only, when William P. Lemmon succeeded him and served until 1833, when William Gwynn Jones became President, and he, in turn was succeeded in 1835, by Rev. John G. Morris, the only clergyman in the list, who was pastor of the First English Lutheran Church, and who continued in office so long as the Society existed.

In the report for 1832, we learn that the "Old Baltimore Bible Society" had proposed to consolidate with the Young Men's Bible Society, and had given the latter \$300 toward the project of supplying every destitute family in Baltimore with the Bible. For some reason, this consolidation did not occur. At this time, Rev. Andrew B. Cross, a young Presbyterian clergyman, was appointed to revive the auxiliaries, emigrants were given German Bibles, Spanish Bibles were sent to South America, and the re-exploration of Maryland was taken up.

The last proposal was one involving work of such magnitude, that a State Bible Convention was called which met in the First Presbyterian Church on May 1, 1833, with Dr. Samuel Baker in the Chair. Sessions were held for three days, and on the last of these, in the

Session Room of the church, under the chairmanship of George Brown, of the firm of Alexander Brown & Sons, the Maryland State Bible Society was organized. An address, written by William Wirt, was adopted and was ordered to be printed, in an edition of 6,000 copies, and distributed throughout the State. Mr. Wirt was elected the first President of the Society, but rarely attended the meetings of the Board of Managers, and died in the next year. The consent of that eminent lawyer, who had been Attorney-General of the United States, to assume the Presidency, was probably due to the persuasion of Dr. Nevins, who was his pastor and intimate friend, and through whose influence Mr. Wirt had become a communicant member of the Church in 1831.

About this time, Dr. Nevins wrote an article for a religious newspaper, which article, entitled, "Why the World Should have the Bible," was republished in a volume of religious essays written by him and entitled "Practical Thoughts." He had just lost his wife in the cholera epidemic, and naturally felt that "the Bible is the mourner's only book. There is nothing will do for him but this. \* \* Like as a father pitieth his children so the Lord pitieth. Such ideas as these never crossed a pagan mind. It never even occurred to him that God is a Father."

"I would not like to go along the vale of tears and through the valley of the shadow of death, without the 23rd Psalm in our possession." All the article is not gloomy, however, for he wrote:

"Truth is recorded in the Bible, as the stars are sprinkled upon the firmament. There is no appearance of system in either and yet in astronomy is there not order, arrangement, the most perfect system? And may not the same be true of the Bible? Is there harmony in created objects, and not in revealed truth? Is not the truth one and concordant?"

"It is wonderful that profaneness it not awed into veneration, and infidelity disarmed of its doubts and objections by the amazing grandeur of even the descriptions of the Bible. There is in them a simplicity that attempts nothing, and yet a sublimity that towers above everything."

Dr. Nevins was then ill with consumption, from which he died in a few months, and his tract, entitled "Why Everybody Should Have the Bible," which was written in 1834, and was posthumously issued by the American Tract Society, was later included in the volume entitled Nevins's "Select Remains." The American Bible Society had endeavored to supply the United States with copies of the Bible, and Nevins's imagination was fired with the thought of a far wider project—that of distributing the Bible in 20 years to every inhabitant of this planet and thus evangelizing the world in a generation through the united effort of all Bible Societies. "Every year 20 millions of pagans go," he wrote, "unlit by revelations' cheer into eternity." The Bible, directed to all men, should be delivered to

all men. All have an equal right, an equal need of it. If God so loved the world that he gave his only begotten son, "surely the world should be informed of the stupendous and deeply interesting fact. \* \* All *supremely, intensely* need 'the Bible,' and need nothing so much, and need nothing in comparison with this."

Is the attempt practicable? Nevins replied that the attempt ought to be made, to put its practicability to the test. The progress of Christianity in the First Century was an example. "If we have not the immediate gift of tongues, yet we have the facility of acquiring languages, and, if we cannot work miracles, yet we have the benefit of the argument in favor of Christianity, which miracles furnish."

The Christian commission commanded that the gospel be given to all *nations*. To supply the world was only to do, on a larger scale, what had been done in the United States, so that there was nothing *a priori* against the practicability of the plan, and God's help will make it practicable. Translations can be made, and were being made, into all languages and were being printed. Money to pay for them existed, and "it is—all of it—the Lord's, whose the Bible is, and the hearts of those who have it in trust are in his hand." It will cost millions of dollars, but that fact would not deter men of the world from business enterprises. The cost would not be a twentieth part of the cost of a war. Missionaries, aided by native agents and volunteers, could conduct the work. If any tribe of man can not be reached, they are not in the accessible world, but "God is opening the world to his word. Enough is accessible to begin with, and who can doubt that, as we go on, the openings will be multiplied." Why delay the work? "Twenty years may pass away, aye, 40, 60, and the work not be done, and the Church may have to look back with blushes and tears to hear her neglected, broken, resolution."

"The work is not to be done by a simple resolution to do it, but by the consentaneous, appropriate, and persevering action of those who agree to the resolution—this action commencing, immediately upon the adoption of the resolution, and proceeding vigorously, from year to year."

It shall be done sometime. "The earth shall be full of the knowledge of Lord as the waters cover the sea, for the mouth of the Lord hath spoken it." It is to be done by men and God orders them to go about it immediately. "They are to make the Bible universal, as they would make any other Book universal. The only difference is that, in the case of the Bible, they have encouragements and advantages which, in giving circulation to any other book, they could not have." The American Bible Society should act first, since the idea was an American one.

Why should there be delay? No more information was needed, nor need we wait for others. It is time the church should resolve "to do, in the strength of God, what it has been so long expressing her desire to have done." She is instructed to pray and labor for

the conversion of the world, and "may as well limit her prayers, as her labor. We have prayed for the world, without acting for the world long enough. Now let us pray and act."

Nevins felt a "pity for the present generation of heathen" who "are groping their way through darkness to the darker grave." The world is a more "Scriptural object" to strive to reach, than any one continent.

We have provided for America, and, "having passed the limits which patriotism defines, it now behooves us to go forth, in the spirit of philanthropy, whose object is man, and her limits only the ends of the earth. Next to our country, stands the world. In undertaking the great enterprise, "we turn Christ's commandment into a resolution. \* \* We do not propose to open the way, but to move forward in the path which Providence has opened and is opening, and to reach what He has rendered accessible." Private enterprise will supply part of the needed means. It is enough to create a demand, and "selfishness will be sure to aid in supplying it. The emergency is great. The income of the American Bible Society is decreasing, because the United States have been supplied, but a greater work ought to be undertaken." There is an impression not only existing in the minds of men of the world, but far from being effaced from the minds of the disciples of Jesus, that men cannot afford to give, in any proportion to what they can afford to spend. \* \* This is a mistake, that must be corrected. The truth is, there is nothing we can afford to do more largely and liberally, than to give into the treasury of God's Providence." Men may save their expenditures for lotteries and for liquor, "without any inconvenient economy," and may earn more to give, without any "additional labor that would be injurious" to them.

More will agree to a period of 20 years than to any other period; we should agree to what we can do, not what our successors can do; we should help the existing generation of heathen, and we can accomplish the task in the next 20 years, without great increase of our efforts in the past 20 years. After adopting this resolve, we may calculate "on a more abundant blessing from God than the world ever yet experienced."

"The Church has never yet *fully* proved God." If we fail, it will not be our fault, "but it will be the first great scheme of benevolence that has ever failed." Nevins closed with the heart-searching thought that perhaps America was not ready to take this resolution, and alas! he was right in his doubt. She was not ready.

The Fourteenth Report of the Young Men's Society for 1833, referred to the re-exploration of the Counties of the State, and to the organization of the Maryland Bible Society, which hoped to have an auxiliary Association in every election district of the State, and a Society in every County, reserving Baltimore to the Young Men's Society.

Mr. Wirt was born in 1772, and died on February 18, 1834. After his death, Dr. Nevins wrote of him: "As life advanced, his convictions of the truth and value of Christian revelation, and of the duties it imposed upon him, became more earnest and profound. He devoted a portion of his time every day to the reading of the Scriptures; engaged in a comprehensive study of theology; cultivated habits of prayer and meditation, which he promoted and encouraged throughout his family, and frequently employed his leisure in the composition of religious essays and records of private devotion. He took great interest in the promotion of moral and religious institutions, in the missionary labors of the churches, in the extension of the schools, in the success of the Bible Societies."

He was succeeded as President of the Maryland State Bible Society by Hon. R. B. Magruder, Associate Judge of the Sixth Judicial District—the Baltimore County Court—a man whom John H. B. Latrobe described as "a kindly hearted gentleman of a very full face." He died suddenly on February 12, 1844.

Most of the Society's reports are lost in those early years. From the Fourth Report in 1837, we learn that H. S. Keppler was agent, and Francis T. King, in later years, recorded that until 1853, the Society's place of business was usually in the small parlor of the agent's dwelling, except when it occupied quarters as a guest of the Maryland Sunday School Depository.

In 1836, the old, or Baltimore Bible Society, disbanded and turned over to the treasury of the Maryland Society its funds, and, in 1837, the Young Men's Bible Society also amalgamated with it, as had been suggested by Rev. Dr. Nevins, "the unwavering friend of the Bible Cause." There was then left only one of the four Societies which had been organized in Baltimore, and it represented the three important earlier ones. In 1837, it was reported that every county had been visited, and all the County Societies had become auxiliaries. A colored society existed in Baltimore. The receipts for the year had been \$2,043, and the issue of books since organization had risen from 640 in 1833, to 882 in 1834, to 4,082 in 1835, to 10,320 in 1836, and had fallen to 2,231 in 1837.

Judge Magruder continued as President of the Society until 1842, when he was succeeded by the Rev. John G. Morris, D. D., the pastor of the First English Lutheran Church, whom we have already found as President of the Young Men's Bible Society. He held office for six years, and was then succeeded by Rev. Thomas Atkinson, D. D., who was then rector of St. Peter's Protestant Episcopal Church. During Dr. Morris's presidency, the receipts of the Society were a little over \$3,000 a year, on the average. Dr. Atkinson was born in Virginia in 1807, studied at Yale and Hampden Sidney Colleges, and practiced law for eight years at Winchester, Virginia, before entering the ministry. He was ordained in 1836, and, after holding pastorates in Norfolk and Lynchburg, came to Baltimore in 1843. He



became first Rector of Grace Church when it was organized, and, after declining twice a call to become Bishop of Indiana, accepted one in 1853 to become Bishop of North Carolina, in which office he continued, until his death in 1881. He was largely instrumental in the reunion of the Northern and Southern Dioceses of his Church in 1865.

Under Dr. Morris's presidency, the Society was incorporated by the Legislature of Maryland, on March 10, 1843, for a period of thirty years.

The series of printed reports is incomplete but, in 1850, we find, from the 17th Annual Report, that the Society was located at 13 Fayette Street, one door West of Charles, and that it was sending out colporteurs, one of whom worked among the German immigrants. Most of the Auxiliary Societies had died, there remaining only 1) the Young Men's Bible Society of Frederick, which will celebrate its centennial in 1921, and which has always typified church unity in that prosperous and important county. (At that time, Dr. Albert Ritchie was President, and John A. Steiner was Vice-President); 2) the Ladies' Branch Bible Society of Baltimore (which recently, in its 98th year, became an auxiliary to the Maryland Tract Society; 3) the Carroll County Bible Society; 4) and the Clear Spring Bible Society of Washington County. Hotels, as well as the hospitals and the Almshouse, were supplied with Bibles, and an anniversary was held, according to custom, this year, on January 21, 1851, in the First English Lutheran Church.

In the next report, read at the Anniversary in the Associate Reformed Church in 1852, we read of a quickened activity. Auxiliary societies had been formed in Queen Anne's, Caroline, Kent, Talbot, Cecil, and Worcester Counties, in the Eastern Shore, and we read as well of the Ladies' Bible Society of Princess Anne in Somerset County, which alone survives them all.

We learn of the survival of the Female Bible Society of Baltimore, which, "venerable in its existence, being now in its 35th year, still holds on its way in doing good." An East Baltimore Bible Society is reported, which began its work in 1846, and a Female Bible Society at Salisbury, on the Eastern Shore, which was organized in 1847. A committee was appointed to prepare a history of Bible distribution in Maryland, but I can find no report of it. In February, 1851, a movement was inaugurated to raise a fund of \$10,000, to erect a Bible Depository, Francis T. King being chairman of the Committee.

Dr. Atkinson then retired, and Dr. Morris became President again, for the year 1852. He held office for a year, and then retired in favor of William McKim. Dr. Morris, a few years afterwards, retired from the pastorate and became the first librarian of the Peabody Institute. His later years were filled with study and writing, and, at the age of 91, he became President of the Maryland Historical Society in February, 1894. He died on the 12th of the following October. Mr. McKim was born in Baltimore in 1808, graduated at St. Mary's College, and studied law. He became a banker and held several im-

portant positions, among them the presidency of the Baltimore Marine Insurance Company. He served in the bank riots, and for fifteen years thereafter, as a militia officer on the staff of General John Spear Smith. He was a Whig, a trustee of the Peabody Institute at its organization, and a Union man in 1861. He served the Society as President, for four years, from 1853 to 1857, and was later its Treasurer, from 1868 to 1872. He died on September 11, 1879. The new Bible House was opened in 1852 on Fayette Street, east of Charles, occupying a part of the site of the present Bible House.

At the Anniversary, held in 1853 in the Associate Reformed Church, the Rev. Stephen H. Tyng came back from New York City to make an address in the cause in which he had been active thirty years before. The receipts of the Society, which had increased under Dr. Atkinson's Presidency, to an average of \$7,000 a year, now leaped to \$12,782; but, in spite of that increase, a debt of \$4,577 remained on the house. From 1834, the Society had elected an agent; Rev. Ira Foster serving for a year, Rev. H. S. Kepler from 1835 to 1839, Rev. J. S. Mitchell from 1839 to 1845, Rev. J. P. Carter from 1845 to 1848, Rev. J. H. Kennard from 1848 to 1856. A City Agent as a separate officer had been elected in 1841 and Mr. J. W. Tillyard, who had filled the position until 1850, had been then succeeded by Rev. Thomas H. Quinan, who held the office until 1868. In 1854, there were 22 Auxiliaries. In addition to those previously named: the Taneytown Society, founded in 1843, had come into relations with the State Society, and Societies had been formed in Anne Arundel, Calvert, Harford, Montgomery, and Baltimore Counties. The last named was the strongest of them all—for several years supported a salaried agent, and published an annual report as late as 1881.

On January 28, 1857, the Anniversary should have been held in the Associate Reformed Church and Rev. George W. Bethune came from Brooklyn to deliver the address, but did not do so, for the "severity of the weather prevented the friends of the Bible Cause from attending." The report for 1856, alluded to the second effort of the American Bible Society to reach every one, and urged that assistance be given this exploration of the country. A Society had been formed in Allegany County and one at St. Michael's, in Talbot County. Galloway Cheston was elected President, and held the office for two years, from 1857 to 1859. During his Presidency, the receipts averaged about \$12,000 a year. He was a member of the Society of Friends (Orthodox), a native of Anne Arundel County, and a prosperous flour merchant. He was one of the original trustees of the Peabody Institute and of the Johns Hopkins Hospital, having been one of the Executors of Mr. Hopkins's will. He was a Union man in 1861, and died in 1882. Under him, the Society employed 6 agents, or colporteurs, and had 18 active auxiliaries. The report for 1858 lamented "the increased proportion of listless auxiliaries." In Somerset County, there was progress, but "deadness pervades all other counties on the Eastern Shore." Midshipmen at the Naval

Academy were supplied with Bibles in 1858, and, in that year, the Female Bible Society of Annapolis dissolved relations with the American Bible Society, and became an Auxiliary of the Maryland Society. In 1857, the Maryland Society was disturbed, and protested because the American Bible Society's new standard Bible did not conform to the generally received editions of the English Bible in 1816. The American Bible Society promised to correct it, and then the Maryland Society gave that Society \$1,000. In 1856, Rev. John Baer, became agent of the Baltimore County Bible Society. In 1859, over \$18,000 were collected for the Society, an amount never again equalled.

Rev. Isaac P. Cook, a Methodist Episcopal clergyman, was chosen President, in January 1859, and continued in office until 1868.

The 27th Report, for the year 1860, refers to the experiment entered on by the Ladies' Branch Bible Society, of employing three "females" to go about, from house to house, reading the Bible. About 20,000 volumes were then being issued, every year; but, during the past year, "civil commotions, such as it was our cherished hope could never befall us, racked the nation to its centre, paralyzing trade, withdrawing men's minds from the peaceful avocations of life, and filling all with apprehension for the future." The Report was made in April, 1861, when the "widespread derangement in business and social relations," diminished the issue of books, and curtailed the monied receipts.

However, the great Civil War gave the Bible Society new and remarkable opportunities. Rev. Thomas Myers became general agent in 1861, and the report for that year refers to a "vigorous rally and measure of prosperity astonishing to those who fail to recognize the hand of Providence in all things." The issue of volumes amounted to 18,816, but, as a large part of these were Testaments, the monied value was diminished. To soldiers, 6,020 were given, and this "military distribution" was an "absorbing item." On the other hand, the 7 colporteurs had been reduced to 3. The report states that, "with the good feeling and harmony which has always characterized the operations of the Board, which is especially called for in carrying on such an enterprise as ours, the Managers early resolved, in meeting the obligation devolving upon them as Christians, to ignore the exciting issues of the day, in view of the paramount duty in the spread of the Gospel. It was, therefore, determined to afford the further gratuitous circulation of the Scriptures among those who, from the demoralizing tendencies of camp life, and the daily dangers of disease and battle, loudly called for the safeguards and comforts of God's word. This distribution has been applied to Marylanders in the field, without reference to the political differences of the day: the Federal exception in favor of religious matter enabling us to direct a large supply to Maryland troops in the Southern service."

In 1862, the report tells us that the Bible House was free from debt, and that the auxiliaries continued at work. Among the soldiers there had been distributed 28,541 volumes. Naval vessels had re-

received some books. Distribution to minors had been discontinued. The activity of the Society had been varied. Volumes "have been distributed among both the invalid and active troops in the numerous hospitals or camps throughout the State, and wherever, within our State limits, the judicious colporteurs and agents, or committees, have deemed it advisable to present the volumes." The "general condition of our Society" was "prosperous and healthy," "we have fairly weathered the difficulties which so recently surrounded us, and are now in a full career of usefulness and extending activity. The utmost harmony has pervaded the Board, in all its operations, and we have passed through the fierce civil turmoil which racks the land, without a single clash of thought or feeling to jar upon the Christian kindness and courtesy which should pervade a body charged with the distribution of the Gospel." Large numbers of Bibles, freely donated by the Parent Board, for Southern armies, had been "forwarded, with the full concurrence of the proper authorities, to Southern destinations and will continue to be so forwarded."

The impression that the South would not accept such volumes, had been proven incorrect, and volumes had even been sold for the Southern field. In the early spring of 1863, 5,000 Testaments were sent to the Virginia Bible Society, and warm thanks were received for them. In May, 1863, 9,000 more Testaments were sent thither.

The emancipation of slaves in the South by Lincoln's proclamation in 1863, and in Maryland by the new State Constitution in 1864, led to an urgent appeal in the latter year for funds, because of the "large accession to the numbers requiring our Christian care, by the recent social changes in the colored population of our State." In that year, five colporteurs were employed, and 50,425 volumes were distributed, as against 52,685 volumes in the previous year. Through the Maryland Bible Society, the American Bible Society had sent into the Southern States, 2,000 Bibles and 24,500 Testaments. The demand from prisoners of war, was decreasing. During the past year, 12,837 volumes had been given them, 25,000 had been distributed to soldiers in Maryland, and 441 sent to Fort Monroe.

When the Society's year ended, on March 31, 1866, it reported 1,476 books given freedmen, the employment of six colporteurs, and gifts of 3,395 volumes to soldiers, 12,493 to prisoners of war, and 3,300 to Virginia. Books had been circulated in the German, French, Italian, Welsh, Greek, and Dutch languages. The South had still been supplied through the Society, and a donation of \$5,000 had been sent to the American Bible Society, making, with private contributions, about \$13,000 from the State from the beginning. The war was over, and the Society looked forward with hopefulness to a resumption of its more immediate work within the State.

A year later, in 1867, the gifts to the soldiers reported were 543 volumes and that item then disappears from the records. Books were still sent to Virginia, but a temporary falling off of interest was reported, after the effort of the years of war. In 1865-66, the Ameri-

can Bible Society sent the South, through our Society, over 19,000 volumes. In 1866, urgency was expressed for help of the American Bible Society, in its attempt to make a third general supply of the United States with Bibles. Four new auxiliaries were reported at Newtown (now Pocomoke City), in Worcester County; Westminster and Taneytown in Carroll County; and Cumberland in Allegany County. "The recent change in the condition of our colored people," we are told, "has increased their demand for the Holy Scriptures, both for domestic and Sabbath School use. They have, accordingly, been largely aided."

In 1868, Mr. Francis T. King became president of the Society and continued to hold the position until 1885. Like Mr. Cheston, he was an orthodox Friend, a Union man, a wealthy merchant (having been a dealer in dry goods), an executor of the will of Johns Hopkins and one of the first trustees of the institutions founded by him. The report of April, 1868, stated that 22,636 volumes had been distributed, and \$3,000 had been sent the American Bible Society. A large part of the distribution had been among the colored people, and an appeal was made for more money, so that the State might be more quickly covered by the Society's agents. During the summer of 1867, five students from the Protestant Episcopal Theological Seminary at Alexandria, Virginia, had been employed as colporteurs throughout the State.

In 1868, William H. Cole was elected sole agent, Rev. Messrs. Quinan & Myers retiring. He was a faithful Presbyterian layman, a good bookkeeper and office man, but no public speaker, and the new policy was probably responsible for a decline in interest, and, consequently, in donations to the Society. It was hoped that, in giving up a traveling agent, the congregations of the churches would be reached through their pastors, who are "all friends of the Bible, and understand the importance of the work in which we are engaged, and, we cannot doubt, will willingly relieve us of the large expense of a traveling agent." In response to an appeal from the American Bible Society, \$1,000 had been sent thither. Little had been received from the counties. Four colporteurs had been employed throughout the year, and the services of eight others had been used for part of the time.

In pursuance of the new policy, resolutions were secured favoring the cause of the Bible Societies, from various bodies representing the Reformed, Lutheran, Methodist Episcopal, Methodist Protestant, Methodist Episcopal South, and Presbyterian denominations, and these resolutions were printed in the Annual Report for 1869-70. In that year, the gift was announced of two dwellings in the rear of the Bible House, which would allow a needed enlargement, \$4,000 was sent to the American Bible Society, and distribution was begun of Bibles to immigrants from Europe, arriving in Baltimore by the North German Lloyd line of steamships.

Between the years 1867 and 1871, the State, except St. Mary's and Charles counties, was supplied with Bibles, the number of copies distributed each year being respectively: 22,636; 25,618; 23,347 and 20,071. To immigrants 30 Bibles and 901 Testaments were given in 1870-71. Separate itemization of gifts to colored persons had been discontinued. Over 1,800 vessels were visited. The Frederick County Young Men's Bible Society celebrated its semi-centennial in January 1, 2 and 3, 1871, reporting that it had distributed 26,194 volumes, and collected \$17,912 during the half century. The value of the translations of the Bible into foreign languages in aid of missionaries, was emphasized and especial attention was called to the fact that the complete Arabic Bible had been published. The American Bible Society received \$3,700 from the Maryland Society.

The thirty years of the charter were about to expire, and an amendatory act was secured in Chapter 148, of the Laws of 1872, by which the word, *State* was dropped from the name of the Society, so that it read merely, the Maryland Bible Society. The amount of income from investments allowed annually, was increased to \$10,000, while the duration of the corporation was unlimited. In that year, 21,151 volumes were distributed, \$3,000 sent to the "*Parent Society*," and \$1,000 spent on improvements to the building. Southern grants, to the amount of 605 volumes, were announced, and the grand total of the Society's distribution from its organization, was stated as 620,235 volumes. The work among immigrants was given up, as the American Bible Society began to carry on such work at Bremen at the other end of the steamship line.

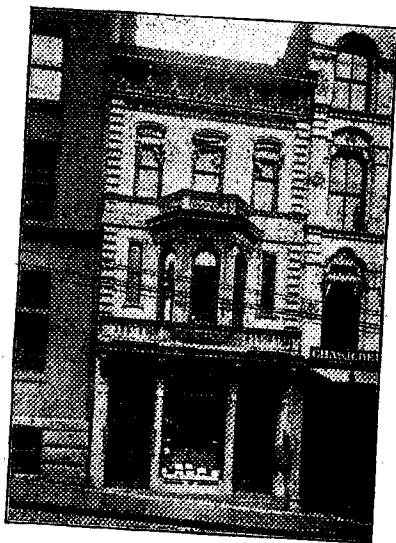
At the end of 40 years, the Society had given the American Bible Society \$54,357.80, had distributed 222,269 Bibles and 427,449 Testaments, and had received \$362,157.84. The Ladies' Branch Society was employing 4 Bible readers in 1872-3, \$2,000 were sent to the American Society, and 19,493 volumes were distributed. It was felt that the situation of the Bible House was unsuitable, and there was considerable agitation for a removal of the Society's home on Charles Street. The report states that there was "great multiplication of special forms of charity," and that in the "midst of this uniform solicitation, there is danger that our cause, so quietly conducted and relying mainly upon not only the voluntary, but the spontaneous contributions of its friends, may be made overlooked, or made to yield to what seems, at the moment, more imperative claims."

In 1874, we find the new Bible House was built on the east side of Charles Street, above Fayette Street, at an expense of \$30,000 for lot and building. The Fayette Street building was mortgaged for \$10,000, a ground rent of \$10,000 was placed on the Charles Street lot, and \$10,000 was paid in cash to meet the cost. The upper floors of the new house were occupied by the offices of the Johns Hopkins University and Hospital. A new auxiliary was reported in the new Garrett County. Four Bibles had been placed for reading by the passengers in each coach of the Baltimore and Ohio Railroad, and on

each mail and baggage car for the employees. For these purposes, 1,005 volumes had been given. The Western Maryland Railroad cars had also been supplied in like manner, and it was hoped to supply the cars of the Philadelphia, Wilmington & Baltimore Railroad. Though the new Bible House was occupied in June, 1874, interest in the Society declined, the American Society was sent only \$1,200 in that year, 16,617 volumes were issued, and only part of the time four men as colporteurs was used.

In 1875-76, the report read at the anniversary in the Mt. Vernon Place Methodist Episcopal Church, showed collections of \$5,898, issues of 15,453 volumes, and \$1,000 sent to the American Society.

The record for the Centennial year of the United States was worse: \$4,406 collected, \$400 for the American Society, 13,579 volumes issued. In 1878 the record was about the same; there was no donation.



THE SECOND BIBLE HOUSE, 113 N. CHARLES STREET  
ERECTED 1874 DESTROYED BY THE GREAT FIRE 1904

to the American Society, though \$4,634 were collected, and 18,975 volumes were distributed. Four theological students in the summer were the only colporteurs.

In 1878-79 the receipts were \$4,517; the distribution was 19,801; and, in 1879-80, \$5,650 were collected, and 20,708 volumes distributed. During 1881-82, a legacy was received from the estate of Galloway Cheston, and 10 colporteurs were employed, but their total service amounted to only 28 months. In that year, \$4,358 were given, and

18,383 volumes distributed, and donations to the American Bible Society began again with a gift of \$1,000.

In 1885 Mr. King retired from the presidency and was succeeded by Charles Markell, a prominent merchant and importer of spices, who had been born in Frederick, but had removed to Baltimore while quite a young man, and who was a member of the Protestant Episcopal Church. In the succeeding year, Mr. Cole retired from the agency, to which position Rev. Thomas Myers returned. He continued to hold the position, until he died in 1895, when he was succeeded by Rev. Robert W. Todd, who was succeeded in turn in 1898 by Rev. L. T. Wideman, D. D., a Methodist clergyman, of much dignity and quiet earnestness, who remained in charge of matters at the Bible House for many years and until shortly before his death in 1917 he was succeeded by the Rev. James H. Hyatt, D. D. Dr. Hyatt's title has been changed from agent to executive secretary, and he is still the Society's efficient administrative officer.

Mr. Markell held office for a year and was succeeded by Mr. Charles J. Baker, but, after another year, Mr. Markell returned to the presidency, and held it, by successive re-elections until 1894. Mr. Baker, who was born in 1821, was a graduate of Dickinson College, and was a devoted member of the Methodist Church. He was a manufacturer of window glass, bottles and paints; was president of the City Council in 1860-62, resigning at the request of the Federal military authorities; was editor of the "Baltimore Exchange" newspaper, was president of the Canton Company and of the Franklin Bank; and was largely instrumental in building the Union Railroad with its tunnel under the city. During these two presidencies the average number of volumes distributed was 21,000 a year.

In 1891 we learn that there were three colporteurs employed in Baltimore in the winter, and six in the summer in the counties. Nearly \$5,000 were received in gifts, and \$1,000 given to the American Society, which, however, received nothing in the next year.

In 1894 Mr. John R. Kelso was chosen president. He was a prominent hardware merchant, and, in 1892, was chosen on the Republican ticket to the Second Branch of the City Council. He was born in 1837. Mr. Kelso esteemed the honor conferred on him, highly, saying: "I would rather be a member of the Boards of the Bible Society and the Tract Society, than a member of the United States Senate."

He held the office for a year only, for he died on July 17, 1895, and was succeeded by Mr. German H. Hunt. Mr. Hunt was a Methodist, and was prominent in the organization of the Baltimore Trust Company. He was born in 1829, and, learning the trade of a machinist, associated himself with Robert Poole in 1851, in the firm of Poole and Hunt, which carried on a very successful business in Woodberry, from which Mr. Hunt retired in 1889. He served as president of the Merchants and Manufacturers Association, and of the board of directors of the Maryland Institute. During the later years of his

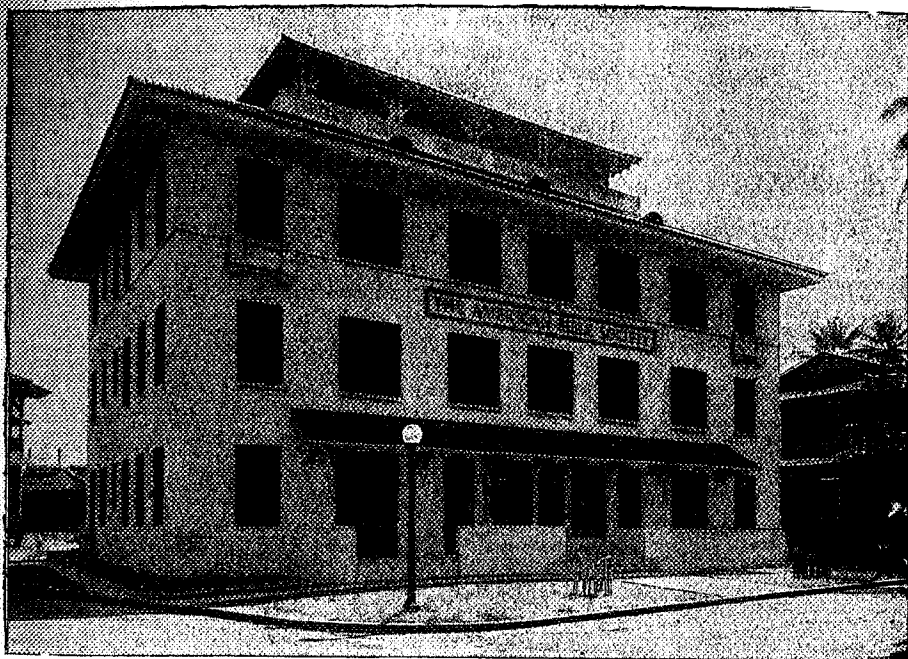


presidency, he was often absent from the meetings of the board of managers, at which times the chair was taken by one of the vice-presidents, Mr. John P. Ammidon or Mr. Benjamin F. Bennett.

In 1894, 23,627 volumes were distributed; in 1895, 21,822 volumes, and the collections were \$4,079 and \$3,942, respectively, for these years. The American Bible Society received \$1,500 in the former year, nothing in the latter. For several years, a lethargy came over the Society. Donations dropped to about \$3,500, and the distribution to about 15,000 volumes. The writer may be permitted the personal reference to the fact that in 1899 he became a member of the board of managers, and was chosen recording secretary, an office he held by annual re-election until 1915. In 1902 Richard K. Cross, Esq., became president of the Society. He was a strikingly handsome man, of rare charm, a graduate of Princeton, an ardent yachtsman, an elder in the Presbyterian Church, a lawyer of good ability, who gave much time to the Society's interests.

In the great fire of February 7, 1904, the Bible House was burned. Mr. Cross at once rose to the emergency. Temporary quarters were secured in the Young Men's Christian Association Building, at the corner of Charles and Saratoga streets, while the board of managers met at Mr. Cross's law office at 10 East Lexington street. The Charles-street site was sold, additional ground was secured on East Fayette street, and the present Bible House was erected on the site of the first one, and was ready for occupancy in August, 1905. In spite of difficulties, 14,635 volumes were distributed in 1903-4, and \$500 sent the American Bible Society; and 12,652 volumes distributed in 1904-5, with a contribution of \$1,000 to the National Society. For the purchase of the additional lot on Fayette street, \$6,679 was paid, and the sale of the Charles street lot brought in \$29,802. The upper part of the new building was rented for offices, the Society occupied the west store room, on the first floor, having the board room behind it. This arrangement lasted until 1916, when the Society removed to the East store room, and the board meetings were transferred to the rear room, on the second story. A mortgage was placed upon the building, which was paid off in four years. On August 27, 1909, Mr. Cross died suddenly. He had been a member of the Board since 1872, and the Society properly bore testimony to his "high Christian character and his love for the inspired word of God, together with his marked administrative ability and tact in dealing with difficult situations."

At the next annual election Rev. John F. Goucher, LL. D., was chosen president, and the Society is happy to continue under his administration. In 1910 a subscription of \$10,000 was made to the American Bible Society, to enable it to secure a half a million conditionally promised by Mrs. Russell Sage, and, when the subscription had been paid in three years, a further subscription of \$10,000 was made to that Society, to be paid in four years, and to be used in paying for the revision and stereotype plates of the Arabic Reference Bible.



BIBLE HOUSE—CRISTOBAL—PANAMA CANAL ZONE

After complying with that obligation, in 1916, a third pledge was made to pay \$50,000 in ten years, so that a Bible House might be erected at Cristobal in the Panama Canal Zone. This building is now complete and bears a bronze tablet with this inscription—

The word of our God shall stand forever

1816

1916

THE MARYLAND BIBLE SOCIETY

Presents to

THE AMERICAN BIBLE SOCIETY

In commemoration of its centennial anniversary

This building

With thanksgiving to God for the marvellous  
opening of the Gospel to the peoples of the  
Earth through the ministry of the  
Society during these first one

hundred years

Grace to you and peace be multiplied in the knowl-  
edge of God and of Jesus our Lord.

In 1816, the Society received the large legacy of \$55,000 from the estate of John K. McCulloh.

The work has so changed that, in 1916-17, \$12,491 were received from income of investments and rent of rooms in the building, and only \$2,340 from donations. In 1916, the Ladies' Branch Bible Society transferred its work to the Maryland Tract Society, so that the Young Men's Bible Society of Frederick County and Ladies' Bible Society of Princess Anne, are the only ones remaining. In 1917, a new constitution was adopted, simplifying the organization of the Society. During the year 1917-18, 34,472 volumes were distributed, of which 13,570 were given away, and \$3,858 were collected. In 1917, summer colportage by students, was again taken up, two students from Princeton being employed.

When the United States entered the Great War, the Society felt that there must be a distribution of the Scriptures to the soldiers. Copies of the well-known khaki Testament were procured, and in each one was placed this message, secured from President Woodrow Wilson by Dr. Goucher: "This book speaks both the voice of God and the voice of humanity, for there is told in it the most convincing story of human experience that has ever been written, take it all in all, and those who heed that story will know that strength and happiness and success are all summed up in the exhortation. 'Fear God and keep his commandments.'" This Testament was given to the members of all the Maryland military commands and was received by them with pleasure. One cannot estimate the far reaching influence of this achievement.

At Camp Gaither, Laurel, Md., one thousand New Testaments were presented to the regiment, and a khaki bound Bible was given to the Chaplain, Rev. F. C. Reynolds. At Cockeysville, Maryland, twelve hundred men of the Fifth Maryland Infantry were assembled by Colonel Washington Bowie. Rev. John F. Goucher, LL. D., read Ephesians VI. 10-17. The Executive Secretary, Rev. James H. Hyatt, D. D., assisted by helpers, then handed each man a New Testament. "It was an inspiring sight, as each soldier passing by, Roman Catholic as well as Protestant, Jew as well as Gentile, marching single file, gratefully received the volume, saying, "I thank you for the Testament."

A little later, September 14th, 1917, at Cockeysville, six hundred more received Testaments just before their departure for Camp McClellan, Anniston, Alabama. Similar exercises took place at Fort McHenry, Fort Howard and Camp Meade. "Reports have been made since the war to the Society by Chaplains, telling how the boys carried these little books with them to the battle-fields in Flanders, and how over there some of the boys made the supreme sacrifice, having the Word of God with them as they closed their eyes in death. To them it had been a Word of counsel in life and a Word of comfort in death." In addition to the grants made to the soldiers, volumes were given to the Y. M. C. A. and the Red Cross for use in their work.



DISTRIBUTION OF TESTAMENTS AT FORT MCHENRY TO SOLDIERS IN THE GREAT WAR

Throughout the whole period of one hundred and ten years, the Maryland Bible Society and its predecessors have faithfully striven to distribute the Word of God to men. No attempt has been made to place other religious works in the hands of the people, but the entire effort has been centered in the sale or gift to men of the Bible, the New Testament, or smaller portions of the whole Bible. The chief effort has properly been made in Maryland. Through a suitable stock of books kept at the Central Bible House in Baltimore, as well as through colportage carried on in all parts of the State, from year to year, much has been accomplished to prevent the citizens of Maryland from becoming destitute of the Scriptures. Bound by no narrow conception of its duty, however, the Society early became an auxiliary of the American Bible Society and has regularly sent contributions there to. Toward its endowment, the Maryland Society made a liberal contribution. The plates of the Arabic reference Bible—a great work through which it becomes possible to carry the Gospel message to the Moslem world—were paid for with Maryland money. The fine Bible House at Cristobal, in the Panama Canal Zone, stands as a monument to the liberality and missionary zeal of the Maryland Bible Society.

During the eighty-seven years which have passed, since its reorganization under its present name, the Maryland Bible Society has distributed 1,633,423 volumes of the Scriptures, including Testaments and smaller portions of the Bible—and has paid from its surplus funds \$140,207.63 to the American Bible Society, “for the circulation of the Scriptures throughout the United States and Territories, and other countries, whether Christian, Mohammedan, or pagan.” The sale of Bibles at the Maryland Bible House is increasing and, in December, 1920, more copies were sold than in the same month in any other year since the Bible Society began its work in 1910. This fact shows that the interest in reading the Bible is increasing and that the Society may look forward to a larger work in the future than at any time in the past.

The Society has been faithful to its duty in times of peace and has risen to meet the greater emergency in time of war. In the Civil War and the Great World War, care was taken to see that the soldiers were equipped with “the sword of the Spirit which is the Word of God.” The future is “bright as the promises of God;” for the Society is not one whose life is alone in the past. Rather does it press forward to meet the needs of future years, confident that the Lord, who has blessed its work hitherto, will grant it still greater usefulness in the coming time.