obtain the patronage and cooperation of the Established Church."[1] Consequently, the office of Secretary was split in three ways: Josiah Pratt was appointed the Anglican Secretary,[2] Joseph Hughes the Nonconformist Secretary, and C.F. Steinkopf the Secretary for the foreign churches. A final important decision was the appointment of John Shore, Lord Teignmouth, former Governor-General in India, as the Society's first President. This was a good choice, not only because of his prominence in public affairs, but because he was an able linguist who contributed to the Bible Society's translations.[3]

As things stood by the end of 1804, the Bible Society was a well-balanced institution. Though clergymen and ministers possessed a vote in committee, the Society's directors were all laymen, and equally divided between Church and Dissent and the foreign churches, as were the Society's three secretaries. The architects of the Society intended to attract no criticisms on the ground that they favoured a particular party. If anything, the balance swung in favour of the Church. When it was realized that the Society's President and Vice-Presidents were churchmen, Lord Teignmouth proposed that the Dissenters should nominate from within their own ranks an equal number of patrons, but the offer was declined. "The Wesleyan Methodists," we are told, "assigned, as their ground of refusal, that they

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(1) Owen, op.cit. I, p. 53.
(2) Pratt was Secretary for one month, but due to responsibilities as Secretary of the C.M.S., he handed the post over to John Owen.
(3) For Teignmouth's biography, see C.J. Shore, Memoir of the Life and Correspondence of John Lord Teignmouth (1843).

also unwilling to follow their brethren in the Church of Scotland into schism.[1] Therefore, in June of 1827, a group of Scottish dissidents seceded from the Edinburgh and Glasgow societies and formed new auxiliaries in each city still connected with the parent society in London.[2]

The Edinburgh and Glasgow schisms and the adverse publicity that followed, had a disastrous effect in Scotland and on the Continent. Of the forty-eight Scottish auxiliaries contributing to the parent society in 1825, only eight continued to do so three years later.[3] Though the schism shook many of the English auxiliaries, most of them hung

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(1) As Robert Steven pointed out in 1826 when on tour for the Bible Society in Glasgow: over the issue of separation at the Glasgow Bible Society, the Nonconformists were unitedly opposed. See B.S. Home C.: R. Steven to J. Tarn, 27 July 1826. There were, perhaps, several reasons why the Scottish Dissenters did not follow the churchmen into schism. Scottish Congregationalists and Baptists were strongly tied to their respective unions in England, and the policy of both unions was to support the parent society. So too, both denominations distrusted the Haldanes. The Congregationalists remembered the bitter dispute between Greville Ewing and Robert Haldane in 1808 over the administration of Scottish Independent seminaries. Haldane's subsequent decision to become a Baptist only hardened relations. The Baptists, on the other hand, were probably suspicious of Haldane's unorthodox beliefs as he associated with Irving at this time. It is not clear why most of the Presbyterian Dissenters did not follow their brethren in the Church of Scotland into separation from the Bible Society. They certainly shared with them the same anti-Catholic neurosis. But it is possible that the tensions in Church-State relations at the time which resulted from the so-called 'Voluntary Controversy' over church patronage, affected the issue by diverting sectarian attention away from the issue of Rome towards that of the establishment.

(2) Cf. B.S. Home C.: H. Grey to J. Tarn, 22 June 1827. The dissidents included the Baptists Christopher Anderson and William Innes and the Congregationalists Greville Ewing, Ralph Wardlaw and John Aikman. Alexander Haldane decided to remain a member of the Society, but this later turned out to be more of a curse than a blessing. See B.S. Home C.: A. Haldane to A. Brandram, 10 May 1826; Cf. H. Grey, View of the character, position, and prospects of the Edinburgh Bible Society (1827), passim.

(3) Based on comparison of Annual Report of the British and Foreign Bible Society of 1825 with that of 1828.

BOOK FOUR

THE RELIGIOUS TRACT SOCIETY

No. 1600.

FEMALE MARTYRS

IN

ENGLAND

WHO WERE BURNED FOR THE TRUTH DURING THE DAYS OF QUEEN MARY.



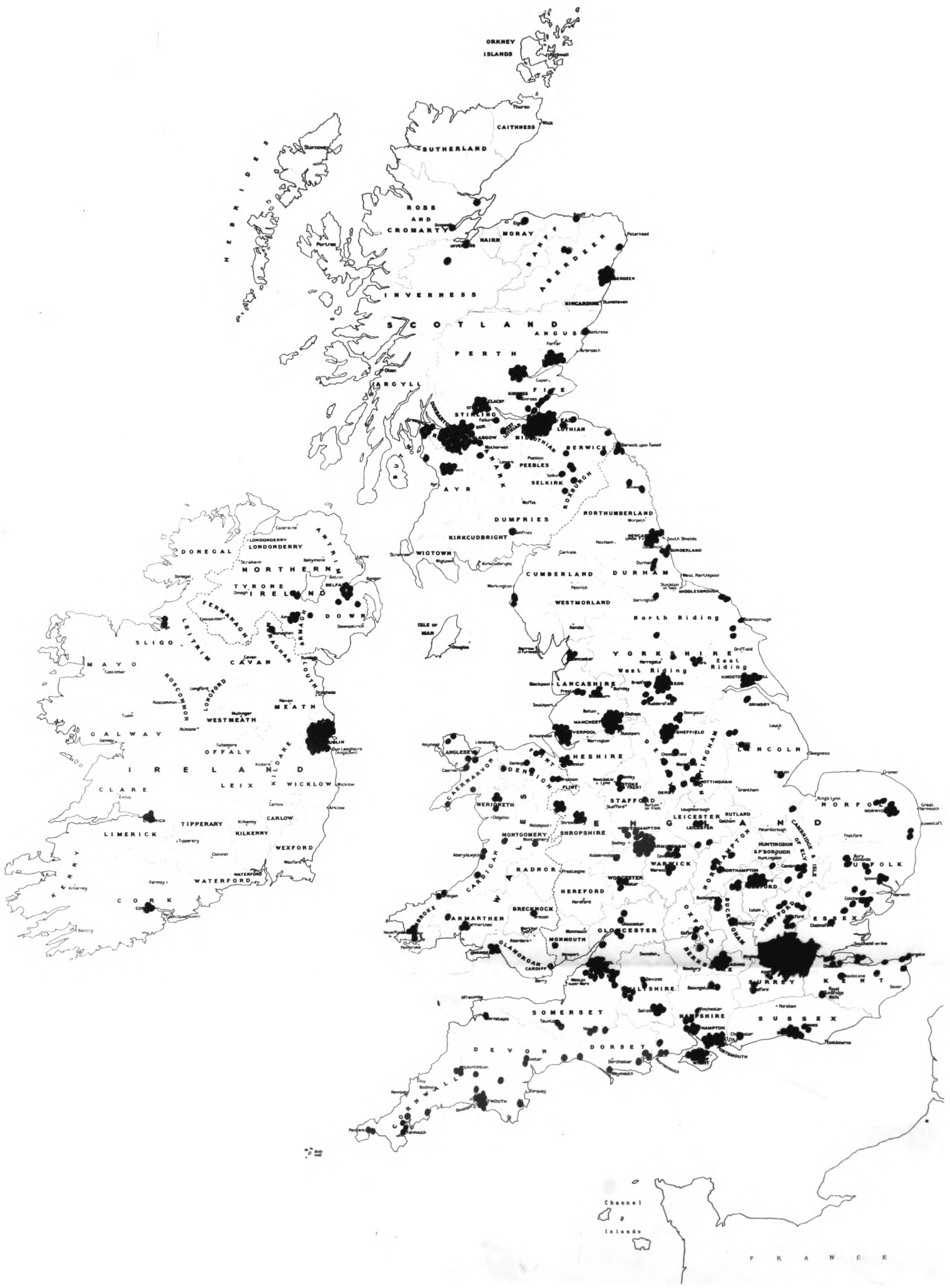
THE reader is aware, that during the reign of queen Mary many protestants, of all ages, and both sexes, were burned because they refused to return to popery. The accounts of the sufferings of several bishops, and others of note, have been published in a variety of forms, but the histories of some females who were burned towards the latter end of that reign are less generally known, although their constancy and faith teach a useful lesson to every believer in Christ. The particulars of some of these narratives are given in the following pages, and surely they will be read with interest by every British female.

In August, 1556, a blind woman, only twenty-two years of age, was burned at Derby; her name was JOAN WASTE, she was the daughter of a poor barber and ropemaker, and had been blind from

THE RELIGIOUS TRACT SOCIETY, INSTITUTED 1799.
56, PATERNOSTER ROW, AND 65, ST. PAUL'S CHURCHYARD.

APPENDIX B

Location of L.M.S. Directors 1795-1830



* Each point represents one man. Cities with more than ten directors included London(223), Dublin(26), Edinburgh (19), Glasgow (16), Bristol (16), Manchester (12) and Paisley (11).