

the Society "to distribute the Prayer Book, even in preference to the Bible," he said, "as they appear still to exist, he had consented to separate the Societies, each of which would have a simple object in view" * * * a brother's "scruples must be respected, because they indicate the force of conscience." "In this country (he further remarked), *where all the various denominations of Christians meet together*, far from their native homes, and the lively and interesting scenes of childhood, there is generally a disposition to unite, and be kindly affectionate one towards another. *This spirit should be cherished, and no Society can promote this more than that one for disseminating the sacred Scriptures.*"

"Should this motion be adopted, we shall immediately be joined by the Niagara and Kent Societies, *established for the distribution of the Bible only.*"

"The division, so far from impeding the spread of the Prayer Book, would, in his opinion, advance it essentially; while those who felt no interest in spreading it, could give their full energy to the dissemination of the Scriptures." The resolution was unanimously adopted.

The Rev. Dr. Strachan afterwards proposed a grant of 15 Bibles and 15 Testaments to the Kent Bible Society.

R. Horne, Esq., then moved "That this Society be henceforth denominated 'The Bible Society of Upper Canada.'"—Carried.

Jesse Ketchum, Esq., [so long a warm friend of the present Society] next proposed "That a friendly communication be opened with the other Bible Societies within this Province," "which was unanimously carried."

From the Rev. Dr. Strachan's Report of the "Bible Society of Upper Canada for 1820," we learn that \$127 worth of Bibles and Testaments were sold in that year; 210 were distributed, making 515 copies in all distributed since the commencement of a new Society in 1818. The demand for the Scriptures had "greatly increased" (he said) in 1820, but many had been supplied by the other Society, which "would otherwise have applied to this institution."

"The Committee appointed to consider what measures could be adopted for instructing the Missisagua Indians, and converting them to the Christian religion," recommended "a translation of the New Testament into their language, as the dissemination of the Holy Scriptures is *the only thing* that this Society can promote, agreeable to its constitution."

Further on, he says:—"In this new country, the distribution of the sacred Scriptures is attended with the happiest effects. * * * It is pleasing to remark that the religious character of the Province becomes daily more interesting. Churches are building, and the desire for Christian instruction greatly increasing."

The following striking passages in the report, from the pen of the Rev. Dr. Strachan (after referring to the distraction of the Christian world, and the want of "some point of unity," "in which all the followers of the cross might join,") are remarkable for their force and beauty. He says:—