

In 1817, a "Bible and Prayer Book Society was formed at York, under the direction of Chief Justice Powell, Ex-Chief Justice Scott, Judge (Sir Wm.) Campbell, the Attorney General and Dr. Macaulay"—the Rev. Dr. Strachan Secretary, and the Hon. Wm. Allan—father of our present excellent President—as Treasurer.

The Society thus constituted was in connection with the Church of England; but the Society was separated in the following year into a Bible Society and a Prayer Book Society.

In the Society's Report for 1818, drawn up by the Rev. Dr. Strachan, we find the following striking references to the British and Foreign Bible Society. After speaking of the origin of various important religious societies in England, he eulogizes the efforts of the Moravians to spread the gospel "with a gentleness and tenderness that breathes the true spirit of the religion of Jesus;" and who, he says, "have the most extensive mission of any Christian body;" and, with 155 Missionaries among the heathens, are "carrying with them the blessings of all denominations of Christians." Referring further to the "Church, Baptist and Methodist Missionary Societies, and to the [London] General Mission, including all denominations," he goes on to say:—"But there appeared still to be wanting some Society which, adopting a single principle in which all could concur, would be enabled to unite all denominations together. * * * Such a Society arose, in 1804, for the sole purpose of disseminating the Scriptures, and has proceeded with unprecedented success. * * * It softened the horrors of war; it sent out tidings of peace and good will among the contending nations of Europe. * * * All the nations of the earth partake of its extensive benevolence. * * * It has inspired new vigour into all the other religious institutions; dissipated the languor with which some of them began to be enveloped; and, shewing them how much good might be done, it has called forth their emulation, and extorted from its enemies reluctant praise.

"The fame of the British and Foreign Bible Society extends from the Nile to the Ganges—from the Niger to the Euphrates—from the Thames to the Mississippi—all Christian nations have caught the holy flame, and the accomplishment of the glorious prophecy seems nearly at hand, 'When the

ter of Bishop Hobart, of New York, published in 1832." The letter itself was criticised and the Bible Society vindicated in a pamphlet, published in reply to it in the following year, by the Rev. Dr. Harris, a Church of England clergyman, and Principal of the Upper Canada College. In his note, Rev. Dr. Strachan says:—"The wisdom of Bishop Hobart's views" [in opposing the union of "different denominations"] "for religious purposes is now generally admitted. The discussions which have arisen in the Bible Society respecting the Apocrypha, the extraordinary preface to one of their foreign editions of the Bible, and the agents employed [?] on the continent,] in distributing the Scriptures, have led to much acrimony and dissension, and taught many the propriety of withdrawing from general associations, and confining themselves to their own communion." On pages 25 and 26, he further says:—"How can an active and zealous supporter of the [Church of England] Society for Promoting Christian Knowledge be at the same time an active and zealous supporter of the Bible Society." * * * "I have always been filled with the deepest sorrow when I saw Bishops officers of Bible Societies. I deem such traitors to their own church, and promoters of division. A Bishop at a Bible Society is the object of hostility and hatred to the majority of those around him, who think it a matter of conscience to thwart his views, unless he forgets his vows, and acts in accordance with their levelling designs."

NOTE.—Before reading these opinions of the late Bishop, we believed that he had rested his opposition to the Bible Society on broader and higher grounds. As it is, they are unworthy of his practical good sense.