

berforce and Clarkson in abolishing the slave trade, was called to the Chair. The proceedings were deeply important. The scene was new; nothing like it had perhaps been exhibited before the public since Christians had begun to organize among each other the strife of separation, and to carry into their own camp that war which they ought to have waged in concert against the common enemy. It appeared to indicate the dawn of a new era in Christendom; and to portend something like the return of those auspicious days, when "the multitude of them that believed were of one heart and of one soul," and when, as a consequence of that union, to a certain degree at least, "the word of God mightily grew and prevailed."

A Committee of thirty-six persons was nominated at the formation of the Society. Respecting this Committee, Mr. Owen remarks:—"Never, perhaps, before were thirty-six persons brought together for the prosecution and attainment of a common purpose, whose views, and habits, and prejudices, exhibited a greater and more unpromising variety. Strangers in many instances to each other's persons, and not a little disaffected to each other's religious systems, they had to struggle against feelings to which time and mutual alienation had given in a manner the authority of principles; and to balance the value of the object itself against that of the minor considerations which must be sacrificed in order to attain it. It is not therefore to be wondered at, that, in the outset of their proceedings, a Committee thus composed should experience no ordinary embarrassment. A sense of propriety dictated, that parties so strangely diversified should mutually advance towards each other with wariness and reserve; and it is natural to conclude that in the exercise of this caution, they would occasionally betray those emotions of

jealously, which served to demonstrate, how much they were indebted to the influence of the Bible for effecting their approximation to a common standard."

At a subsequent meeting, three Secretaries were appointed on the same liberal principle; the Rev. Josiah Pratt in connection with the Established Church of England, the Rev. Joseph Hughes on behalf of Dissenters, and the Rev. C. F. A. Steinkopff to correspond with the foreign Churches. The first of these gentlemen soon after resigned his office in favour of the Rev. John Owen, well known as an eloquent and efficient Secretary of the Institution till his death.

The Society was soon afterwards supported and strengthened by the accession to its ranks of several eminent men of considerable influence and worth; among others the then Bishop of London (Dr. Porteus,) Mr. Wilberforce, and Lord Teignmouth, who became its first President, and filled that important office with singular ability and advantage for thirty years, till his lamented death in 1834.

(To be continued.)

MONTREAL AUXILIARY BIBLE SOCIETY.

We are happy in being able to announce to our readers the noble project lately adopted by this Society. The Committee, in reliance upon divine aid, in expectation of the co-operation of Christians of all denominations in the Province, have passed a Resolution to the following purport:—"That they will endeavour, within the shortest practicable period, to place a copy of the Sacred Volume, by sale or gift, in every family in Lower Canada willing to receive it."

This is the most important step which the Montreal Bible Society has ever taken; it must necessarily involve