

I salute the Churches; being not worthy to be called from thence, as being the least among them. Nevertheless by the will of God I have been thought worthy of this honor; not for that I think I have deserved it, but by the grace of God; which I wish may be perfectly given unto me, that through your prayers I may attain unto God. And therefore that your work may be fully accomplished both upon earth and in heaven: it will be fitting, and for the honor of God, that your Church appoint some worthy delegate who being come as far as Syria, may rejoice together with them that they are in peace; and that they are again restored to their former state, and have again received their proper body. Wherefore I should think it a worthy action, to send some one from you with an Epistle, to congratulate with them their peace in God; and that through your prayers they have now gotten to their harbour. For inasmuch as ye are perfect yourselves, you ought to think those things that are perfect. For when you are desirous to do well, God is ready to enable you thereunto.

12. The love of the brethren that are at Troas salutes you; from whence I write to you by Burrhus whom ye sent with me, together with the Ephesians your brethren; and who has in all things refreshed me. And I would to God that all would imitate him, as being a pattern of the ministry of God. May his grace fully reward him. I salute your very worthy Bishop, and your venerable presbytery; and your deacons my fellow-servants; and all of you in general, and every one in particular, in the name of Jesus Christ, and in his flesh and blood; in his passion and resurrection both fleshly and spiritually; and in the unity of God with you. Grace be with you, and mercy, and peace, and patience for ever more.

13. I salute the families of my brethren, with their wives and children; and the virgins that are called widows. Be strong in the power of the Holy Ghost. Phlo, who is present with me, salutes you. I salute the house of Tavius, and pray that it may be strengthened in faith and charity, both of flesh and spirit. I salute Alee, my well beloved, together with the incomparable Daphnus, and Eutechus, and all by name. Farewell in the grace of God.

SOCIETY FOR CONVERTING AND CIVILIZING THE INDIANS IN UPPER CANADA.

A special general meeting of the above Society was held in the Court House on Monday the 22d instant.

The Lord Bishop of Quebec in the Chair.

Among the gentlemen present we observed the Chief Justice—the Archdn. of York—Mr. Allen, Mr. Dunn, the Att. General, the Solicitor General, Col. Givens, Mr. Boulton, Rev. Dr. Harris, Rev. Dr. Phillips, Rev. Mr. Hudson, Rev. Mr. Mathews, Rev. Mr. Boulton, Rev. Mr. Cartwright, Mr. Sheriff Jarvis, Mr. C. Small, Mr. Wood, Mr. Washburn, Capt. Philpots, Mr. Billings, Mr. Stanton, &c. &c.

After having invoked the divine blessing—His Lordship observed that he trusted all were alive to the importance of looking to Him for support in all things, from whom cometh every good and perfect gift, and from whom alone any increase could be expected. He therefore proposed that it be made a standing rule:

“That every general or quarterly meeting of this Society should commence with prayer to Almighty God for his blessing on their labours.” Which was unanimously agreed to.

His Lordship then proceeded to state, that he wished to submit to the consideration of the gentlemen present, the propriety of changing or adding to the name of the Society—as it now stood the exertions of the Society were necessarily confined to the Indians. Now he need not remind those he was addressing, that there were in this province, many white brethren so situated as to be almost, if not entirely destitute of the means of grace—many with families growing up in ignorance—who were surely entitled to the attention of their more fortunate brethren. His Lordship remarked, that the situation of these settlers had long engaged his attention—and a letter which lately appeared in a Public Print, addressed to himself, had increased his desire, that something should be done for

their spiritual improvement. In the general views and statements of the writer of that letter his Lordship expressed his concurrence. As this society was already in a manner organized, and its object limited—he would not have proposed any alteration did he think it possible to establish a second society. But when he reflected how numerous were the calls, how heavy were the contributions which were already made for various objects—he was fully persuaded from his knowledge of the Diocese at large, that any attempt to form another Society would be utterly fruitless; under this conviction he felt anxious that the society might not be confined as it now was, but be enabled to extend its usefulness. His Lordship did not wish to be understood as recommending that the condition of the Indians should not be a principle object with the Society; he had no objection to the funds of the Society being wholly employed on them for one or two years; all he contended for was that the society might not, by keeping its present title preclude itself from giving attention (when a favourable opportunity offered) to the claims of those settlers who were in danger of perishing for lack of knowledge. These were the considerations which urged him to submit this proposal; and it remained for the meeting to decide how far they were worthy of attention.

The Archdeacon of York, in seconding the proposal of His Lordship, took occasion to observe, that as far back as the year 1814, the situation, more especially of the Mississagans Indians, had engaged the attention of a Committee of the Bible Society then existing in this place, (since changed into a branch of the society for promoting Christian knowledge) who had several meetings on the subject; owing to various impediments, chiefly the want of means nothing was then effected—he was happy to see the matter now more taken up by the present society, and he had little doubt but that under the auspices of the Lord Bishop, whose zeal and sincerity were so well known, it would meet with general encouragement and support. It had been thought that as the Mississagua or Chippewayan language, which is the principal Indian tongue, being spoken from the shores of lake Ontario to the frozen Ocean, had never been reduced to writing, a serious impediment would be presented to Missionary exertions. In a conference, however, which he himself, together with Col. Givens the superintendent, had had with the Chiefs of one of the tribes—their answer showed their good sense on this subject—they remarked that as they were now to become settlers and live among the white people, and as their own language contained no book, it was far more desirable that they should be taught to speak and read the English language. The Archdeacon proceeded to say, that when in England he had communicated to the Church Missionary Society relative to the Indians in Upper Canada, and although that Society expressed some delicacy about interfering on ground which they supposed had been pre-occupied by the other Church Society—they nevertheless promised and are at this moment pledged to support a professorship, and two scholarships, expressly for the acquiring the Indian language in the University of Upper Canada; when it shall have commenced its operations—he had since written a letter to the Secretary of the above Society soliciting missionary aid—and which with the permission of the meeting, he would read—he made these remarks to shew that it was not quite correct to say that the members of the Church of England had paid no attention to the spiritual condition of the Indians. In reference to the proposition then before the meeting, he observed—that before the Indians could be materially benefitted by missionary labours they must be settled in villages, and a zealous and active minister among them would confine himself to them exclusively, but would be anxious to impart religious instruction to all the surrounding settlers. And in this way much good might be effected among our remote white brethren—at the same time he did not think there could be any serious objection to the change in the name of the Society which had been recommended by his Lordship—it would enable it (as opportunity offered) to be more generally useful—he should second the motion.

The Solicitor General remarked that it would have been better had the proposed alteration in the name been originally adopted at its formation—he should however support the proposition made by His Lordship—as in his opinion the good likely to be effected among the Indians was problematical, whereas there was reason to