

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. Eph. 2 c. 20 v.

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C A N A D A.

Having in one of our former numbers adverted to the expediency of forming in this province, local Missionary Societies, in aid of the purposes of the Society for propagating the Gospel, we are glad to have received through a correspondent in the Diocese of Quebec, some notices which he had promised us of the steps taken in that diocese for the accomplishment of the purpose for which we have pleaded. We subjoin this information for the satisfaction of our readers, together with extracts from some of the accompanying observations of our correspondent.

It appears that a Society was first formed at York, now Toronto, the seat of Government of Upper Canada, in the year 1830—the chief objects of which were, the conversion of Indians, (of whom many in that province are wholly without religious knowledge or ministrations,) and the supply of destitute settlements with the occasional services of missionaries. This Society was immediately patronized by the late able and excellent Governor of Upper Canada; was well supported by the leading persons at Toronto, and soon came into effective and successful operation: an immediate and formal union also took place between it and the Society for propagating the Gospel in Foreign Parts.—We are promised a copy of the Reports of their proceedings, so far as published, and shall probably give them a further notice in our journal.* This happy commencement was followed, in January 1835, by a similar proceeding at Quebec, when it was resolved at the annual meeting of the Society for promoting Christian Knowledge, that a branch-society should be formed at Quebec, with the same objects as that in Upper Canada, except with respect to the Indians, who in Lower Canada are almost universally Roman Catholic Christians, and within the pastoral care of priests of that persuasion. In further pursuance of this Resolution, another meeting was held at Quebec in June 1835, the account of which we copy, so far as material, from the old Quebec Gazette of the 17th June of that year.

A public meeting was held yesterday, in the Chamber of the Court of Appeals, for the purpose of establishing in this District, a branch of the Society formed in Upper Canada under the auspices of the Church of England, for converting and civilizing Indians and propagating the Gospel in Destitute Settlements.

The meeting, though not so numerous as had been expected, was composed of persons of the highest respectability, among whom were a number of ladies.

The Lord Bishop of Quebec having taken the chair, addressed the meeting, and in the course of his observations stated that the object in convening it, was to carry into effect a Resolution passed at the annual meeting of the Society for Promoting Christian Knowledge, held on the 29th January last, which resolution suggested the expediency of forming a Society in Quebec, similar to that in Toronto, for the conversion of Indians and the propagation of the Gospel in destitute settlements. His Lordship stated that the latter object was the one more immediately in view, (the Indians in Lower Canada being differently situated from those in Upper Canada,) and also for the purpose of supplying the spiritual wants of the emigrants at Grosse Isle during a certain portion of the year.

The Hon. A. W. Cochran, on proposing the first resolution, delivered an excellent and appropriate address, dilating with much effect on the spiritual wants of the inhabitants of the back settlements in the districts of Quebec, and on the good effects which might be expected to result from the attendance of a Clergyman at Grosse Isle during a part of the season.—The Resolution he proposed was as follows:—

1. That it is an object of high importance, and one which

* We will only mention here, that by the account published, with their report for the year ending in Oct. 1835, their year's income appears to have been about £400, of which a very considerable portion was contributed by persons in England; and that one or two branch Societies have been formed in other parts of that province.

calls for the exercise of Christian zeal and liberality, to form a Society within the District of Quebec, in imitation of that which by the Divine grace and blessing has been prosperously established in Upper Canada, for the purpose of affording the Word and Ordinances of God to those destitute of such advantages in that Province.

The Ven. Archdeacon Mountain seconded this resolution, and pronounced a most eloquent and impressive discourse, in the course of which he cited several cases which he had witnessed of the great and crying want of spiritual comfort, and a thirsting after knowledge in distant parts of the District.

The Resolution then passed unanimously.

T. C. Aylwin, Esq. proposed the second Resolution, as follows, and accompanied it with appropriate remarks:—
2. That this Society shall, for the present, be called "The Society for propagating the Gospel among destitute Settlers in the District of Quebec."

The Rev. Mr. Hudson proposed the third Resolution, and made some observations respecting the proceedings which had already been entered into.

3. That this meeting approves and confirms the proceedings thus far adopted in pursuance of a Resolution passed at a public meeting of the Society for promoting Christian Knowledge, held in this city on the 29th January last, which Resolution was to the effect which here follows:—

"That a subscription be immediately opened among the several congregations of the Church of England in this city, for establishing a Branch of the Society instituted at Toronto for the conversion of Indians and the supply of destitute settlements; and, with reference to the latter, which in this vicinity is the sole object for engaging the services of a Clergyman, to itinerate within the District of Quebec, and to occupy his station during a quarter of the year at Grosse Isle, so long as the quarantine establishment shall be continued."

William Sheppard, Esquire, proposed the fourth Resolution, as follows:—

4. That the Officers of the Society shall consist of a President, three Vice-Presidents, and a Managing Committee, with a Secretary and Treasurer; such Officers having power to frame Rules for the Society, to fill up vacancies, and to add to their own number;—and that the Lord Bishop of Quebec, be requested to accept the office of President; the Hon. the Chief Justice, the Hon. J. Stewart, and the Hon. A. W. Cochran, that of Vice-Presidents; the resident Clergy of the Church of England at Quebec, and J. Bonner, D. Burnet, S. J. Burton, Esqrs., Captain Elgee, R. A. J. M. Fraser, Jeffery Hale, J. Heath, J. G. Irvine, J. Jones, J. H. Kerr, G. Pemberton, W. Sewell, H. Sewell, Esquires, and Captain Wright, R. E., that of Members of the Managing Committee; E. Motzambert, Esq. that of Secretary, and J. Hamilton, Esq. that of treasurer.

The Lord Bishop stated that His Excellency the Governor-in-Chief had consented to become Patron of the Society.

The Rev. Mr. Brown moved the fifth Resolution:—

5. That the thanks of this meeting be offered to the Rev. E. W. Sewell and the Congregation of Trinity Chapel, for the collection made in that Chapel in aid of the designs now undertaken by this Society; also to the Rev. J. Cochran, of Belleville, U. C., who as Preacher upon the occasion, so zealously recommended those designs.

The business of the day being at an end, the Lord Bishop left the chair, and the Hon. A. W. Cochran was called to it, when J. H. Kerr, Esquire, moved the following Resolution, which passed with acclamation, and the meeting separated:—

6. That the thanks of this meeting be offered to the Lord Bishop of the Diocese, for his zealous promotion of the object of this meeting and efficient conduct in the chair.

A missionary had previously been engaged and in actual employment, under the resolution of the Quebec Branch of the Society for Promoting Christian Knowledge, of January preceding; and his services, we learn, were most usefully and efficiently continued during the summer of 1835, partly at the quarantine station of Grosse Isle in the St. Lawrence, about 35 miles below Quebec, and partly in itinerant visits to different destitute settlements in that portion of Lower Canada forming the District of Quebec. In February last, another meeting took place for the purpose of giving a more complete organization to the Society, and adopting proper regulations for its government; for the proceedings at which meeting see No. 22 of the Colonial Churchman.

The only question that arose, to create any difference of opinion in the Society, was, as we are informed, upon the 6th regulation, which as originally proposed, established an immediate connection and union with a recent association in England, denominated the "Upper Canada Clergy Society."—But as this association was but recently formed, its constitution, management and principles, almost unknown, and its connexion with the Established church of England as little ascertained, the regulation was modified to the general shape it now bears;—The Upper Canada Clergy Society appears to have been formed about two years ago by a number of pious individuals in London, and in other parts of England and Ireland, for the purpose of sending out Missionaries to Upper Canada. The Earl of Galloway, a most exemplary and amiable young nobleman, nephew to the excellent Bishop of Quebec, was among its earliest and most leading members; and its Secretary is Captain Wellesley, whose name indicates his distinguished connexion. But the views of the Society, or at least its principles of action and organization, appear to have been very indefinite and vague, until, about the time when the proceedings above alluded to took place in Quebec, the Archdeacon of Quebec, now Bishop of Montreal, being in London, induced the Provisional Committee of the Society to adopt the rules we subjoin,—which as our correspondent observes, appear in some degree to diminish the epicene character of the association.

1. The management of the Society is to be conducted by persons who hold the doctrines and discipline of the Church of England.

2. The selection and adoption of the missionaries are to rest entirely with the Society, subject to the approval of the Bishop of London or the Bishop of Quebec, whether in the case of persons presented for ordination, or of ordained persons engaged as missionaries of the Society.

3. The location of the missionaries,—or, if they itinerate, the circuit assigned to them is to be settled in each case by correspondence between the Society and the Bishop; the former, where they see good to do so, placing the missionary at the disposal of the latter, according to his free discretion; and in other instances, specifying any particular field of labour which they desire to occupy.

4. Should any unhappy necessity arise, for severe admonition or inhibition of duty, or other coercive measure on the part of the Bishop as it respects the missionaries of the Society, it is understood that his Lordship should communicate with its committee immediately upon the subject, and inform them of the grounds upon which he has proceeded; and in case of his seeing reason for the removal of any missionary to a different station, or the discontinuance of his services, where no grave or palpable charge can be alledged against him, that such removal or such discontinuance should only be carried into effect in concert with the Society after a representation of the case laid before them.

5. If the Bishop should be absent or incapacitated from duty, the Archdeacons, so far as their powers extend, shall act in his stead within the limits of their respective archdeaconaries, with reference to the proceedings of the Society.

6. The missionaries shall be instructed to keep a journal of their labours in detail, for the use of themselves and for communication to the Society, from which materials they will also furnish a quarterly report to the Society and to the Bishop, upon which his Lordship will be requested to make his own observations to the Society.

Our correspondent objects to the terms of the 2nd and 4th Regulation, as too lax in expression and substance. Without proposing to adopt his views, we give his strictures. "If (he says) the selection of Missionaries by the Society be sufficient, in any case, with the sanction of the Bishop of London alone, for such is the plain meaning of the regulation, the Bishop of the Diocese is in such cases set aside: The approbation of the latter ought to have been made indispensable in all cases. The Bishop of London may know very well what a man is fit for, generally, but the Bishop of a Colonial Diocese has the best, or rather the only means of knowing, who are particularly unfitted for the service of the Church