

highest credit, it is considered that the Members of the Church of England, when the subject is placed before them in its proper light, will not be backward in lending their aid towards forwarding this highly important undertaking, with a view to convert the Heathen, and to educate them in the principles of our truly Apostolic Church. To accomplish this object, a wide field is open, and it is only necessary that those who are able to assist, should come forward liberally, to insure its success.

In anticipation of the support which is confidently expected, an opportunity of opening a communication with the Indians on the North Shore of Lake Huron has already been embraced, and one individual, who is desirous of qualifying himself for the important duty of a Missionary, has gone thither for the purpose of endeavouring to form a Christian Society among them.

This Gentleman set out in September, having with him an Indian and his family, who can speak the Chippawa language, and furnished with ample supplies for the Winter. Actuated by a true Missionary spirit, he has undertaken the task without any remuneration, and from the account lately received from him there is every reason to hope that his labours will be crowned with success, if properly supported. His outfit has been attended with a good deal of expense, and it has been found necessary to send an additional supply of provisions for the Indian Children, whom he is about to educate. The first grand object of the Society, which it is now proposed to establish, will be to follow up this undertaking, and to extend it as far as possible; and when the members of the Church of England in this Country reflect on the great importance of it, and consider how little they are called upon to give in support of the Church, it is not doubted but that they will render every assistance in their power.

It is intended, in the first instance, to establish a Missionary with a competent salary, and to build a house for his residence, where it may appear probable that an establishment can conveniently be formed, without interfering with the Missionary labours of any other denomination of Christians; thus following the example of the members of the Protestant Episcopal Church in the United States, who have planted Missions at Green Bay, Lake Michigan, and elsewhere. And in order to give stability to this Establishment, it is proposed to form a Society, which shall be denominated,

*"The Society for Converting and Civilizing the Indians in Upper Canada."*

His Excellency Sir John Colborne has consented to become the Patron, and the Lord Bishop of Quebec President.

A Meeting will therefore be held at the Court House, on Friday the 29th instant, at 12 o'clock, for this purpose.

York, Upper Canada,  
20th October, 1830.

## OPINIONS OF AN OLD GENTLEMAN.

(Concluded from p. 70, No. IX.)

### PREJUDICE.

Prepossession is so far innocent, that the word is generally used in a good sense; while prejudice is uniformly used in a bad sense, as the opposite of candour.

If a person has been in any way deceived by another, he will certainly feel but little confidence in him afterwards, as he might reasonably fear a repetition of the offence. This is not prejudging him; it is unavoidable prepossession. But if, on the ground of one offence, we put a harsh construction upon his every action, and pass sentence upon his character, we shall surely be guilty of prejudging him. He may possibly see his error; but we give him no opportunity or encouragement for repentance and reformation.

### SENSIBILITY.

We not unfrequently see the moral feeling discover itself in the roughest and hardest men; sailors, for instance, whose lives have been exposed to continual danger from rocks, and sands, and storms, and "death attendant in a thousand forms," who yet, when meeting with a brother seaman in distress, have had their sensibility excited so as to admit him to share with themselves the pitance they possessed, till somewhat has occurred permanently to

relieve him; although, if you were to speak to such men about nervous susceptibility, they would not at all know what you meant. On the other hand, we too often find, that where there is a great pretention to exquisite nervous susceptibility, the moral principle has no existence, and that it is only a refined modification of selfishness.

### RELIGION.

I should say, that, essentially considered, it consists in re-union with God, and conformity to Christ; but, considered practically, it consists in an habitual, suitable exercise of the mind towards God, according to the circumstances in which we may be placed, which will of course, vary those exercises. Considering Him as our Creator, Preserver, and bountiful Benefactor, it will be in a way of grateful adoration. Considering Him as the moral Governor of the world, it will be in a way of constant, cheerful obedience. Considering Him as, in Christ, reconciling the world unto himself, it will be in a way of holy admiration of the riches of his grace and mercy. Under a consciousness of our sinfulness and guilt, it will be in a way of humble confession and prayer for mercy to pardon, and grace to help. Under a sense of our weakness, ignorance, and short-sightedness, we shall implore of Him all needful wisdom, guidance and support, begging his blessing on all that we are engaged in, knowing it is that alone which giveth good success,—realizing his presence at all times, acting as under his eye, referring every thing to his management, and seeking his approbation in all we do.

### PROVIDENCE.

Many persons, when they hear any event spoken of as providential, seem to understand it as signifying, that all the circumstances which have conduced to bring it about, have been arranged for that particular purpose, and that, if left to their natural course, they would have produced different results. But I consider this to be a complete misapprehension. The doctrine of an over-ruling Providence does not imply the interruption of the regular operations of cause and effect in nature; any more than our seeing those operations proceeded regularly, proves that there is no such thing as an over-ruling Providence.

### FAITH.

There are many individuals who puzzle themselves, and perplex others, with curious questions and nice speculations as to what is included in faith; such as, Does repentance precede faith, or does faith lead to repentance? Does faith include trusting in Christ, or is trusting only a consequence of true faith? Theological riddles these, which tend to any thing but profit. Whereas, in the common concerns of life, we find no difficulty in determining what faith means. Were we to be told that a poor man, having been informed that relief would be afforded him on his applying at a certain place, yet never made such an application; should we hesitate for a moment to conclude that he could not have believed the account that was given him? If he said that he did, should we believe him? That is, supposing him to be really in distress, and to have received the information from a person on whose knowledge and veracity he could depend, and that no physical obstacle incapacitated him from following the directions given him in order to his obtaining it. Yet, how much has been written by way of assisting persons to ascertain whether they believe or not, while the question might be decided summarily and unequivocally, by a reference to the effects which, if it be genuine, it must produce.—*Christian Observer.*

[From the *Chelmsford Chronicle* 17th April 1829.]

A tomb in the cemetery of Muhlehorn, canton of Glaris, in Switzerland, having been recently opened, a skeleton was discovered which had the face downwards. It was that of a young man who had been interred thirteen years before, and who, although apparently dead at the time of burial, was really alive, and had turned himself in the coffin. A similar circumstance occurred some months ago in the canton of Zurich. A peasant, supposed to be dead was interred. In the night a watchman of the cemetery heard a hollow sound that seemed to proceed from the grave, and upon his informing the pastor of the parish thereof, the grave was opened. The man was found dead, but it was evident he had been buried