TORONTO, CANADA, FRIDAY, OCTOBER 9, 1846.

poetry.

THE CHURCH. BY DR. S. LITTLE.

Ark of our Hope! though wild the waves Of Sin and Error round thee roll, And o'er thy path the tempest raves,

To turn thee from thy destined goal,—
'Tis cheering through the gloom to see Thy red-cross banner, wide unfurled, Above the storm wave fearlessly,

The refuge of a ruined world! Borne on the fleeting stream of Time, Through buried ages thou hast past, And in thy onward course sublime, Attained our distant day at last; No trace of Eld's corroding tooth Upon thy glorious form appears,
But radiant with immortal youth,

It floats amid the wreck of years. Nations now see thy cheering light, And own its kindling power divine, Who long in Error's dreary night
Have knelt at some unholy shrine.—
Led by thy mild and steady ray,
In thronging multitudes they come,

Thy fair proportions to survey, And find in thee a peaceful home. Secure within thy hallowed walls, O'er life's tempestuous sea e glide, Nor heed the storm which idly falls In angry surges on thy side; For He who saved the timid band

Once rudely tossed on Galilee, Will still extend His mighty hand,

And spread His guardian care o'er thee. Commissioned in that sacred Name, And their high warrant never lost, The white-rob'd messengers who claim, To lead Thy sacramental host, Still bear to every human soul

The tidings of his grace divine,-The standard of the cross unroll, And conquer in that holy sign, Te Deums and old Litanies, Erst by Thy faithful martyrs sung, Still waft the tribute to the skies

Of glowing heart and tuneful tongue; In sweet communion, saints above, With saints on earth their voices raise, And pour their mingled strains of love In one majestic hymn of praise. I love Thy sacred courts to tread,

The organ's solemn tones to hear,
And lowly bend a suppliant head
Where God vouchsafes a listening ear;
Live 1. Which sweetly tells of sins forgiven,
The song Judea's shepherds heard
Sung by the herald host of Heaven.

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There, sheltered from the busy strife That fills each anxious moment here, And makes our little term of life, One scene of selfish thought appear, The soul may view her bright about The glorious mansions of the Blest, Where, in the city of their God,

The weary find eternal rest. Ark of our hope! the threatening gales Which sweep athwart the lurid sky, But serve to fill thy spreading sails, And bear thee to thy port on high Thy Saviour's shield around thee cast, Is pledged thy great defence to be,

'Till nature's fiery conflict past, Thou glid'st into Eternity !--Banner of the Cross.

> THE CORNER STONE. (From an Address by the Rev. S. Seabury, D.D.)

In the name of the Father, and of the Son, and of have laid the corner stone of a building which is to stone. be erected to the worship of the Almighty Father, This material corner stone, therefore, which unites

The corner stone is material and visible, and the building to which it pertains is to be material and visible. But these suggest to us corresponding realities which are spiritual and invisible; not in the way of Catholic and Apostolic Church. fanciful resemblance, but of that divine analogy or proportion by which the Holy Ghost leadeth us from the knowledge of things human and natural to the knowledge of things divine and supernatural. For the Holy Scriptures reveal to us "a building not made with hands, eternal in the heavens," and a corner stone which is also invisible and heavenly. "Behold I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation," saith God by the prophet Isaiah. Again by the mouth of David, The stone which the builders rejected is become the head-stone of the corner; not indeed by natural virtue but by supernatural energy; for so it is added, "This is the Lord's doing, and it is marvellous in our eyes." And He who was born of the Virgin, not by natural generation but by the wonderful operation of the Holy Ghost, signified to the Jewish builders that He himself, though rejected by them, was to be the corner stone of a new and spiritual building. And so the event proved. Hence, after the resurrection of Jesus, St. Peter declared to the Jews, "This is the stone which was set at nought of you builders, which is become the head of the corner." Hence, St. Paul assures the Ephesians that they are built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; and St. Peter again expressly declares that the prophecy of Isaiah, as well as that of David, is fulfilled in Jesus Christ, who, he saith, is the living Corner Stone, disallowed indeed of men, but chosen of God, and precious.

To understand the force of this language, we have but to look at the material corner stone and ascertain its design and use; and then transfer the ideas thus obtained to those spiritual realities of which we have no direct and immediate perception.

What is it, then, which distinguishes the corner stone from other stones of the same building? What is it which gives significance to the ceremony of laying the corner stone of a Christian Church? The corner stone is not necessarily, not usually, the first stone of a building: it is not more of a foundation stone than many others; it does not serve, like the key-stone of an arch, to uphold a fabric dependant on it. But the peculiarity of a corner stone is that it forms an angle or point of conjunction between two different walls, and unites them both in itself. The walls come from different directions, but in the corner stone they are no longer separate but conjoined; nor can there be a corner stone which does not connect two sides and bind them together in itself. One corner stone may

Most beautiful and significant, therefore, is the

For this foundation corner stone which binds together two walls in itself, lifts our souls to the Everlasting Son of the Father, who, by uniting the human nature to his Divine Person, became of God and man One Christ. In him we behold the union of the infinite and the finite; of the immortal and the mortal; of the invisible and the visible; of eternity and time. subject to Christ.

highest, and on earth peace, good will towards fore, reads us a lesson in Christian Philanthrophy.— their parents cannot afford the expense of Schooling.

oner the human nature perfect and sportess to the value of the results and design of our Souls; and as our Faith is, ther, hath thereby not only reconciled God to man, but may have come; from whatsoever stations or parties istered at the Sacred Altar? If provision were made to use, to the saving of our Souls; and as our Faith is, also laid the foundation for the union of all mankind in the world; from whatsoever pursuits or condiin a pure and holy worship. For in the one oblation of tions of life; yet in the Church we meet, in the Church of the Prophets would soon be filled with the sons of his humanity which He bath offered to the Father, we we come together, in the Church we unite in the holy the Prophets, not merely to be educated, but as dedihave the archetype or original of all true divine wor- professions of peace and love; being made fellow citi- cated servants of the Most High. mercifully chosen to preserve the true religion; and Aaron and his sons were appointed to offer sacrifices and burnt offerings, and thereby to unite men in the visible worship of God, and in the hope and expectation of the Redeemer. Nor was this priesthood ever to fail on earth: for "Thus saith the Lord," by the prophet Jeremiah, "David shall never want a man to sit upon the throne of the House of Israel; neither shall the priests, the Levites, want a man before me to offer burnt offering, and to kindle meat-offerings, and to do sacrifice continually." Only the persons and form should be changed. Bloody sacrifices should be abolished, and the "pure offering," as foreshadowed in Melchisedec, and plainly predicted by Malachi, should take their place in the visible worship of the Most High, when from the rising of the sun unto the going down of the same His name should be great among the

But while the family of Abraham was set apart for the service of God, the nations ran to greater lengths in polytheism and idolatry. They mistook the Universe for God, and worshipping for gods those which were not God, they became subject to the devil, who received and gloated over the cruel and licentious rites with which they had corrupted the pure and primitive worship. Hence the broad difference between Jews and Gentiles; of whom before the advent of Christ, the one worshipped God, the other the devil; the one cleaved to God, the other to idols; the one was near to God by the knowledge of His being and laws, the other was far distant from Him by ignorance and

But when the Redeemer had appeared and finished our redemption by the One Oblation of Himself, and had appointed His apostles to celebrate, before the Divine Majesty, the memorial of His Sacrifice by the pure offering of the Holy Eucharist then both Jews and Gentiles, coming from different directions, and from distants point met and were united together in the visible worship and priesthood of the Christian Dispensation. Hence the apostle to the Gentiles: "But now in Christ Jesus, ye who sometimes were far off, are made nigh by the blood of Christ. For He is our peace who hath Jesus, ye who sometimes were far on, are made but how sometimes were far on, are made and preached peace to you will be done by increasing her means and endowments by successive and periodical grants.

The son of a Clergyman, a child of eleven years, when he worship the true God, the Creator of heaven and the worship of false gods; he is to believe in and the worship of false gods; he is to believe in and the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to believe in and the worship of false gods; he is to believe in and the worship of false gods; he is to believe in and the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to turn from the object, and tendent the worship of false gods; he is to turn from the object of his belief, and renounce the worship of false gods; he is to turn from the object of his belief in and the worship of the creating of the Church of England, the worship of the Church of the gent and the one true done the worship of the creating of the Church of the worship of the worship of the creating of t and are built upon the foundation of the apostles and the Holy Ghost, the one God of Christians, we prophoto Josuo Christ Himself heing the chief corner

according to the institution of his Son our Saviour in itself two material walls, directs our minds to Jesus Christ, who by the institution of a pure and spiritual worship commemorative of His Atoning Sacrifice, hath united in Himself Jews and Gentiles, and so men of all nations and all ranks and conditions, to be one Holy As the stones of this spiritual building—the Christian

Church-were originally gathered from the Jews and Gentiles, so to Jew or Gentiles may be referred the chief of those dangers which threaten to make a breach in its walls. The laying of the corner stone of this material building admonishes us to eschew them all, of his child could be gratified. lest we impair the unity and integrity of the spiritual building of which the corner stone is Jesus Christ. We are not to degrade His Holy Sacraments into Jewish ordinances, which signified blessings that they could not bestow. We are not to turn the holy and cheerful Lord's Day into a Jewish Sabbath. We are not to fancy ourselves still under the covenant which pronounces a curse on all who fail of perfect and sinless obedience to the law; but to behave as those who are under that new and gracious Covenant which provides mercy for the penitent and faithful. We are not to look for a temporal Messiah to come for the fulfilment of temporal premises in the earthly Jerusalem. Let no such Jewish material distemper the morter of a Christian Church! Nor on the other hand should we yield to those more subtle influences which even now aim to draw us back from the true knowledge of God to the errors of heathen philosophy, and from the true worship of God to the follies of heathen superstition. For what is it, I pray you, but Paganism to represent nature as a constant emanation from God; to declare the Universe to be God; to deny our personal immortality; to deify dead men and to fall down and worship before idols the work of our own hands? No matter with what specious reasons, or with what adornments of life such follies are commended, be it enough for us that they contradict the first principles of our Holy Faith; which teaches us that in the beginning God had fallen He again redeemed him to a new life of body and soul by the resurrection from the dead; that

their bishop or pastor in all godly discipline as he is a small poem for your paper, and will engage—if you Can any man suppose that infinite Wisdom could

and man; for in Him heaven and earth, the divine and the human, angels and men, the life eternal and the human, angels and men, the life that now is, are united. The Incarnation of the Word of God, therefore, is the corner-stone, at

the laying of which in the counsels of the Godhead, He brought us into His Church, where there is neither which I have devoted my life, and at which though in the laying of which in the counsels of the Godhead, He brought us into His Church, where there is neither which I have devoted my life, and at which It bids us forget the diversities which spring from the It appears to us that this is a subject which is worthy The Son of God taking on Him the nature that He world, and remember our nearness in Christ. For as the attention of the friends of the Church and her might die in the stead of fallen man, atone for sin, and the walls come from different directions and yet meet Ministry. Who are more suitable for the Holy Office the institutions of the Gospel, with a firm persuasion offer the human nature perfect and spotless to the Fa- in the corner stone; so from what nations soever we simp on earth from the beginning in the state of innovisible worship, which was a copy and type of this divisible worship, which was a copy and type of this di-

(From the Banner of the Cross.)

On a recent occasion, when noticing what we hought a beautiful incident in the visitation of the Provisional Bishop of Maine, striking, because of its apparatively rare occurrence,—the Bishop and his Son engaged together in the duties of their Holy Office we expressed some surprise that so few of the sons of the Clergy choose the profession of their Fathers.

Further reflection has suggested as a probable cause of this, the inability of the Clergy generally, to give their sons an education which would qualify then for the sacred office. It is well known that there is no other profession requiring the talents, learning and application of the Clergy, which does not afford a much more certain and liberal support than they receive. The most those get, who are considered to be fairly provided for, is very rarely more than enough to enable them to meet ordinary and necessary family expenses. If they have children to educate, it is quite impossible for them to do more than to send them to schools where they will receive only such instruction as will qualify them for the ordinary avocations of life. It may be, that by great self-denial, the oldest son or daughter is better cared for-but it is at the expense of others who equally need the advantages of which they are, from necessity, deprived-that he or she may be prepared to teach the younger members of the family, to aid in their support, and to relieve their parents from a burden too heavy for them to bear.

We have heard, recently, and incidentally, of a nstance which illustrates most forcibly our view situation of a Clergyman, who has not the means to give his children such an education as he reasonably

with the utmost self-denial.

A short time after, he renewed the subject, but in a different manner. He asked his father to make a proposition to Bishop Doane to receive him into College, keep him there until his education should be completed, and allow him to pay out of his subsequent earnings the debt incurred during his collegiate course. To such a proposal the parent could give no encouragement: but assuredly he felt-in submission to the Divine will—that it would contribute much to his happiness, if the desire of the young and ardent mind

A knowledge of these facts having reached the Bito him; he would have nothing to do with them in the matter; the child should go to his College; an account should be opened with him, in which all his his education gave them cause of concern; and he preparing himself under the very best instructions for

Doane, with the will and the way, to provide for him.

desire it—to write weekly for the Banner, as long as possibly be mistaken in pointing out to us what we In the union of the divine and human natures in the Finally, as the end of faith is charity, so all the re- you think fit. I trust hard study and natural love of must do, after we are redeemed, to enjoy the benefits

of love and union between Pastor and people, which would often descend from Father to Son, in the Priestly line, and from generation to generation of the people.

Of innocence, carculated exactly to such States that the supposing that any circumstances, or any position in which were, after the first Sin. Christ has purchased and line supposing that any circumstances, or any position in which they line, and from generation to generation of the people.

From the world's desert Sadly we flee, Searching sweet Jesus, Loathe we life's pleasures, Scorn we earth's care, Out of Thee, where?

2 Unto Thine Altar Sparrows may hie, When the clouds threaten Sae in that shadow The swallow there rearing He little one's nest.

Smile with Thy love, Aid us to follow Thy footsteps above. 4 So though unworthy The crumbs to partake, With Jesu may make, And here abiding Ask but to be Now and forever Servants to Thee.

3 Are we not longing

Refuge in Thee, Gazing 'mid darkness

Greet us benighted,

Heaven's light to see?

ON CONVERSION. (By the Rev. Dr. Leaming.)

Many people are strangely bewildered in their sentiments concerning Religion, supposing that Faith, of the matter, and places in a strong light the trying Regmeration or New birth, and Conversion, are all one and the same thing. To set them right in these matters, I will describe what Conversion is, in so plain a cern to him. Our information was not derived from error of every sort, and embracing the truth. The that we know anything of it. If they should be disposed to think we make an undue use of it,—we have the permission of our informant—we hope they will remember our object, and find in our motives a sufficient justification to shield us from their censure.

Conversion of a heathen, and the Conversion of a Jew, and the Conversion of a Christian, are all different from each other. In the Conversion of a Heathen, the permission of our informant—we hope they will remember our object, and find in our motives a sufficient justification to shield us from their censure.

Conversion of a heathen, and the Conversion of a Jew, and an evident obligation resulting from this compact not merely to preserve to the Church the rights and property that she allowed that she all the conversion of a Heathen, and the Conversion of a Heathen, the people with the support of Conversion of a Heathen, and the Conversion of a Heathen, and the Conversion of a Heathen, and the Conversion of a Heathen, the beligion resulting from this compact not the support of Conversion and to acknowledge him to be the true Messiah pointed are pointedly directed, and whose religious system the cession of the Son of God. In this view of the subject, a man may be converted a thousand times, even as often as he turns from the practice of falsehood to the practice of truth; as our blessed Saviour said to Pe-

verted, strengthen thy Brethren." Thus every one, who is willing to see the truth, must perceive how different Conversion is from Rege- whomsoever, whatsoever, howsoever they may think fit neration and Faith. We are born but once into the giving its care only to their temporal concerns, placing kingdom of the world; we are born but once into the itself, in fact, in that position with respect to the people A knowledge of these facts having the first boy shop, he told the parents they must give up their boy kingdom of Christ, which is not of this world. It is a gross error it is to think that regal power ought to expenses should be charged, and their liquidation be left to the arrangement of the Bishop and his Protegé. He is now in the Preparatory School of Burlington College, working at his studies with earnestness: his parents relieved from anxiety for their child so far as his education gave them cause of concern; and he He is now in the Preparatory Schild earnestness: his College, working at his studies with earnestness: his tenor and true spirit of the Gospel, is to believe what he has told us, and to do what he has commanded.—
But instead of this plain information, they describe
But instead of this plain information, they describe life—if it be continued to him—of usefulness, we like the state of the continued to him the like the state of the continued to him the like the like the state of the like the lik trust, to himself and others. Young as he is, his and that antecedent to Faith, we must go under a thoughts are directed to the Ministry as his future thoughts are directed to the Ministry as his future Law-Work, (as they call it,) in other words we must thoughts are directed to the size that he may have a profession. Who does not desire that he may have a due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges; that he may diligently use due sense of his privileges. But every Minister's son does not find a Bishop ter which plain houest men can never understand.

acter to the foregoing, which was brought to our know- acter to the foregoing, which was brought to our know- acter to the foregoing, which was brought to our know- acter to the foregoing, which was brought to our know- acter to the foregoing, which was brought to our know- acter to the foregoing, which was brought to our know- acter to the foregoing, which was brought to our know- acter to the foregoing, which was brought to our know- acter to the foregoing, which was brought to our know- acter to the foregoing, which was brought to our know- acter to the foregoing to the fore ledge by a communication we received recently from ledge by a communication we received recently from sion with St. Paul's, and see how they will agree. In ledge by a communication we received recently from the son of a very respectable and worthy Clergyman, the modern Conversion, the light shines into the soul; so, for all the Crown and Government can do, it must created the heavens and the earth; that He made man to be the image of His own eternity; that when man to be the image of His own eternity; that when man to be the image of His own eternity; that when man to be the image of His own eternity; that when man to be the image of His own eternity; that when man to be the image of His own eternity; that when man to be the image of His own eternity; that when man to be the image of His own eternity; that when man to be the image of His own eternity; that when man to be the image of His own eternity; that when man to be the image of His own eternity; the modern way of Conversion, this inward light is to the latter. The letter was private, but it is so suited to our teach the man what he is to believe; in St. Paul's ed for. present purpose, that we hope our young friend, in account, although Christ was present, he did not send He is jealous of his own glory and hath taught us in this holy word that all things visible and invisible; the large to a make of a part of it, especially when he recol-His holy word that all things visible and invisible; the use we make of a part of it, especially when he recol- but ordered him to go to a Minister of the Gospel and sun, the moon and the stars; and what is much more lects that our intention is to benefit himself, and those he would tell him what he should do. In the modern that the souls of men, and that angels and archangels, sons of the Clergy who are circumstanced like him. - way, we are told, that there is a secret whisper which far from being emanations from God, have been created out of nothing by the energy of His will; that he is admitted we should be glad to mention the name of enterpul robot to him. "Saul Saul why perout of nothing by the energy of His will; that he is admitted, we should be glad to mention the name of externul voice, that said to him, "Saul, Saul, why perthe High and Lofty One which dwelleth in the light it, but as it might possibly betray the writer, which we secutest thou me?" And Saul said, Who art thou, that no man hath approached or can approach: that do not feel at liberty to do, we omit it. We shall not Lord? For it seems, he had no thought that it was His adorable Son alone flows from Him by necessity of make him known, though we hope the use of his letter Jesus who spake to him. And Jesus answered, "I nature, and that the Holy Ghost alone proceedeth from may result to his benefit, by inducing some one who am Jesus of Nazareth whom thou persecutest."—Then the Father and the Son, so as to be in unity with them has the ability, to assist him through his course of St. Paul said, What wilt thou have me to do, Lord? Ise on another to the summit of the walls, but every one is a point of conjunction and union; while that which is at the foundation and upholds the rest in the same angle, may be said especially to connect and sup-Christ commanded him to go into Damascus, to a distant points, in one worship; gather them around one having allowed me to enter and defray the expenses of Arise and he haptised and wash away thy sin, calling altar, and make them partakers of one oblation; even my tuition hereafter by teaching. The session there on the name of the Lord." Thus you perceive, St. ceremony of laying the corner stone of a Christian that which Christ appointed as the perpetual memorial is just up, and I shall return, if nothing occurs to pre-Church, when viewed in the light of the Christian of His Atoning Sacrifice. But the factious and hereti- vent, in October, and desire to raise a sum sufficient verted by external evidence. And if we believe that cal mar this unity; for they perpetually strive to make to purchase me a few clothes, and meet a small numnot one of two, but two of one. They sow dissensions ber of incidental expenses. My dear father is unable from heaven; it is as good evidence to us, to convert

institution of the Gospel. We must comply with all what less acknowledged,

all; we have nothing to do." It is true, that Christ has done all in the affair of Redemption; but Redemp-We commend the subject earnestly to the consideration of Parishes, whose Rectors need aid in this necessary, we should have the Spirit of God to support private conscience, there is also such a thing as an offiparticular.

We do not know that we can better conclude these remarks, than with the three accompanying the communication from which we have before quoted. The munication from which we have changed his initials, in consequence of having used a part of his letter, in a manner which he did not anticipate.

For the Banner of the Cross.

HOLY COMMUNION.

1 From the world's desert 3 Are we not longing solutions.

Provided the second of the composition of the Cross and the propertial conscience, there is also such a thing as an official conscience, which by its elasticity permits the rulers and ministers of a State, in their places of authority, to support the animal life. The Gospel Dispensation is calculated for Stances, coaching us how God can be reconciled to them by the propitiation and intercession of his blessed Son. The observing of the Laws which the did not anticipate.

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The do not know that we can better concludes the air, to support the animal life. The Gospel Dispensation is calculated for Stances, coaching us how God can be reconciled to them by the propitiation and intercession of the Laws which the support the support the animal life.

The do not know that we conscience, there is also such a their places of authority, to and ministers of a S heaven and earth will be all present; Christ in right of his own merits, will justify all those who are qualified to enjoy a blessed Immortality; and will give them

Communications.

has fitted them to enjoy.

DR. HOOK ON NATIONAL EDUCATION. [CONTINUED FROM OUR LAST.]

Whether the right of the Church of England to assistance from the State can now be maintained to be exclusive, to the extent of extinguishing the claims of all other religious bodies now existing, is a question which admits of a wide discussion. Its consideration is attended with almost insuperable difficulties.

established Church of the realm by every act of the Legislature, from the earliest reception of Christianity in England,-freed from Romish error, and established on its present basis at the Reformation,—restored after the brief triumph of fanaticism during the Commonwealth,—and its Protestant principles still further maintained at formed religion as by law established," and an evident

limited income of a Parish Priest can conveniently accomplish, and more than many of them can afford, Christian, he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required to renounce his faith in Christian he is not required t God and Jesus Christ; but he is to turn or be converted from his transgressions of the Laws of Christ,
and to exceed perdon by the propitiation and interand to expect pardon by the propitiation and inter-

From the perplexity in which this state of things inter, who was already a Disciple, "When thou art conligion of the people, leaving them without the guidance of any nationally recognized Church to be what they please, teach whatever creed may find believers, worship no uncommon thing to hear men exhorting others, in the most vehement manner, to turn and to come to Christ and yet never inform them how they must the most vehement manner, to turn and to come to the most vehement manner, the most vehement manner, the most vehement manner ma

Conversion in a manner which is entirely unintelligible. Pantheon of gods, it must be in some degree exclusive, it marking off Popery by an obligation to "maintain the Protestant reformed religion," and equally excluding every

To consider how far this state of things has grown out progressive demands for spiritual ordinances,—how far her people have been driven from the Church by her inability to meet those wants, till Dissent has assumed a have been thus emboldened, and morally strengthened, the part of a Government shrinking to assert, and main-

fore for such support, we should only fare the worse." head, a near relation of the chief's, and Henry Rocky-What, equally bound to support Popery and Presbyterianism in any part of the Empire, in face of its engage-ment to maintain the "true profession of the Gospel and Gaudar, a very showy-looking half-breed, made arrangethe Protestant reformed religion as by law established?" ments to follow us on horse-back. It was late in the Protestant reformed rengion as by law established?

They sow dissensions among brethren, and distract and divide the Body of Christ. This corner stone then admonishes the members of each particular Church to shun those who seek to make divisions among them, and to be subject to their higher or pastor in all godly dissipling as he is mained uninjured . . . in a land where, because no religion is established, if it were not for her, nothing but the extremes of infidelity or fanaticism would prevail."
So that the Church being the Established Church of England involved, in Dr. Hook's then opinion, the conseguant involved, in Dr. Hook's then opinion, the conseguant involved in Dr. Hook's then opinion in the conseguant involved in Dr. Hook's then opinion in the conseguant involved in Dr. Hook's then opinion in the conseguant involved in Dr. Hook's then opinion in the conseguant in the location in the l

the laying of which in the counsels of the Godhead, "the morning stars sang together and all the sons of God shouted for joy;" and at the consummation of which in time "there was a multitude of the beavenly which in time "there was a multitude of the beavenly which in time "there was a multitude of the beavenly which in time "there was a multitude of the beavenly of peace and love by the powerful operation of the countries of men. What Christ has done is one thing; and at which though in poverty and distress I shall continue to aim."

That these are not solitary instances we very well that we might be united as a brotherhood in the bonds of peace and love by the powerful operation of the which in time "there was a multitude of the beavenly of peace and love by the powerful operation of the church, where there is necture, the very unequivocative arows. Former law, and in the church, the very unequivocative arows. The Church of England, an authority was and is usurped over it, the Church of England, an authority was and influence which he did not possess by right." If the church of the church, where there is necture, the very unequivocative arows. The Church of England, an authority was and influence which he did not possess by right." If the church, where there is necture, the very unequivocative arows. The Church of England, an authority was and influence which he did not possess by right." If the church, where there is necture, the very unequivocation in the very unequivocation and the church, where there is necture. The church of the church, where there is necture. The church of the church, where there is necture. The church of the church, where the very unequivocation is not the church, the very unequivocation is not the church, the very unequivocation is not the church, the very unequivocation is not the church of the church, the very unequivocation is not the church of God shouted for joy;" and at the consummation of which in time "there was a multitude of the heavenly host praising God and saying, 'Glory to God in the highest, and on earth peace, good will towards because highest, and on earth peace, good will towards and love by the powerful operation of the claims of Rome are the powerful operation of Rome are the powerful operation operation of Rome are the powerful operation operation operation operation operation operation operation

According to this theory, then, of Dr. Hook's, if the English Government, as an effectual measure for the advancement of religion throughout its extensive empire, should deem it necessary to increase the number of colonial Bishops, it would be just as much bound to support Here it will be objected, "That Christ has done Presbyterianism, which directly contradicts, and denoun ces as a human corruption of Christianity, the form of polity of that Church which the State is bound to main tain "as by law established," and it ought also as much to Until some general provision of the kind is made, tion is not eternal Salvation. He completely fulfilled aid the usurped authority of Rome, and to strengthen here

fied to enjoy a blessed immortality; and will give them such a degree of happiness as their Gospel-Obedience certain tone to suit the "spirit of the times," and that which was given for a guide be dragged a captive at the

which was given for a guide be dragged a captive at the wheels of "the onward movement of the age?"

"If," continues Dr. Hook,—"if the Church has a right to demand protection from the State, the State has an equal right to demand of the Church that, with her ample endowments, she should make provision for her wants without seeking grants from the public funds, which are raised by the taxation of all the people. I think our colonial Bishops ought to be supported, not merely by private subscriptions, but by the more wealthy Bishops at

Let it be shewn that the endowments of the Church of England, compared with the wants of England, are ample, that they are sufficient to remedy the spiritual destitution of populous districts, and to supply them with clergymen, churches, and all requisites for Gospel ordinances and On the one side, we find the Church recognized as the Christian instructions,—let it be shewn that the endowments of the Church are sufficient to furnish for every stablished Church of the realm by every set of the Le-Curate in England such a stipend as every clergyman ought to have, a competence for the poorest, with a gra-dation of richer benefices as the rewards of diligence and zeal, and enough to command the services of talented and respectable men,—let it be shewn that the endowments of give his children such an education as he reasonably desires them to have, and as is suited to their condition in life. This privation is a cause of painful concern to him. Our information was not derived from

(To be concluded in our next.)

LAKE HURON INDIANS.

To the Editor of The Church. Rev. Sir,—In Rama, on the Eastern shore of Lake Cuchuching, there is a thriving settlement of Chippewa Indians. It is pleasantly situated on a sloping bank, and the inhabitants, who are exceedingly mild and peaceable in their deportment, support themselves by the product of their farms, and by hunting and fishing among the numerous islands with which the beautiful little lake is studded; they also receive "presents" and an annual sum is paid to them by Government, as recompense for lands

including their leading men, are members of the Church, and are under the spiritual care of the Rev. J. McIntyre, in addition to the Orillia Station and other Missions extending over a wide surface. Last summer, Mr. McIntyre had several conversations with some of the leading members of his Indian congregation, respecting a number of Pagans who were residing on the shores of a large lake, a considerable distance inland, on the north shore of Lake Huron. Influenced by the representations of those poor Indians, who felt very anxious that their red brethren should join the Church and share in the same privileges that they possessed, Mr. McIntyre proceeded to "Big Lake," accompanied by several Christian Indians. The interesting account of this visit appeared in the Church was as favourable as could be anticipated. The Chief of those "Big Lake" Indians came down to attend a Council held in Orillia at the close of July, and Mr. McIntyre again resumed the subject, urging him to remove with his followers and take up their residence with the Church Indians at Rama, until the ultimate destination of the latthem; that he may ever cherish a lively sense of gratitude to their Giver, and to him whose warm heart and ready hands were made the instrument which and ready hands were made the instrument which in every good word and work.

Or all our insights, and then a ray of Divine Light will shine into the soul producing Faith and a comfortable frame of mind, Thus they put the cause for table frame of mind, Thus they put the cause for the effect; for how a man can be heartily sorry for himself, being an other table frame of chind, the would not think he would not not the soul producing Faith and a comfortable. If the acthe power of acting up to its self adopted line of duty and the thought it was very good; but that he
the power of acting up to its self adopted line of duty and the responsibility, is indeed very questionable. If the acthe power of acting up to its self adopted line of duty and the responsibility, is ter should be known, the Government having express then the Government stands in this unenviable and undignified predicament;—pledged to maintain the true prooane, with the will and the way, to provide for him.

Of such is an instance of a somewhat similar charOf such is an instance of a somewhat similar charwe must have recourse to St. Paul's Conversion. Let

dignined predicament;—pledged to maintain the true profession of the Gospel, and the Protestant reformed religion as by law established, it cannot out of its revenues
we must have recourse to St. Paul's Conversion. Let queen, with which he was pleased; and, as a sign of the truth, he would mention, that the Methodists had been with them since Mr. McIntyre's visit, and that he had received them coldly, and told them not to come again, Influenced by this partial success, Mr. McIntyre again determined, after consulting with the Chief Yellowhead, to Big Lake, and endeavour to persuade the Ind siding there to come to Rama as soon as possible, where, from having opportunities of seeing them frequently, h might be able to proceed in the work of their conversion. Happening to be visiting Orillia when Mr. McIntyre came to this resolution, I gladly availed myself of the opportunity afforded by his kind invitation to accompany

him in the proposed journey, and I now beg to subjoin a slight sketch of our proceedings.

I remain, Rev. Sir, Truly your's,

Having supplied ourselves with flour, potatoes, and tain those religious principles to which it was pledged, would indeed furnish matter for grave and sorrowful retent, we left Orillia en Monday afternoon, the 7th Sept., ection.

Dr. Hook makes some strong remarks respecting Colowater portage and proceed up the north shore of Lake against the Government for not estationing Bishopries in the Colonies. If the Government is to support Bishops, it is equally bound to support Prelates of the Church of Rome, and Presbyterian Ministers, and by seeking therefore for such support, we should only fare the worse."

came to this resolution, thinking that Mish-1-quotto, the Chief, of whom we were in search, might probably be at the island near French River, where Mr. McIntyre met him the preceding summer. Two Indians, Isaac Yellow-head, a near relation of the chief's, and Henry Rocky-head, a near relation of the chief's, and Henry Rocky-

one Person of Christ is founded the atonement between God and man; for in Him heaven and earth, the divine and the man, angels and men, the life eternal and the man, angels and men, the life eternal and the man in the life eternal and the life eternal and the man in the life eternal and the man in the life eternal and the life eternal and the man in the gloomy forest by the way-side, and in the Church of English and the chart the ch