AUTUMN.

Fresh breezes, genial rains. But chiefly praise Him that His love Created us anew, And bade His graces from above Drop soft as evening dew.

Praise Him for all His seasons round, Turning man's toil to gain; By each alike with fatness crown'd, Ripe drops the golden grain.

And praise Him, that the seed He forms In us to fruit He brings; Alike by sunshine and by storms, Life's winters and its springs.

Praise Him for you refreshing light, Our daily labour's guide; Praise Him, who, having form'd our sight, Scenes meet for sight supplied. And praise Him, that, through Christ, no more

Our spirit's eyes are dim.

That shadowy hopes, just glimps'd before,
Are now made clear in Him. Praise Him, that e'en on earth a while Some forms of beauty glow; And praise Him for their short-lived smile, Less swift to come than go.

They come as types of heavenly bliss; They fade away and die, The good they typify. All lovely things of earth depart; Yet praise Him who has given Their forms to raise the loving heart,

Its stepping-stones to heaven! "Let every thing that hath breath praise the Lord."-Ps. cl. 6. QUESTIONS ON THE HYMN.

What season is this? A. Autumn. the course of the year. Repeat the first verse.

Repeat the second verse.

In the first verse, you spoke of temporal blessings: What are these? A. Blessings of time-of this present

The second verse speaks of spiritual blessings, which the temporal blessings should bring to our minds: What spiritual blessing is mentioned here? A. The grace of God shed upon our souls, as the dew is shed upon the earth. Repeat the third verse.

This speaks of the seasons, by each of which the grain is nursed and perfected, and the labour of the husbandman assisted: What is the golden grain? A. The corn, when it is ripe. Repeat the fourth verse.

The third verse spoke of a temporal blessing—the ripening of the corn. This fourth verse speaks of a spiritual blessing-the perfecting of Christians,-till they bring forth good fruit; and this is done by happiness and sorrow, as the corn is ripened by sunshine and storms, by heat and cold. Repeat the fifth verse.

light which enables us to do our own business, and to see the beautiful works of creation. Repeat the sixth verse.

Who is the light of our souls? A. Our Saviour. Yes; the hopes of men, before he came to give light to the world, were but faint glimpses; now they are made clear.

Repeat the seventh verse. allowed us of forms of beauty even on earth, which the provinces north of the Thames had been recovered come to shew us God's goodness to us, and go to shew to the Church. us that this is not our home. Repeat the eighth verse.

What are the beautiful works of creation types of? A. Of heavenly bliss. If we rested in them, what should we lose? A.

The heavenly things themselves, of which these are

our hearts to heaven.

minded, that every thing which has breath should praise the Lord whilst it has breath.

MEMOIR OF COLUMBA. [A.D. 521-597.] (From the Colonial Church Chronicle.)

APOSTLE OF SCOTLAND AND NORTH OF ENGLAND. There exist, on the shores of various countries, certain places to which, not many years since, the passing vessels lowered the flag and struck the topmast, in reverence to saints departed who had made these their earthly sojourn, or whose mortal remains reposed there. Were this custom of more reverential days continued, there is no spot that might more justly claim such homage than the small island of Hy or Iona, on the coast of Argyleshire; for here, on a space not exceeding ten square miles, bound in with rocks, and circled by the impetuous pent-in waves of the another ark, in God's time to come forth and build His turies, the daily bell for matins and for vespers summoned the passing skiff to moor upon the beach, and let the rude fisher land for worship and for praise; and few, then so urgent on their course, that

"They passed not at Columba's Isle,
When realed the hell from the hele nile "

Columba comes, who has obtained that the angel of and its inhabitants. the Lord shall be his conductor!" The name and "A few days after, while the solemnities of the Eusituation of this convent are not preserved by any of charist were being performed as usual, the face of the the biographers of Columba; such institutions at that blessed Columba, his eyes being turned upward, apperiod covered the land like a species of network .- peared suffused with a glowing light. For at that very The labours of Patrick in the fifth century had reduced hour he alone saw the angel of the Lord, flying above the whole island to the "obedience of faith," and lite- him, within the walls of the oratory. This was the rature and civilization accompanied his work. The cause of his sudden joy; and when some of those mode of evangelizing pursued in the fifth and follow- present inquired of him concerning it, the Saint made ing centuries resembled that of settlers taking posses- this answer: 'Wonderful and incomprehensible is the sion of a new country. The body of Missionaries, subtle nature of angels. For lo! the angel of the supported by no funds from home, sent forth with no Lord, sent for the removal of some one dear to Him, heritage but the Church's commission and her blessing, looking down upon us, and blessing us, has departed dwelling together for mutual aid and support, and for of his departure.'* The saint spoke this of himself, the exercises of religion. Their rude habitation, in * 1t may be well enough, and as well, to say here, once for

(550) leaving this to the charge of others, he estab- though the Brothers did not understand it at the time. lished one at Dair-Magh, or Durrow, in the county of "One Sabbath morning, not long after, he said to WATCH MAKER AND MANUFACTURING JEWELLER, Leinster, for the especial purpose of training Clergy: the disciple who attended him, 'This day is called the this became the parent of many others both in Ireland Day of Rest; and it will be my day of rest, for it will and Scotland, and Columba obtained the name of be the last of my life, on which I shall keep Sabbath Icolm-kill, from the number of convents or kills of which he was the originator.

after the annoyances of my labours, and on this Sabbath night I shall go the way of my fathers." He

In these labours, to which he had zealously devoted then ascended a height above the monastery, and himself, Columba might have lived and died an instrugave to it his parting blessing, raising his eyes and ment honoured before God but unknown to man, hands to heaven. This done, he returned to his cell building up in their most holy faith the baptized but and proceeded with a copy he was writing of the book ill-instructed inhabitants of his native land; and his of Psalms. Having finished the verse, Ps. xxxiv. 10, name might have passed from the Church's records 'The young lions do lack and suffer hunger, but they with that of many others, who in their day "wrought who seek the Lord shall not want any good thing,' he righteousness," but of whom "time would fail to tell." said to one of his disciples, 'I have reached the end But God, who of his grace had formed of Columba a of a page, and the spot where I may lay down my pen; rare instrument for greater purposes, now by His pro- | for the words which follow: 'Come, ye children, hearvidence opened to him the path for which he had des- ken unto me, and I will teach you the fear of the tined him. By fidelity in rebuking his vices, Columba

Lord, now belong to those who come after me, not to
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Bar, Sheet, and Lead Pipe; Rasps, Files, Hammers; with a
Bar, Sheet, All Bar had incurred the enmity of a neighbouring chief; and me; I shall leave them to Father Baithen to copy. being on this account compelled to fly his native land, "He rose and went to the Church for evening serhe embarked, accompanied by twelve of his disciples, vice; after which he conversed with his monks, saying in a boat covered with skins, and directing his course to them: 'Have mutual unfeigned charity among yournorthward, landed on the island of Hy or Iona, close selves, with perpetual peace; for the Lord, the to the frontier which bounded the territories of the comforter of the good, will aid you, and I myself Scots and Picts. The Spottish King, Bridius, who remaining with him shall intercede for you, that all was among the first converts, gave possession of the temporal and eternal good things may come to you. island to Columba and his followers, who applied them- He then remained seated in his bed, wrapped in silent selves to evangelize the country which had thus given contemplation till midnight, when the bell again sumthem an asylum, traversing with unwearied zeal the moned to prayers. Suddenly rising he hastened to northern parts of Scotland, and the islands of the the Church and knelt before the altar. It was dark, Hebrides, m wimin me space of a few years most of and his disciples not at first finding him, called but the inhabitants had followed the example of the king received no answer. On one bringing a light, they Bridius, and received baptism. Columba's next de- found him before the altar, but perceived he was alsire was to give permanence to his work by establish- ready in the last struggle; his speech had failed, but ing a college upon his island which should provide casting upon them a look of inexpressible peace, he Clergy; and so highly were his labours prospered, raised his hand as if in blessing, and expired, A. D. that before his death he saw three hundred churches 597." established and served by priests from his convent. Another biographer, relating the history of Columba. The principal study pursued here was that of the sa- says of him, "He never passed one hour not applied cred Scriptures, which were taught devotionally and either to reading, writing, or to some work, accom-Does this hymn speak about the seasons of the year? practically rather than critically, and made the rule panied also by fastings and preachings; and in the A. Yes; it speaks of the various blessings given us in of faith and guide of conduct. Copies were also made midst of all he always bore a cheerful countenance." of them and other useful works, with collections of It cannot excite surprise that men such as he was, psalms and hymns for the public services; and in the and in such an age, should have produced effects so God made us, and preserves us: What does He give absence of all printed books, the supply required of far exceeding those we witness in our days. The waus out of His treasures? A. Fresh breezes and genial these must have been sufficient to leave no idle hours ters around their island parted not the labours of Iona upon the hands of the monks, who had also to main- more truly from the neighbouring shore, than did the tain themselves by bodily labour in the cultivation of rule of their order, and the vow of their baptism, from

the world they had renounced. Strict and self-de-The Scotch having thus readily embraced the Gospel, Columba found another great work prepared for him, that of reviving the almost ruined churches of the world had nothing to give them. Sympathy for the SOCIETY'S HALL, on or about the First Monday in their lands. him, that of reviving the almost runed charenes of the world had nothing to give most pure in northern England. In estimating the readiness with the sorrowing and the sinning is ever most pure in Due Notice will be given of the Day appointed for the rewhich the Gospel was received, we must bear in mind those who are themselves most removed from both, that, in Scotland partially, and in England to a much as it was alone found perfect in Him who knew neither, greater degree, it was a work of recovery rather than except he stood in the sinner's stead. And these an original invasion of the kingdom of darkness. The men had learned sympathy from others' cares, even Scottish and Pictish tribes, gradually driven north- from their own freedom from care; they went out ward by continual pressure from the southern parts of not to gain a name, nor to earn a living: all earthly Britain, must have brought with them in their retreat ties were broken, and one desire alone possessed their some traditions of the faith planted in the land from souls,—to advance the Church of the living God; which they had been expelled. They had also been and those among whom they went saw that men of visited by Palladius about a century before, who had another order were come among them, and received made some converts; and the loss of the truth among them as the angels of God: nor did any subsequent them is only an instance of the difficulty of preserving apostasy sully the glory of that work; the fire has tried spiritual realities without that "body" which God has it, and it abides. prepared them, His visible Church. This Church Columba had to plant in Scotland, to restore in England, whence it had been nearly swept by the invasion Here, again, a temporal blessing is spoken of—the of the Saxons. This was the work he had to do, and he did it. "Aidan" says Bede, "was sent from Hy, to convert the Angles, and fixed his See at Lindisfarne; here he dwelt with deacons who came from Iona. There he was with his clergy, and also the abbots and monks; so churches were built throughout the diocese." "Finian," also from Iona, "baptised the king Peada of the middle Angles, and made a Scottish priest, Duma, Dishop of Mercia," and thus soon after the death of Columba, the greater part of

The fact of bishops and priests as well as evangelists, being sent from Iona, has been a fruitful source of discussion in the controversy with the maintainers of the presbyterian form of church government, who have urged the practice of the monks of Iona in defence of their own system. The truth, however, appears to be, that in large missionary convents, such as that of Iona, one of the monks was consecrated bishop What use should we make of the good and beautiful and resided in the house, but subject to the authority things which come and go? A. They should raise of the abbot; while in other cases where the monastic house was itself, as at Lindisfarne, a part of the cathe-Yes, they should teach us to desire the things which dral establishment, the Bishop and his clergy dwelt God has promised, when we see how good and beautiful are the things He has given, or rather lent to and his monks, independently of each other; while us. Before this hymn we are told that the fashion of other smaller convents throughout the diocese depended this world passes away; and at the end we are redination. It appears that neither Columba nor any other abbot ever as such, exercised episcopal functions; and instances occur in the legends with which his biography is encumbered, which mark the reverence with which he treated bishops visiting his convent, and recognized their office as superior to his own; while, it is well known, the intrusion of Augustine was resisted by the British Churches, not on the ground of objection to Episcopacy, but of the independent authority of their own earlier established bishops. And here we may be permitted to remark, that the work of Evangelizing during the fifth, sixth, and seventh centuries the great period of European conversation, was carried on almost wholly by Churches which derived their Christianity originally from the East, and which still retained the Oriental rites and liturgies. Such were the Churches of England, Ireland, and Gaul; the former of which, as we know, openly resisted the imposition of the Western ceremonies. Palladius, sent by Irish Channel, a faithful band found refuge, as in Pope Celestine in the beginning of the fifth century, and Augustine who landed in England the very year of No. 2, City Buildings, King Street East, Toronto. altars on a recovered soil. Here, too, for many cena mission of importance from any Latin Church during

that period. But let us return to Columba. It was at the age of 76, after 52 years of labour in the ministry, and 55 since his arrival in Iona, that this faithful servant Columba himself, the founder of this convent, or as had not been laid aside; the weakness, not the infirwe might more properly term it, this Mission College, mities of age had come upon him, and assured him the parent of England's as well as Scotland's Christianity, desired hour was near. "Going one day," says his was born in Ireland, A.D. 521, and received his early ancient biographer, "to visit his labouring brethren, he training in a monastery in the county of Leinster, under spoke to them thus: 'During the pascal solemnity just the care of the pious Finian, Bishop of Meath. An passed, with desire I desired to emigrate to Christ, but old legend, not without poetic truth, relates, that as not willing to disturb your festivity by sadness, I ra-Finian, from the gate of his convent saw the youth ther preferred a delay!' Hearing this the brothers approaching to ask admission, he discovered an angel were sad, but the man of God, seated in his carriage, by his side, and turning to his disciples, said, "Behold, and turning his face to the East, blessed the island

maintained themselves by the labour of their hands, through the postich of the Church, and left no trace

Irish termed a "kill," in Latin "cella," grew with the progress of their work of conversion, and became, first, the school of the converts, next the nucleus of a village, or, finally, of a cathedral city; and when the ground within reach was fully cleared, and its wants provided for, a company was selected from among the monks to go forth and rear the same fabric in some more or less dietest province. Thus, Columba bigues! in its thank the sound as well, to say here, once for all, that in relating such legends as the one mentioned above, no acquiescence in what may be deemed miraculous interposition is intended. Tales of this sort are so interwoven with the records left by the biographers of the time, that it is difficult to know always how to deal with them: to give all, would be unprofitable and tedious; while to give none, would fail of conveying a true idea of the persons or the period treated of. Some of them may suitably be retained as indicating the religious distinct and the convertion of the converts of the conver distant province. Thus Columba himself, in his temper of an age which, being uncivilized was naturally romantwenty-fifth year, having obtained holy orders, left his monastery, and founded that around which has since arisen the town of Londonderry. A few years later of the contained great imaginative and religious truth.—[EDITOR] EDITOR | Ch. Chronicle. W. MORRISON,

SILVER SMITH, &c. No. 9, KING STREET WEST, TORONTO.

NEAT and good assortment of Jewellery, Watches Clocks, &c. Spectacles, Jewellery and Watches of all kinds made and repaired to order. Utmost value given for old Gold and Silver. Toronto, Jan. 28, 1847

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CONSTANTLY on hand, English, Scotch, Banks and Swedes Iron; Cast, Spring, Blister, and German Steel; Anvils. Vices, Sledges, Chains, Spikes, Nails of all descriptions;

Cooking and Fancy Stoves, Hollow Ware, Britannia & Plate Ware, Table Cutlery, Silver Spoons, &c. &c. &c.

THE TORONTO DRY DOCK COMPANY. OTICE is hereby given, that Application will be made to the Legislature, at its next Session, to Amend the Charter of the Toronto Dry Dock Company, and to Extend the Capital Stock thereof to £40,000.

WM. VYNNE BACON,

Toronto, 25th January, 1848. TO SHAREHOLDERS IN BUILDING SOCIETIES

THE Directors of the CANADA LIFE ASSURANCE COMPANY invite the attention of Shareholders in ilding Societies (whether borrowers or not), and all who may have payments to make by Instalments, to their system of DECREASING TEMPORARY ASSURANCES, by which, for a small sum in Cash, or a trifling Annual Premium, they will take upon themselves the payment of all further Instalments, &c., should the party die before he has he has completed his payments, or before the Society may have run out; thus freeing his family and property from all further liability. Tables may be obtained of

Owners of Mortgaged Property, &c.

EDMUND BRADBURNE, Agent.

Albany Chambers. 25-t Toronto, June 13th, 1848. TORONTO MECHANICS' INSTITUTE.

ception of Subjects for Exhibition. By Order, WM. EDWARDS,

Mechanics' Institute, ¿ June 14th, 1848.

Advertisements.

RATES.

EVERY DESCRIPTION OF BOOK AND JOB WORK

DONE IN A SUPERIOR MANNER AND WITH DESPATCH,

AT THE OFFICE OF "THE CHURCH,"

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Official Seal and Bank Note

ENGRAVERS,

LITHOGRAPHERS, AND COPPER-PLATE PRINTERS.

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COBOURG.

HUGH PAYNE SAVIGNY,

Provincial Land Surveyor and Draughtsman,

YONGE STREET.

ADDRESS, TORONTO POST OFFICE.

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Has Removed to 101, Bishop's Buildings,

ADELAIDE STREET.

DOCTOR O'BRIEN

Has Removed to 27, Bay Street,

SECOND DOOR ABOVE WELLINGTON STREET,

JAMES BICKET,

ACCOUNTANT,

Mr. ROBERT COOPER,

SOLICITOR AND ATTORNEY,

Wellington Buildings, King Street,

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DONALD BETHUNE, Jr.

Solicitor in Chancery and Bankruptey,

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TCHMAKERS AND JEWELLERS

BARRISTER AND ATTORNEY-AT-LAW

Toronto, May, 1848.

Toronto, Sept. 23, 1847.

Toronto, Nov., 1846.

Cobourg, Oct. 21, 1845.

Toronto, Jan. 13, 1847.

N.B.—Editors of Newspapers interested in the advancement of the Mechanical and Fine Arts in this Province, are requested to give publicity to the above. TORONTO BATHS.

ONE MILLION FIVE HUNDRED THOUSAND ACRES OF LAND,

Six lines and under, 2s. 6d. first insertion, and 7½d. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines. 4d. per line first insertion, and 1d. per line each subsequent insertion.

A discount will be allowed for advertisements of not less than twelve recettion. FOR SALE IN CANADA WEST. THE CANADA COMPANY have for disposal about 1,500,000 Acres of Land, in blocks varying from 1000 to 10,000 Acres, dispersed throughout most of the Townships in Upper Canada. Nearly 500,000 Acres are situated in the nsertions.

From the extensive circulation of *The Church*, in the Province of Canada, (from Sandwich to Gaspe) in Nova Scotia and New Brunswick, in the Hudson's Bay Territories, and in Great Britain & reland, as well as in various parts of the United States, it will be cound a prefeable medium for all where the montage in the land of the country of in Upper Canada. Nearly 500,000 Acres are studied in the Huron Tract, well known as one of the most fertile parts of the Province; it has trebled its population in five years, and now contains upwards of 20,000 inhabitants.

The Lands are offered by way of LEASE for TEN YEARS;

most of the Lots, when LEASED, NO MONEY IS RE-DOWN; whilst upon the others, according to locality, one, two, or three years' Rent must be paid in advance, but these payments will FREE the Settler from FURTHEE calls until the second, third or fourth year of his term of Lease.

The Settler has secured to him the right of converting his Lease into a Freehold, and of course stopping payment of fur-ther Rents, before the expiration of the term, upon paying the

Purchase Money specified in the Lease.

The Lessee has thus guaranteed to him the entire benefit of his improvements and increased value of the Land he occupies, should he wish to purchase. But he may, if he pleases, refuse to call for the Freehold: the option being completely with the A discount, after the rate of two per cent., will be allowed for

anticipated payment of the Purchase Money, for every unexpired year of Lease before entering the tenth year.

Settlers' or Savings Bank Account. In order to afford every assistance to industrious and provident Settlers, the CANADA COMPANY will receive any sum, no matter how small the amount may be, for which their Lessee Settlers may not have immediate want, ON DEPOSIT,

and allow interest at the rate of Six per cent. per annum for the same; but it is clearly understood, that the full amount, with interest accrued, shall at all times be at the disposal of the Settler, without notice. For this purpose the Company have opened an Account, which is termed "Settlers' Provident or Savings Bank Account,"—thus affording to the prudent Settler every facility for accumulating sufficient money to purchase the Freehold of the Land which he Leases, whenever he chooses to do so, within the term of TEN YEARS; but should bad harvests or any other unforeseen misfortunes visit him, he has always the amount deposited, with interest accrued, at his disposal to meet them. The advantages of this account are confined to the Company's actual Lessee Settlers, during the continuance of their Leases.

Printed Lists of Lands and any further information can be

obtained by application (if by letter post-paid) at the Com-PANY'S OFFICES in Toronto and Goderich; or of R. BIRDSALL, Esq., Asphodel, Colborne District; Dr. Alling, Guelph; or J. C. W. Daly, Esq., Stratford, Huron District. 10th March, 1848.

AN IMPROVED FARM FOR SALE,

West of Hurontario Street, Chinguacousy,

No. 25, FIRST CONCESSION,

Within Nine Miles of the Village of Brampton. CONTAINING 100 Acres, 65 of which are Cleared and through the Farm; there are also two good Wells. There is through the Farm; there are also two good wells on the Farm a Log Dwelling House, and a Log Barn, 76 feet long, with other out-houses attached. Also, a Young Orchard, with choice trees. For further particulars, apply to Mr. S. B. CAMPBELL, Brampton Post Office. If by letter, post-paid.

Nov. 12, 1847.

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BARNARD, CURTISS & Co., 111, WATER STREET, NEW YORK.

HAVE constantly on hand, from their HUDSON OIL WORKS, Bleached and Unbleached WINTER AND FALL OILS, of all kinds; such as Sperm, Elephant, Whale, and Lard Oils; and SPERM CANDLES, which they offer Marriages on favourable terms. ALSO:

Are receiving large supplies of NAVAL STORES on onsignment, which they offer on as favourable terms as can be had in this market. New York, Oct. 19, 1847.

SITUATION WANTED,

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The writings of Bishop Jewer, 2nd portion. Concluding portion Original Letters, relative to the Reformation. Liturgies and Occasional Services of the Reign of Queen Elizabeth. NORDEN'S Progress of Piety-

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C., by what means they can be forwarded.

The Subscribers in Canada, Sixteen Shillings and Threepeace, which includes the United States Postage.

Subscriptions received by JOHN NIMMO, Agent for Canada, No. 92, King Street West, Toronto, or at this Office.

Toronto, May, 1848. Accordeons and Musical Boxes tuned. Jewellery and Silver

Works on the Church.

Vindication of the Episcopal or Apostolical Succession; by the Rev. John Sinclair, M.A. of Pembroke College, Oxford, Minister of St. Paul's Episcopal Chapel, Edinburgh. Rivingtons, London, 12mo, stiff covers, 2s. 6d.

The Old Paths-Where is the Good Old Way, or FORTY THOUSAND APPLE TREES & UPWARDS,

New Haven, 12mo, ct., 08.

Letters to a Friend whose Mind has long been harrassed by
Many Objections against the Church of England; by the Rev.
A. S. Thelwall, M.A. of Trinity College, Cambridge. Seeley &
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