

Poetry.

THE DEATH AT SEA.

(From the Poetical Remains of the Rev. D. B. Winslow, M.A.)

"Alas! a great grief came on, in which the mighty shadows cast by the heavy lamp, so dark the heart's interior...

Upon his sea-tost couch the sleeper lay, From home and friends and all so dear away; No mother hover'd o'er that dying bed...

Not his, as once so fondly he had hop'd, When first life's prospects to his vision op'd; Not his to leave the cherished household hearth...

Another destiny his steps was giv'n, A stern path mark'd out by heav'n; 'Twas his to leave the light of day decay'd...

And there he lay, from all so dear apart, While the life current rais'd the parting part; The pulse grew fainter and the eye more dim...

And he that was, from all so dear apart, While the life current rais'd the parting part; The pulse grew fainter and the eye more dim...

"Oh! mother, dearest mother, is it thou Who waches o'er my dying bed? Whose gentle hand soothes my burning brow...

"And ye are there, brothers and sisters lov'd, Gather'd in sorrow at this scene of woe; But to the loud wailing 'twere no need to grieve...

"And thou, dear pastor of my childhood's day, Whose soul was first life's wilderness I tread; Hath led me on through wisdom's pleasant way...

"Cold grows this heart, my mother, and life's tide From its blue veins and climatic breath fast; But thou art keeping vigil at my side...

"I deem'd myself upon the ocean wave, And I am blest In my own native land to find a grave, And I thank thee, Father, since this hour must come...

"So pass I his pure and gentle soul away, That shall pallid form a heap of clay; So the young dreamer lay his head to sleep...

REVIVAL OF CHURCH PRINCIPLES.

(From "Plain words to plain people.")

If some had strayed, and were being straggled towards Rome because our services had been conducted after our doctrines taught in a cold, repulsive way...

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Dear Son, Jesus Christ, and to drink His blood, that their sinful bodies might be made clean by His blood...

The principle, however, which may be fixed upon as the characteristic mark of that revival of Church feelings which I have attempted to describe...

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Now tell me, Mr. Editor, if I have found out. Taking a trip into the country a few days since, I met with an English Methodist Minister, and falling into conversation about the Church in England...

Nevertheless, I should like to know its true meaning, whether good or bad. I would not be one myself, unless it means what a good English friend said, and I cannot well shut an evil, unless I know where and what it is...

PRESENT STATE AND PROSPECTS OF THE CHURCH.

Only the temper which fears the worst, instead of hoping the best, can look upon the present state of the Church without thankfulness and joyful anticipation. There are signs within her and about her, such as may buoy up the hopes and gratify the love of all but the stout despairing...

UNIVERSITY OF KING'S COLLEGE.

THE LATE CONVOCATION.

In fulfilment of the promise made to our readers last week, we now complete our report of this interesting and important convocation of the University of King's College. The proceedings were held in the presence of His Excellency the Governor-General, and the Lord Bishop of Toronto...

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ing for still higher advancement in the paths of learning; and all, with the generous ardour of youth, cherish the warmest affection for this noble Institution, to which they owe so much.

Now, when we consider that this flourishing condition of the University of King's College has grown up and produced all this fruit in the face of rancorous calumny, and the most violent opposition, what may we expect when all hostility and bitter feeling against her shall have passed away, and kindly and grateful dispositions towards her shall have taken their place...

Such opposition to so holy a cause, as the promotion of the highest moral and intellectual attainments, would, indeed, present a melancholy picture, were we not convinced that it proceeds from unavoidable ignorance and prejudice on the part of our more prominent enemies, who have never enjoyed the advantage of a University Education...

One year more has expired, and you behold our University in the full tide of prosperous advancement. It begins to be known and esteemed, not merely in the Canadas, but throughout the neighbouring States, and the whole British Empire.

On examination papers are held in high honour in the Universities of the Mother Country, and are raising our character to an equality with old establishments, for it is seen that to skin over the different branches of human knowledge is not our system; but, like them, to lay a foundation so firm and accurate, that the most splendid structure may with perfect confidence be raised upon it...

Now, my young friends, it becomes your duty, as I trust, it will be your pleasure, still to raise higher and higher the banner of our noble and patriotic cause, that at any time hard and wearisome, pray that you may become more and more sensible that it is to labour and diligence that God has allotted the highest rewards in this life, and the most lofty destinations in the life to come.

Here you study the laws of nature and the faculties of the human mind, and then you proceed to show their intimate connexion with the glorious revelations of the Gospel, before which all other knowledge sinks to nothing in the comparison. For our blessed religion throws a brightness and unity on all the various branches of learning, while it elevates all our powers and faculties; and, by rendering us familiar with the simplicity by which the vast operations of nature are conducted, raises us, as it were, to a higher species, and brings us nearer to its all-bountiful Creator.

You must all feel, that to excel in the various branches of knowledge which are here taught, connected as they are with the liberal professions, is the only ladder by which you can obtain eminence, and open for yourselves the way to the most desirable situations in society, hence the absolute necessity of steady study, or you must fall of your object.

Remember, also, that to become pre-eminent in the higher branches of knowledge, and to be distinguished in those lofty pursuits which have exhausted the abilities of the wisest men of former ages, is, of all distinctions of the understanding, the most honourable and grateful. And, accordingly, when we look back on those who have gone before us in this path of glory, we turn from the career of war and ambition with painful emotions, and rest with delight upon such as have extended the limits of human learning—increased the comforts of social life—rendered clear the truths of religion—and smoothed to their less gifted fellow-creatures the path of immortality.

Bear in mind that knowledge is a talent, for the proper use of which we must all account, and that it ever should be applied, either directly or indirectly, to the illustration of the wisdom and goodness of God; to the improvement and purifying of our minds; and to the welfare of our brethren of mankind; for no spectacle is more painful than the union of vice with superior intelligence.

In fine, the knowledge which we aspire to teach is not content with earth or earthly things, it looks beyond a present to a future world—to more intimate communion with the Giver of all good, for in His light we shall see light. And in the hours of deep reflection, you are disquieted with infinities and apprehensions, turn to your bible, which also represents our defects, not to degrade us, as unworthy of the regard of heaven, but to lead us to that blessed place, as the true source of all dignity and happiness.

SPEECH OF THE VICE-PRESIDENT.

At the conclusion of the proceedings, the Vice-President rose and made the important announcement, which will, we doubt not, be most warmly welcomed throughout the Province, that the Council after mature deliberation, had determined to establish seventy-two Scholarships—three for each of the twenty Districts into which Upper Canada is divided—six for Upper Canada College, and six for the University. According to this plan, the number of vacancies each year will be twenty-four—one for each District—two for Upper Canada College, and two for the University. The emoluments of these three classes we understand to be, for the first two, viz.—Those of the Districts, and of Upper Canada College, education free of any charge for three years, the period required for the undergraduate course—for the last, in addition to exemption from fees, the right to Rooms and Commons at the expense of the University. The election to the Scholarships is to be made after a public examination in the Greek and Latin Classics and Mathematics. The Candidates are to be chosen and arranged according to the proficiency exhibited at that examination, and no Candidate is to be elected who shall not have been placed in the first class. We are persuaded that this most comprehensive and liberal scheme, designed for the benefit of those youths of ability—*quorum virtutibus oblat res angusta domi*—(to borrow the appropriate quotation of the Vice President), will be hailed with unbounded joy by every parent in the Province, who although desirous, is unable to confer on his son the best gift which a father can present to his children, a sound and liberal education, such as will qualify him for discharging the duties of the highest position in which it may please Providence to place him.

In proof of the advantages to be derived from the provision of such assistance the Vice President referred to the number of distinguished men, whose talents have been in this way fostered by the Universities of Oxford, Cambridge, and Dublin. The Vice President closed his speech by a most appropriate anecdote calculated to stimulate and encourage those who pursue knowledge under difficulties. The examples to which he referred, were taken from the University of Dublin, which has no fewer than thirty Bazarships, and seventy Scholarships, as the means of assisting in their progress those whose circumstances require such aid, and in order to enable them to obtain degrees and reach a profession. W. Magee, and W. Conyngham Plunket, the children of persons of very limited means—the latter, the son of a Presbyterian Minister, with a small income—owed their success in life to the circumstance, that their industry and ability had placed them among the ranks of those, on whom the University of Dublin bestows Rooms and Commons free. Nor did these distinguished men hesitate to own their obligations to their Alma Mater, when elevated the one to the dignity of Lord Archbishop of Dublin—the other to the high rank of Lord Chancellor of Ireland. Would, (continued the Vice President), would that the anecdote could be finished with only the encouragement, which it is so well adapted to convey. But, alas! it affords a warning also, for in the close of the lives of those eminent men a difference of political opinion broke the bonds of friendship, which had united them from boyhood, and parted those who had entered on the stage of life hand in hand, and who had mutually cheered and supported each other in their progress to eminence. Happy they that they ever had been linked together by a friendship which animated to exertion—supported under pressure—mitigated adversity—defied the vicissitudes of fortune.

Three happy—beyond expression happy those, "who love us through all ills and love on till they die."

Ecce qui tuus, nescit enim. Divinus amoris, nescit enim. Suprema cibus solvet amor die. Felices ter amplius, Nec irrupta tene copula—nec malis. Divinus amoris, nescit enim. Suprema cibus solvet amor die.

Religious Intelligence.

ENGLAND.

A worthy Churchman and esteemed Correspondent, in this city, has handed us a number of the *Blythen Gazette*, which contains an account of the last Annual Public Meeting of the Chichester Diocesan Association. From this Report of their proceedings we extract the following speeches:—The Right Rev. the Bishop of the Diocese, observed that the duty which devolved upon him at this moment was a very plain and simple one, and he would occupy the time of the meeting more than a few minutes in his endeavour to discharge it: it was simply that he should, for form's sake, mention the objects for which this meeting was held. Agreeably to one of the rules of the Diocesan Association, which had been agreed to at the late meeting, he proposed to read the Report of the members of the Association for the past year. The nature and objects of the institution would be put before the meeting by the different speakers who would propose certain resolutions; and he would only briefly mention in order to enable them to provide further spiritual assistance and service to the members of their flocks, and its other object was the great and important business of education. The latter was divided into more branches than one; but whether we considered it as a whole, or divided into different branches, certainly we should admit that it was one of the most important objects which any institution could advocate or at which it should aim.

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Original Poetry.

Carmina Liturgica; OR, HYMNS FOR THE CHURCH.

N.B.—These Hymns are fitted to the tunes used in Churches... LXXV.—THE ONE AND TWENTIETH SUNDAY AFTER TRINITY. D. S. M.

The Collect. Grant, we beseech Thee, merciful Lord, to Thy faithful people...

The Collect. We pass a troubled life, For "grace to help" we plead;

The Collect. We'll "stand" in Christ the Lord With all His armour on;

The Collect. We'll "stand" on Zion's tower And watch the wily foe;

The Collect. O God, our Strength! Thy might and power Shall lay the proud one low;

The Collect. By FAITH "THE JUST SHALL LIVE;" A and dwell Secure from all alarm!

The Gospel (John iv. 47-54). The Epistle (Ephes. vi. 15, 16).

XCVII.—ALL SAINTS' DAY. P. M. (AS THE LITURGY PRELIMINARY).

The Collect. O Almighty God, who hast knit together Thine elect in one communion and fellowship...

The Collect. Thy Name, O God of Saints, Thy glorious Name we praise For holy men of old;

The Collect. Thy Name, O God of Saints, Thy glorious Name we praise For holy men of old;

The Collect. What things in them were fair, What things were pure and bright; These ALL were borrow'd here;

The Collect. Refractive shine, Adorn'd with grace, THE LIGHT DIVINE!

The Collect. LORD, "Grant us grace" that we May tread the path they trod;

The Collect. Thy Promise, LORD, we trust; Thy word of truth we praise;

The Collect. Thy Saints shall then Together sing, All "Praise and Might" To God, their King!

The Collect. Roll on, O time, roll on, Hate—hate thy lingering flight!

The Collect. THE SAVIOUR'S NAME!

The Collect. THE TWO TRIUMPHS. (From "Stories of the Primitive and Early Church" by Sophia Woodroffe.)

It was a winter's day: not cold, bleak, and snowy, like a winter's day in England; but mild and sunny...

The lowest of these was divided, by a strong fence, from the open space beneath: which could be entered, in the different places, by passages constructed under the rocks of seals.

The spectators being assembled, the door of one of the passages was soon opened; and several men were brought in, who for the amusement of the degraded and inhuman crowd, were obliged to fight until several of them were killed.

After this another door was opened: and several wild beasts were led out, to tear one another to pieces with their fangs and their claws.

When the mob of Patricians and Plebeians, male and female, had been satisfied with these barbarous sights, their love of blood required something still more highly seasoned; and the virtuous Trajan, celebrated by pagan writers for his clemency and good qualities, had carefully provided that their appetite should not be disappointed.

A third door was opened: toward which the eager eyes of every spectator were instantly turned. With him appeared a venerable old man. After a moment's pause, he walked, with slow but firm steps, to the middle of the amphitheatre.

First, in his train, came a number of persons playing on instruments of music, which made a air resound with proud and joyous melody. Then followed

thousands and thousands of soldiers, with their bright armour flashing in the sunshine, and with wreaths of green ivy round their helmets. In the midst of these, was the Emperor himself.

But one, who looked deeper, could have perceived the signs of care upon the face of the Emperor: and he might likewise have noticed tokens of fear and discontent among many of the persons, who seemed loungest in their martial vociferations.

Nor was this all. Far away from the noise and the crowd and the glare of imperial splendour, in a more obscure and retired part of the city, were a band of men, who, with deep and thrilling anxiety, had been expecting the Emperor's arrival. They were Christians; and, from the splendid heathen Sovereign, splendid in the triumphant glory of this world, they anticipated persecution and torture for the sake of their religion.

The Bishop of the Church of Antioch at that time, was Ignatius, the disciple of St. John, the last survivor of the Apostolic College; and, doubtless, both he and his clergy and his people spent much time in prayer to God, that he would either preserve them from all danger, or would strengthen them to endure whatever he should call them to suffer.

Almost the first act of the Emperor, after his arrival, was to enquire into the state of religious affairs at Antioch. Ignatius, hearing this, hoped, that, by risking his own life, he might be the means of preserving the Church committed to his charge. He therefore boldly entered the presence of Trajan.

As soon as he appeared, the Emperor thus addressed him: "What an impious spirit art thou! both to transgress our commands, and to entice others, to their ruin, into the same folly!"

"Theophilus," replied Ignatius, "ought not to be so described: forasmuch as all wicked spirits are far departed from the servants of God. But, if thou callest me impious because I am at war with evil spirits, in that respect I own the justice of the charge. For, through the inward support of Christ the Heavenly King, I break effectually through all their snares."

"Pray, who is Theophilus?" asked Trajan. "He," replied Ignatius, "who has Christ in his breast."

"And thenceforth thou!" asked the Emperor, "that the Gods, who fight for us against our enemies, reside in us also?"

"Thou mistakest," said Ignatius, in calling the demons of the Gentiles by the name of Gods. There is only one God; who made heaven and earth, the sea, and all that in them is. And there is one Jesus Christ, His only-begotten Son: whose kingdom be thy portion!"

"His kingdom do you say?" exclaimed Trajan: "His kingdom which was crucified under Pilate?"

"His," replied Ignatius, "who crucified his sin with its author, and who has put all the fraud and malice of Satan under the feet of those who carry him in their heart."

"Dost thou, then," asked the Emperor, "carry within thee him who was crucified?"

"I do," answered Ignatius; "for it is written; 'I dwell in them, and walk in them.'"

Thus ended the dialogue; and Trajan, finding that he could not force Ignatius to renounce his faith, condemned him to be sent to Rome and there to die a cruel death; namely, that he should be thrown to the wild beasts for the entertainment of the people.

This wantonly, and for the savage amusement of a brutal mob, did Paganism shed the blood of the saints, as water. Trajan has been much lauded for his good qualities. But what can we think of a Prince, who could condemn an innocent person to be torn limb from limb, that the Roman populace might be entertained: that could be amused and gratified by so horrible a spectacle? Yet such is human nature, when unchanged by grace, and when unrestricted by pure religion.

Winter passed away: and spring came, calling out the young flowers, and clothing the trees with fresh leaves. Then followed the hot summer with its harvest; and then succeeded the pleasant autumn with its grape-gathering and vintage. These too had passed by: and winter was come again, when Ignatius arrived at Rome.

A day was soon fixed for him to suffer. Very early in the morning, the rolling of chariots was heard in all parts of the city: and the footsteps and voices of numberless people crowding along the streets sounded like the deep murmur of the sea.

A little later, there was a silence, as of death, in all the alleys and suburbs: but the principal streets were filled with multitudes, all pressing the same way. Men, women, and children, were there, dressed in their holiday apparel, and with pleased and eager faces, as if they were anticipating some joyous and merry sight. But here and there, might be seen persons, looking grave and sorrowful, who appeared to mingle in the crowd almost against their will. Still, as if fascinated, they went: till, at length, by noon, the rolling of wheels, the trampling of horses, and the voices and footsteps of passengers, had died away in the streets, and had left them silent and empty.

But there was no silence, where the crowd were now gathered together. This was in the amphitheatre: a building that inclosed a large space of ground, all around which were circular rows of seats, rising one above the other to a great height.

The lowest of these was divided, by a strong fence, from the open space beneath: which could be entered, in the different places, by passages constructed under the rocks of seals. And here were now come together thousands of people, the noble and the rich, the poor and the mean, women as well as men, a disgusting total of Roman brutality, to behold the cruel games and barbarous executions which were to be shewn that day.

The spectators being assembled, the door of one of the passages was soon opened: and several men were brought in, who for the amusement of the degraded and inhuman crowd, were obliged to fight until several of them were killed. Nay, if one were only wounded, and had not by his prowess given the savage monsters satisfaction, they would themselves deliberately give the well-known signal that his adversary should put him to death.

After this another door was opened: and several wild beasts were led out, to tear one another to pieces with their fangs and their claws.

When the mob of Patricians and Plebeians, male and female, had been satisfied with these barbarous sights, their love of blood required something still more highly seasoned; and the virtuous Trajan, celebrated by pagan writers for his clemency and good qualities, had carefully provided that their appetite should not be disappointed.

A third door was opened: toward which the eager eyes of every spectator were instantly turned. With him appeared a venerable old man. After a moment's pause, he walked, with slow but firm steps, to the middle of the amphitheatre. There he stood alone, with his eyes raised to heaven. A feeling of surprise, perhaps almost a feeling of reverence, came over the sanguinary multitude, as they gazed upon Ignatius: for he it was, who now stood before them. And, truly,

he stood, not like a criminal sentenced to a cruel and shameful death, but like a conqueror about to receive his crown. A few of his friends had come with him from Antioch; and were now among the people. Doubtless, their minds went back to the time, when, a year ago, the Emperor had made his triumphant entry into their city: and they thought, how mean and how poor was that gaudy pageant in all its outward pomp and beauty, when compared to the triumph which they were now about to behold. That was the triumph of earthly power and riches and pride: this was the triumph of faith in Jesus Christ.

For a short space, Ignatius remained standing in silent prayer awaiting calmly what manner of death he should suffer. In a few moments, a fierce lion was let loose into the amphitheatre. Ignatius did not stir or shrink. His countenance did not change. He lion rushed furiously upon him: threw him to the ground, and devoured him before the eyes of the assembled multitude. His friends were allowed to come and take away his bones, which they carried back with them to Antioch, where they buried them outside the gate of the city leading toward the Daphne.

Ignatius had tarried awhile at many places, on his way from Antioch to Rome; and we may well believe, that his friends, on their return, stopped in the same places, and related to the Christians with whom he had conversed there, how God had been glorified in his martyrdom. We may well believe, that (in the words used by one of them in writing of him) they gave thanks together for "that high-souled martyr of Christ, who trod under foot the devil, and who completed the course which he devoutly wished to run in Christ Jesus our Lord; by whom and with whom, all glory and power be to the Father with the Blessed Spirit for ever. Amen."

The Garner.

THE RAINBOW. The Rainbow reminds us, that God, in His dealings with our human nature, has seen fit to adopt visible signs as suitable to the necessities of that nature, as beneficial in conveying, and confirming religious impressions, as appropriate and useful.

He has thus taught us to draw the inference that such signs may be suitably and usefully applied by us, and has in a manner recommended their adoption. God was not content to give us the plain promise, but he added the beautiful and gorgeous sign. Herein, we may learn a lesson of religious wisdom, of profound philosophy. It has become very much the unwise and ignorant habit of our time to neglect outward and significant memorials. Old, revered customs have fallen into neglect.

Old, eloquent and impressive signs, endeared by the practice of the very purest age of Christianity, have been cast aside, unmeaning and superstitious, and so laid aside. Our own Church, the mother of all who speak the English tongue, has retained some of these, and these are not unfrequently neglected by her own children; and for those few we often bear the alarming remark, and the unfounded and uncharitable charge of sympathy with a form of christianity against which she has protested as erring and corrupt. I hesitate not to avow, that I account all this spirit very untrue, very weak, and very injurious to man's best spiritual interests. It evinces an ignorance of that nature which God has made us with. It is the offspring of a shallow philosophy, and a cold heart, and a half-dazed and palsied imagination. It is contrary to the primitive and purest Gospel ages. We cannot hold it, without shutting our eyes to hundreds of lessons which God teaches in His word, and by His Providence; lessons like that which His giving the Rainbow as the sign of His covenant communicates. It has done more among the people of the reformation to strengthen and restore the way of the Roman church, than any thing almost beside, because men have not found in an abstract and negative Protestantism, end and ball, the things around which their affections, and their human sympathies might cluster;—and have been persuaded to enter within the fold of Papal Rome, or have been retained there, rather by its strong meeting human wants and sympathies, than by its wrong doctrines, or its presumptuous claims. I, for one, cling to each remnant of ancient and hallowed form, for our Church and the custom of the age allow us. I would not give up one, but had I my will, would bring back many which are now neglected and have passed away.—Rev. G. R. Johnson.

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Thus ended the dialogue; and Trajan, finding that he could not force Ignatius to renounce his faith, condemned him to be sent to Rome and there to die a cruel death; namely, that he should be thrown to the wild beasts for the entertainment of the people. This wantonly, and for the savage amusement of a brutal mob, did Paganism shed the blood of the saints, as water. Trajan has been much lauded for his good qualities. But what can we think of a Prince, who could condemn an innocent person to be torn limb from limb, that the Roman populace might be entertained: that could be amused and gratified by so horrible a spectacle? Yet such is human nature, when unchanged by grace, and when unrestricted by pure religion.

Winter passed away: and spring came, calling out the young flowers, and clothing the trees with fresh leaves. Then followed the hot summer with its harvest; and then succeeded the pleasant autumn with its grape-gathering and vintage. These too had passed by: and winter was come again, when Ignatius arrived at Rome.

A day was soon fixed for him to suffer. Very early in the morning, the rolling of chariots was heard in all parts of the city: and the footsteps and voices of numberless people crowding along the streets sounded like the deep murmur of the sea.

A little later, there was a silence, as of death, in all the alleys and suburbs: but the principal streets were filled with multitudes, all pressing the same way. Men, women, and children, were there, dressed in their holiday apparel, and with pleased and eager faces, as if they were anticipating some joyous and merry sight. But here and there, might be seen persons, looking grave and sorrowful, who appeared to mingle in the crowd almost against their will. Still, as if fascinated, they went: till, at length, by noon, the rolling of wheels, the trampling of horses, and the voices and footsteps of passengers, had died away in the streets, and had left them silent and empty.

But there was no silence, where the crowd were now gathered together. This was in the amphitheatre: a building that inclosed a large space of ground, all around which were circular rows of seats, rising one above the other to a great height.

The lowest of these was divided, by a strong fence, from the open space beneath: which could be entered, in the different places, by passages constructed under the rocks of seals. And here were now come together thousands of people, the noble and the rich, the poor and the mean, women as well as men, a disgusting total of Roman brutality, to behold the cruel games and barbarous executions which were to be shewn that day.

The spectators being assembled, the door of one of the passages was soon opened: and several men were brought in, who for the amusement of the degraded and inhuman crowd, were obliged to fight until several of them were killed. Nay, if one were only wounded, and had not by his prowess given the savage monsters satisfaction, they would themselves deliberately give the well-known signal that his adversary should put him to death.

After this another door was opened: and several wild beasts were led out, to tear one another to pieces with their fangs and their claws.

When the mob of Patricians and Plebeians, male and female, had been satisfied with these barbarous sights, their love of blood required something still more highly seasoned; and the virtuous Trajan, celebrated by pagan writers for his clemency and good qualities, had carefully provided that their appetite should not be disappointed.

A third door was opened: toward which the eager eyes of every spectator were instantly turned. With him appeared a venerable old man. After a moment's pause, he walked, with slow but firm steps, to the middle of the amphitheatre. There he stood alone, with his eyes raised to heaven. A feeling of surprise, perhaps almost a feeling of reverence, came over the sanguinary multitude, as they gazed upon Ignatius: for he it was, who now stood before them. And, truly,

so many dead, empty, unprofitable formalities; that Holy Spirit being gone, who alone can give the life and power of religion to the soul; which will remain as insensible and unaffected with all this without it, as a dead body is when the breath of life is departed, or any piece of mechanism, notwithstanding the various movements that are given it by art. And consequently the outward performances of religion, though regularly repeated forever, will be as far from imparting spiritual life to a soul deserted by the Holy Ghost, as the perpetual motion of a clock would be from making it become a living creature.—Rev. Henry Drayton, B. D.

Advertisements.

RATES. Six lines and under, 2s. 4d. first insertion, and 1s. each subsequent insertion. Ten lines and under, 3s. 9d. first insertion, and 1s. each subsequent insertion. Above ten lines, 4s. per line first insertion, and 1s. per line each subsequent insertion. The usual discount is made where parties advertise by the year, or for a considerable time.

EVERY DESCRIPTION OF JOB WORK, DONE IN A SUPERIOR MANNER, AT THE OFFICE OF "THE CHURCH," No. 5, KING STREET WEST, TORONTO. ALSO, BLANK DEEDS, MORTGAGES, & MEMORIALS, WITH AND WITHOUT BAR OF DOWER, KEPT CONSTANTLY ON HAND, Handsomely printed on superior Paper, and on Parchment.

VAN NORMAN'S STORES. JOHN HARRINGTON, Hardware Merchant, Begs to inform his correspondents and the Country trade, that he has received from the Newcastle Iron Works, an extensive assortment of the celebrated "Van Norman Stores," which will be sold at wholesale and retail on liberal terms.

IRON AND HARDWARE WAREHOUSE, King Street, Toronto. THE SUBSCRIBER is now receiving direct from the Manufacturers in Birmingham, Sheffield, Waterbury, Canon, &c. &c. a large assortment of Shelf and Heavy Hardware, which will be sold at wholesale and retail on liberal terms.

JOHN C. BETTRIDGE, YONGE STREET, TORONTO. HAS just received from the English, French, and American Markets, an extensive Stock of GENUINE, PATENT AND OTHER MEDICINES; Drugs, Perfumery, Dye Stuffs, Oils, Colours, Varnishes; GROCERIES, WINES AND LIQUORS; AND EVERY OTHER ARTICLE USUALLY KEPT BY CHEMISTS, DRUGGISTS, AND GROCERS.

W. MORRISON, WATCH MAKER AND MANUFACTURING JEWELLER, SILVER SMITH, &c. NO. 9, KING STREET WEST, TORONTO.

LEADED WINDOWS, GARDEN GLASSES, &c. THE SUBSCRIBER is prepared to furnish LEADED LIGHTS for Church and Cottage Windows, and HAND-GLASSES for Gardens, of any shape or pattern, at the lowest possible rate.

Wool. THE highest market price will be paid in Cash for WOOL, at the Ontario Mills Woolen Factory, Cobourg, by the Subscriber.

CARD. THE business heretofore carried on at Cobourg by D. E. Boulton, Esq., Barrister, Solicitor in Chancery, Barrister, &c. will for the future be conducted in the names of the undersigned who have entered into co-partnership.

D. E. BOULTON, BARRISTER, ATTORNEY AT LAW, SOLICITOR IN CHANCERY AND BANKRUPTCY, NOTARY PUBLIC, MASTER EXTRAORDINARY IN CHANCERY, COBURG, CANADA WEST.

MESSRS. BETHUNE & BLACKSTONE, BARRISTERS, ATTORNEYS, &c. OFFICE OVER THE WATERLOO HOUSE, No. 134, KING STREET, TORONTO.

REMOVED TO BAY STREET, NEAR FRONT STREET, AT HOME FOR CONSULTATION FROM 10 A.M. till 12 P.M. daily.

DR. J. A. COWLES, SURGEON DENTIST, OPPOSITE THE OFFICE OF THE BANK OF MONTREAL, KING STREET, COBURG.

J. W. BRENT, CHEMIST AND DRUGGIST, KING STREET, KINGSTON.

BANK STOCK BOUGHT AND SOLD BY A. B. TOWNLEY, Land and House Agent, &c. 130, KING STREET, TORONTO.

T. BILTON, MERCHANT TAILOR, No. 2, WELLINGTON BUILDINGS, KING STREET, TORONTO.

T. & M. BURGESS, MERCHANT TAILORS, No. 128, KING STREET, TORONTO.

THE FOLLOWING LANDS, the property of several Gentlemen in England and Canada, are offered for sale by the undersigned.

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A. McHOPPI, UPHOLSTERER AND PAPER HANGER, AT MR. ELLIOTT'S, KING STREET, COBURG.

OWEN, MILLER & MILLS, COACH BUILDERS, FROM LONDON, KING STREET, TORONTO.

NOTICE. IS hereby given, that D'Arcy E. BOUTTON, Esq. of Cobourg, Canada West, is sole Agent for the General Company, superintending and sale of all Lands in this Province registered in the name of JACQUES ADRIAN PIERRE BARRIÈRE, Trustee of EUPHRAISE BARRIÈRE; and that no sales will be recognized, or payments upon mortgages acknowledged, that are not effected personally with Madame Barrière, or this her Agent, Mr. Boutton. And all mortgages, or persons indebted for payments on sales already made, will please communicate the particulars of their debts forthwith to Mr. Boutton, who is authorized to collect and receive the same.

TO CAPITALISTS. A PROPERTY ON THE BAY OF QUINTE, BEAUTIFULLY SITUATED, Four Acres of superior Land, Original cost of the property, £1200, would be disposed of between £900 and £1000, with Four Acres of Land.

LEASED out, at the same time, to be given for about 300 Acres of the best quality of Land, for Twenty-one years, from March next. About 200 acres cleared. £400 would be required to be paid down on the Building, and the remainder to be paid in six annual instalments, with interest.

Furniture, Stock and Farming Utensils, might be had at a very reasonable valuation, and time given for payment of one-half the amount of purchase. August 13, 1846.

LANDS FOR SALE. THE FOLLOWING LANDS are offered for sale by the Executors of the late JOHN S. CARWRIGHT, Esq., viz:

Wellington, Amaranth, Lot 15, Con. Acres. Weston, ... Brookes, ... Broken lot 27, and ... Do. ... lot 56

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DAILY STEAM CONVEYANCE. (SUNDAYS EXCEPTED.) BETWEEN Kingston, Niagara, Queenston, Hamilton Toronto and Lewiston, calling at the intermediate Ports where permitted.

THE ROYAL MAIL STEAM PACKETS. Sovereign, ... Capt. W. TWOHY, City of Toronto, ... Capt. THOS. DICK, Princess Royal, ... Capt. H. TWOHY.

Downwards—from Toronto to Kingston. Sovereign, every Monday and Thursday, at One o'clock, P.M. City of Toronto, every Tuesday and Friday, at One o'clock, P.M. Princess Royal, every Wednesday and Saturday, at One o'clock, P.M.

On the arrival of the Steamer Transit from Niagara. UPWARDS—from Kingston to Toronto. Princess Royal, every Monday and Thursday Evening, at One o'clock, P.M. Sovereign, every Tuesday and Friday Evening, at One o'clock, P.M. City of Toronto, every Wednesday and Saturday Evening, at One o'clock, P.M.

The Steamer ADMIRAL, from Lewiston, and the Steamer ECLIPSE, from Hamilton, meet the other Steamers daily at Toronto.

Passengers are particularly requested to look after personal Luggage, as the Proprietors will not be accountable for any article whatever, unless entered and signed for, as received by them or their Agents.

The Proprietors will not hold themselves responsible for damage to Goods by accidental fire or collision with other vessels, in addition to the ordinary exemption from liability—Money Parcels at the risk of the owners thereof.

Older the Steamer ADMIRAL, from Lewiston, and the Steamer ECLIPSE, from Hamilton, meet the other Steamers daily at Toronto.

Passengers are particularly requested