

Youth's Department.

SCRIPTURE QUESTIONS.

LI. EGYPT.

421. The Arabians, and other Oriental nations, call this country Mesr, from Mizraim; and the Copts call it Chemi, from Ham; both of whom were early settlers in Egypt.—Who were these two individuals?—Genesis.

422. Egypt, from the earliest periods, has been remarkable for its fertility, arising from the annual overflowing of the Nile, which passes through and covers with its rich and slimy waters a space of one hundred and fifty or two hundred leagues; so that, while other countries were suffering under famine, there was mostly abundance in Egypt. Do you recollect any part of the history of the patriarch Abraham which illustrates this?—Genesis.

423. In this spacious and fertile valley, the arts and sciences were first cultivated, and from hence diffused through Greece, and other parts of the world. Can you find two passages which allude to the wisdom of the Egyptians; the one connected with Moses, and the other with Solomon?—Acts and Kings.

424. But though Egypt so greatly excelled every other nation in arts and sciences, and in the wisdom of its laws and institutions, (so much so that the sages and legislators among the polished Greeks travelled into this country to avail themselves of its superior knowledge,) yet was it far more conspicuous for its debasing idolatries and superstitions; for the same Greeks confessed that they borrowed from Egypt not only their religious ceremonies, but the names of their Gods. The Israelites, also, it is well known, derived most of their idolatries from the same source. Can you point out any passage in the prophecy of Ezekiel which shews their inveterate attachment to the idols of Egypt?—Ezekiel.

425. Egypt was celebrated for its manufacture of fine linen and of embroidered work. Can you find two passages which refer to these points?—Proverbs and Ezekiel.

426. The vegetable productions of Egypt, especially its melons, cucumbers, and onions, were considered of a very superior quality. Where and on what occasion are these particularly noticed?—Numbers.

427. In the same passage where these vegetables of Egypt are mentioned, there is an allusion to their fish which were likewise abundant and excellent. The prophet Isaiah speaks of the ponds and sluices which they were accustomed to cut, and by which means the abundance was obtained. Can you refer to the passage alluded to?—Isaiah.

CHURCH CALENDAR.

May 26.—Trinity Sunday.  
June 2.—First Sunday after Trinity.  
9.—Second Sunday after Trinity.  
11.—St. Barnabas the Apostle.

SCENES IN OTHER LANDS.

No. XXXIX.  
DUBLIN, CONTINUED.

St. Patrick's Cathedral is amongst the Protestant structures in Dublin which claim from the visitor an early and particular attention. Its first stone was laid about the middle of the 14th century; and although it exhibits nothing like the imposing grandeur of York Minster, or the time-mellowed beauty of Westminster Abbey, it is a venerable and noble pile, in the Gothic style of architecture. Unlike the other Metropolitan Cathedrals of St. Peter's or St. Paul's, where a spacious dome surmounts the sacred edifice, St. Patrick's is crowned with a steeple and spire, which rises to the height of 220 feet. The nave is of spacious dimensions and terminated by a large window at the west end. The organ is considered to be the finest toned in Ireland,—a foreign importation, however; having been built in Rotterdam, and being captured from the Spaniards at Vigo, it was presented to St. Patrick's Cathedral by the Duke of Ormond. Amongst the numerous monuments in this sacred edifice, are those of Dean Swift, Archbishop Marsh, Richard Boyle earl of Cork, and the gallant Duke of Schomberg, who was killed at the battle of the Boyne while fighting for the cause of Protestantism by the side of its royal champion William III.

Amongst the other public buildings which ought not to be omitted by the stranger in Dublin, is the Bank,—a very elegant structure, which, unlike some of the finest of our public edifices in London, has the advantage of being seen, and not excluded almost from the view by a multitude of surrounding dwellings. The Bank, its fronts adorned with colonades and porticoes, sweeps in semi-circular form round the corner of two of the finest streets in the city, and meets the beholder at once in the fulness of its imposing grandeur. The Bank was formerly the Parliament House of Ireland, when to the proverbial unhappiness of that distracted country there was added the misfortune of a separate and independent Legislature. I walked hastily through its principal apartments, and found the general beauty of the interior to correspond with the elegance of the external elevation. The Cash office, 70 feet in length and 50 broad, surrounded by fluted pillars and crowned with a lantern tower, is one of the finest and most striking which the edifice contains.

Sackville street, which I now entered, is perhaps the widest street in Europe, containing several fine public buildings. Amongst these is the Post-Office, erected at an expence of £50,000;—its front 220 feet long, containing in the centre a noble portico, consisting of six fluted columns of the Ionic order, surmounted by the royal arms.—Opposite to the Post Office stands a monument to the gallant Nelson,—a fluted Ionic column, rising to the height of 134 feet, surmounted by a colossal statue of the hero, who, while his country fails not to remember him in images of brass and marble, enjoys in the records of fame a monument more enduring than either. On the pedestal are inscribed the names which his glorious deeds have rendered imperishable,—the Nile, St. Vincent, Copenhagen, and Trafalgar.

Diverging from Sackville street, I walked up Summer Hill, and received in one of the dwellings on the right,—commanding a delightful view of the Bay of Dublin,—a most kind and hospitable reception. An afternoon and evening were subsequently spent here; and acquaintances formed on that occasion have, by the will of Providence, been pleasingly revived in this cis-atlantic region. The Bay of Dublin, seen from this elevation to peculiar advantage, is much and deservedly praised, and often likened to the celebrated Bay of Naples,—to which, in certain of its features, the resemblance can undoubtedly be traced. On the present occasion, sultry enough though it was for a tropical clime, there was a haze not suited to the cloudless

brightness of an Italian sky; while in the glassy beauty of the Bay, into which the Liffey was gently pouring its humble tribute of waters, we miss the deep and peculiar blue of the Mediterranean. This striking feature in the waters of this classic sea, formed an agreeable topic of discussion at General Pilkington's in the evening, where several of the party—military friends of our kind host—had had the opportunity of daily contemplating its azure beauty from the heights of Gibraltar.

On the following morning I walked to Drumcondra,—and a delightful walk it proved,—the entire road being studded with villas and gardens,—in order to see an individual at whose hands an introduction from one of the "excellent in the earth" would ensure a kindly reception. This was the Rev. B. Matthias; whose welcome was cordial, and his conversation as pleasing as his manner was kind. I had further interviews with this estimable individual, and shall have occasion to mention him again.

Having returned to town, I joined the kind-hearted General according to appointment, and we proceeded in a jaunting car to make a general inspection of the city and its environs. We drove to the Liffey, and proceeded for some time along its margin,—pausing on the way to inspect the Four Courts, or Courts of Law, a magnificent edifice 450 feet long, with a fine portico, surmounted on a pediment by the appropriate statues of Justice and Mercy. The most striking part of the interior is the rotunda, 64 feet in diameter, above which is a circular lantern lighted by twelve windows and ornamented with fluted Corinthian columns. We proceeded afterwards to the Phoenix park; a spacious enclosure, pleasingly diversified by woodland, hill and valley, and containing the country residence of the Lord Lieutenant and his chief Secretary. In this park was also pointed out to me the Hibernian School, designed for the maintenance and education of soldiers' children; the Powder Magazine; and the Royal Military Infirmary. A plain of about fifty acres is set apart in the park for the reviewing of the troops; and adjacent to it are the Royal Barracks, capable of accommodating 2000 men. Here also, on an elevated situation, stands a pillar in honour of the Duke of Wellington,—a testimonial whose exterior appearance no one has yet, I believe, been found to admire. Perhaps the best opinion expressed of it was that of his Majesty George IV., that he could compare it to nothing more appropriate than an "overgrown milestone!" Returning to town, we viewed the spacious and beautiful quays,—that noble and handsome edifice the Custom House,—and afterwards drove through Merrion Square, St. Stephen's Green, and others of the aristocratic as well as more plebeian portions of the city.

On the following morning,—the first and only sabbath I spent in Dublin,—the sun shone out cheerily upon a smiling world. The spires and towers of the sacred edifices, and the bay—the beautiful bay—unruffled by a breeze, sparkled in its morning beams. All was tranquil and all was cheerful. At 12 o'clock, I accompanied the family of General Pilkington to the Castle Chapel, one of the most unique and beautiful sacred structures to be seen perhaps in any part of the world. It is in the Gothic style of architecture,—the workmanship all fresh and modern, and finished in the richest, I may add, chaste manner. It is simply a choir, about 75 feet long and 35 broad; its ceiling of groined arches, supported by handsome pillars; with an east window adorned with stained glass, representing Christ before Pilate, and the Four Evangelists. The front of the gallery, and the pulpit and desks, are ornamented with the richest carved work,—the former representing the arms of the various Lords Lieutenant of Ireland. Much of the service was performed in the Cathedral manner; and the chanting of the 137th Psalm, which happened to be one of the Psalms of the day, I never heard so well performed. The touching beauty of the words, "By the waters of Babylon we sat down and wept," received on this occasion a rare meed of justice in the combined melody of a fine organ and numerous voices. The sermon, as regarded its composition, was an extremely good one; nor was the subject inappropriate, viz. the vanity and instability of earthly possessions; but the nervous agitation of the preacher was great and unusual, and that not for a moment or at intervals, but from the beginning to the very close of the discourse. He was a tutor, I understood, to the sons of the Marquess of Anglesea, then the Lord Lieutenant; but whether it was a constitutional and unconquerable weakness in himself, or the fashionable character of his audience, or the peculiar subject he had chosen, which might appear to have been boldly selected, the excitement of his feelings was extraordinary and he could hardly be listened to without pain.

At 7 in the evening I proceeded to the Chapel of the Bethesda, which was so crowded that I had great difficulty in procuring a seat. Female voices, with great sweetness of tone, conducted the responses and the singing; and I had the gratification of seeing my friend Mr. Matthias ascend the pulpit. His manner was very animated; and taking this into account with the admirable matter of the sermon, he was considered on this occasion to have reached his earlier celebrity. The sermon was delivered extempore; its theme was evangelical, its strain warm, and many of its similes beautiful. Man received no flattery from this faithful preacher; and his helplessness and blindness and hopelessness being proved, he was urged, in the fervent strain of Christian love, to fly to Him whose arms of mercy are always open to the penitent,—to fix his trust upon the Rock of Ages, Christ the crucified. He spoke of the various methods of God's trials of his people; how he melts but does not break the stony heart,—because, like the flinty rock when shivered into fragments, every scattered particle, however minute, was still a rock, hard and unchanged as ever! But no! its temper must be softened, its nature changed; and this is done by the genial warmth, the dewy waterings of heavenly grace!

I could have listened long to this eloquent and animated preacher; but it was evident that his natural strength was abated, and a nervous twitching of the face betokened that this exertion was more than his physical powers were equal to. I left Bethesda Chapel with mellowed feelings,—in harmony with the soft and sweet tranquillity of a lovely summer's night.

The Garner.

THE GIFT OF TONGUES.

To the end then, this great good of the knowledge of the Gospel might be dispersed to many nations, even to every nation under heaven,—to that end clove he their tongues; to make many tongues, in one tongue; to make one man to be able to speak to many men, of many countries, to every one in his own language. If there must be a calling

of the Gentiles, they must have the tongues of the Gentiles wherewith to call them. If they were debtors not only to the Jews, but to the Grecians; nay, not only to the Grecians, but to the Barbarians too; then must they have the tongues not only of the Jews, but of the Grecians and of the Barbarians too, to pay this debt, to discharge the duty of God, Preach to all. And this was a special favour from God, for the propagation of his Gospel far and wide, this division of tongues; and it is by the ancient writers (all) reckoned a plain reversing of the curse of Babel, by this blessing of Zion: since they account it all one, (and so it is) either, as at the first, for all men to speak one language; or, as here, one man speak all. That is here recovered, that there was lost; and they enabled, for the building up of Zion in every nation, to speak so, as all might understand them of every nation.—Bishop Andrewes.

THE WITNESS OF THE SPIRIT.

Now, what is the nature of this testimony? In what way does the Holy Spirit bear witness? Is it by some miraculous and extraordinary declaration that we are the children of God? Certainly not. Scripture gives us no single instance of such an attestation excepting to him, who is in so high and peculiar a sense the Son of God, as none of his creatures can ever aspire to be. Or is it, that the Holy Spirit gives to each individual himself, of those who are sons of God, such a distinct perceptible assurance of the joyful truth, that they know and exult in it accordingly? This is the interpretation which has sometimes been given to the text, *The Spirit itself beareth witness with our Spirit, that we are the children of God*, Romans viii. 16; and there are persons who profess to have received this distinct assurance of their being in the number of God's children, conveyed to them in some mysterious yet perceptible manner. But, against this interpretation, it is sufficient to say, that it is at variance with the words of our blessed Lord himself. He expressly declares, that the operation of the Spirit in the new birth, though not only real, but the only real and efficient cause of that new birth, is yet entirely secret, inexplicable, and indiscernible. *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit*, John iii. 8. That is, the reality of the new birth is known by its consequences; as the wind in the natural world, so the Spirit in the new creation, makes himself manifest only by the effects which he produces.—Dr. Phillpotts, Bishop of Exeter.

THE NEW CREATURE IN CHRIST.

Now from this great doctrine, (*Therefore if any man be in Christ, he is a new creature*, 2 Cor. v. 17.) among many other things which are very remarkable, we may observe, first, that no man can be a new creature, except he be in Christ; for the Apostle here makes our being in Christ, the foundation of the new creation. He doth not say, if a man be a Peripatetic, a Platonist, an Epicurean, a Pythagorean, or any other kind of philosopher, he is a new creature: neither doth he say, if a man be of the church of Rome, or of the church of England, a Lutheran, or a Calvinist, he is therefore a new creature. But "if a man be in Christ, he is a new creature;" therefore a new creature, as I have shewn, because he is in Christ; which is a thing much to be observed, for it quite overthrows that absurd opinion, which some have entertained, that a man may be saved in any religion, if he doth but live up to the light of nature, and according to the rules of that religion which he professeth, be it what it will. For it is plain from what we have discoursed upon this subject, that no man can be saved, except he be within the pale of the church, except he be of the Christian religion; nor in that neither, except he be really in Christ, and so a true Christian. For otherwise he cannot be a new creature; and if he be not a new creature, if he be not regenerate and born again, and so made the son of God, he can never inherit eternal life: he cannot receive inheritance among them who are sanctified by faith in Christ, unless he himself be so: whereas men may cry up the light of nature, and the power of natural religion, as much as they please, they may as well undertake to create a new world, as to make a new creature by it. They may exclaim against vice, and extol virtue as much as it deserves, and perhaps make a shift to do something that looks well by the principles of moral philosophy; but they may as soon produce any thing out of nothing, as turn a man from "darkness to light, and from the power of Satan unto God" by it: yea, they may be admitted into the Christian religion itself, they may make a plausible profession of it, they may do many things in it, but they can no more make themselves new creatures, than they could make themselves creatures. That can be done only by the almighty power of God; and he never exerts that power, but only in him by whom he created all things. And therefore, unless a man be in him, even in Christ Jesus, he may be confident he is not a new creature. Bishop Beveridge.

ENCOURAGEMENT.

No man is alone who hath Christ for his companion: No man is without God, who, in his own soul, preserves the temple of God undefiled. The Christian may indeed be assailed by robbers or by wild beasts among the mountains and deserts; he may be afflicted by famine, by cold, and by thirst; he may lose his life in a tempest at sea,—but the SAVIOUR himself watches his faithful soldier fighting in all these various ways; and is ready to bestow the reward which he has promised to give in the resurrection.—St. Cyprian.

There is greater depravity in not repenting of sin when it has been committed, than in committing it at first. To deny as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—Payson.

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