

Youth's Department.

SCRIPTURE QUESTIONS.

XLII. DANIEL.

322. Daniel was one of the Jewish captives taken by Nebuchadnezzar into Babylon.—By what name was he there called? and why was it given to him?—(Daniel.)
323. What reason have you for supposing that Daniel was of princely birth?—(Dan.)
324. While Daniel was passing the three years assigned to him and his companions previous to their standing before the king, what proof did he give both of his tenderness of conscience and of his ready self-denial?—(Dan.)
325. What were the endowments for which Daniel was peculiarly remarkable?—(Dan.)
326. Do you recollect the circumstances which first brought this excellent man into notice, and raised him to one of the highest stations in the kingdom?—(Dan.)
327. What proof can you give of his pious dependence upon God, connected with the preceding transaction, as well as his humble opinion respecting himself? and what were the terms in which he expressed his ardent gratitude?—(Daniel.)
328. When the presidents and princes conspired against Daniel, what was the testimony which they were constrained to give respecting the uprightness and integrity of his character?—(Dan.)
329. When these conspirators obtained the iniquitous decree by which they hoped to procure either the ruin or the death of Daniel, did it produce any alteration in his pious habits?—(Dan.)

CHURCH CALENDAR.

Oct. 28.—Twenty second Sunday after Trinity.
—St. Simon and St. Jude.
Nov. 1.—All Saints' Day.
4.—Twenty first Sunday after Trinity.
11.—Twenty second do do

UNSTABLE PROFESSORS.

NAMES AND CHARACTERS.

Old James Steady—his Grandson, Stephen Standfast, on their return from the hay-field in the evening.

Stephen. I was very glad to hear you talk with those people to-day, Grandfather, for it helps to give me clear notions about true religion, and it may do good to them.

Old Steady. I wish it may, Stephen, but I can't say I am very hopeful about it, because they seem so fond of talking about religion for talking's sake; and mayhap they think they are better able to teach me than I am to teach them.

Stephen. I should be loth to think that, Grandfather, though certainly they do talk sometimes about our having 'only one eye open,' and about their people being 'nearer to the blessed Saviour' than we are, and such like; but, however, I wonder how it is they don't see the truth of such things as you said this morning, which seemed to me as plain as Peter's sermons, or James' epistle.

Old Steady. Why, Stephen, these people are our neighbours, and I don't like to seem to speak amiss of them in any respects; but where the safety of the soul is concerned, I am not the man to hide my real mind, and therefore I should say, that they are apt to bar up that little door, by which all religious truths come in.

Stephen. I don't quite catch your meaning, Grandfather. Old Steady. Why, to be plain, then, the little door, as I call it, is humility—and through that door God delights to send his instructions into the soul; but if any thing should shut to the door, 'tis my belief that there's no other way by which he will send his word and Spirit.

Stephen. I suppose this is why the 'lowly,' and the 'humble,' and the 'poor in spirit,' and they who have childlike dispositions have got all the promises about being taught in heavenly things?

Old Steady. To be sure it is, Stephen—'the meek will be guided in judgment, and the meek will he teach his way'; and Satan knows this just as well as you and I, and he turns the little knowledge which they have got to a bad account, by making it puff them up with big notions of self; and wherever these are, they take up all the room in the heart; so that this little humility-door, which opens within, is so close pressed together, (as you may say,) that there's no opening of it, and no getting in, till all the high imaginations be cast out.

Stephen. This is very plain to me; and I can see now that what Isaiah wrote, and the Baptist preached about, 'every mountain and hill being brought low,' means the work which must be done in our hearts, to 'prepare the way' for the Lord Jesus to come in and reveal his glory.

Old Steady. Yes, Stephen, and you will find that the more a man is really acquainted with heavenly things, the lowlier will he be in his own eyes. How wonderfully Paul proves this. He doesn't seem to find the words, 'less than the least of all saints,' and 'chief of sinners,' strong enough to express what he considered himself to be; and yet who was ever so acquainted with the deep things of God as the Apostle Paul? You may easily see he had learned of a Saviour as humble as he was divine. I believe the Holy Spirit draws the picture of Jesus in every believer's heart.

Stephen. I do wish that some of those people, who are always at me for being a Churchman, could hear you speak. There was Sukey Selfplease, and Ann Busybody, and some more of them, telling me only yesterday that I should never get on till I joined them.

Old Steady. I am always sorry to hear any thing of this kind of them, Stephen, but I know 'tis too common with them. They must have strange notions of a Churchman's conscience, a Churchman's knowledge, and a Churchman's reasons for the faith that is in him.

Stephen. Why, Grandfather, I never meet them, or work with them, but they are always beginning about their 'means of grace,' and their better way of getting on, and about what they can do in prayer, and such like. I don't let it put me out of humour, but they do seem very fond of running down the Church.

Old Steady. That's right, Stephen; 'Charity is not easily provoked,' but 'beareth all things.' Never mind what is said against your Church so long as it is not true; and if you answer at all, do it in the 'meekness of wisdom.'

Stephen. But I cannot think why they won't let us alone to worship and serve God in our own way.

Old Steady. Stephen, don't you know Paul speaks much of such characters? He saw a good deal of them even in his time, and, as far as I can see, we must expect a world of such goings on in these last days.

Stephen. I should like very much to look at what Paul says about them when we go home, Grandfather.

Old Steady. I'll show it to you now, Stephen, for I've got my little Testament, that Mr. Lovechrist gave me, in my waistcoat pocket. Now look here—Here's the first, and the third, and the fourth, and the eleventh, and the last part of the fourteenth chapter of his first epistle to the Corinthians, almost all about the divisions, and the puffed-up minds, and the disorderly ways of some of the religious professors at Corinth. I never go by our beehives at home without thinking of such people.

Stephen. But what do you see there that brings this into your mind, Grandfather?

Old Steady. Why, have you never minded that in every hive there are some roving, restless bees, who seem to be getting about, (as one may say,) and tattling, and idling among the rest? And whilst they are doing this, and getting in the way, and jostling those that are at work, I have seen many a good old bee go out, and come back twice over with his thighs swelled and yellow with his burden; and I'll be bound he brought in more honey in one day than ever they did in a month.

Stephen. This gives me a famous notion of their goings on, and I shall never go by the beehives again without thinking of them.

Old Steady. Oh, you may see more of their ways among the bees, Stephen; for I sometimes fancy that these busy-bodies, running about bees are always talking about their hobby, and the shape of their combs, and the cleverness of their workmen; and so trying to entice the bees of the next-door hives to come and join them, as though there was no hive, nor no honey like theirs.

Stephen. Well, I'm sure I don't wish to get out of my beehive to please any body.

Old Steady. Why, as for that, if we like to run on about bees and hives, I could tell them that I was born and bred in the hive of the Church, and that there I find honey as beautiful as that which 'enlightened Jonathan's eyes'; which Mr. Lovechrist says, means that the refreshment of the honey made his weary eyes brighten again. You may mind too David says that God's word was 'sweeter to him than honey and the honeycomb.'

Stephen. Well, if I don't think that there's Mary Silly-woman on before with a niche of wood on her head. I hear they have been after her a good deal lately.

Old Steady. Ah, I shouldn't wonder; but, however, don't begin that matter yourself, Stephen. 'A nice evening, Mary.'

Mary. 'Tis, bless the Lord! How is it with you James? Old Steady. Middlingish, thank you; but these long days the work tries my old stiff joints a little.

Mary. Ah, well, never mind, if you are going the right way. I suppose you have heard that I am thinking about joining the people that have left the Church?

Old Steady. No, Mary, I hadn't; but one hears these things too soon, come when they will. I cannot bid you 'God speed' in this matter.

Mary. Why not? I'm told to 'prove all things, and hold fast that which is good,' you know.

Old Steady. I should like to see you holding fast that which is good; but you seem to me to be letting go a good blessing for an untried fancy;—and then you call this 'proving all things.'

Mary. Oh, but it hurts me to hear some of the people say at church, 'Take not thy Holy Spirit from me,' when 'tis plain they never had the Holy Spirit.

Old Steady. I should think, Mary, you had better leave God to settle that matter with them, and not be playing the judge in his presence. Don't you remember the proud Pharisee took upon him to judge the publican? And yet, what a different opinion the Lord Jesus had of the two men! Why, the sound of the words, 'There is no health in us,' and 'I have mercy upon you, miserable offenders,' can scarcely have died away on our lips before you are passing judgment on a fellow-sinner! Consider St. James' question, Mary, 'Who art thou that judgest?' Is this lying low before the throne of God? Is this that shame and confusion of face which every sinner, sincerely confessing sin, must feel?—Does this look as though you remembered that your own right to be there is nothing but the divine blood of Jesus?

Mary. Oh, but these people have never been converted, and therefore how can they say those words, and repeat also verses in the Psalms, in turn with the minister, which never ought to come out of their mouths?

Old Steady. Mary, this is quite a new gospel spirit to me. Are you or I to settle what our fellow-sinners shall read out of God's word in public worship, and shall we deny them the use of that very book which is the appointed means to convince and to convert, particularly in such a place and at such a time? Why, not to mention how delightful it is for minister and people to open their mouth with one accord, and to speak to God in turn, (and the congregation can't do this in any other form of worship in this country,) who knows, as each verse is read, but that the very next may be one appointed to wake a soul from death? And, whether this is the case or no, is it for any one but Him who gave the book of grace, to say, 'Thou shalt not read it?' This spirit of yours, Mary, would take the 'flaming sword' out of the cherub's hand, and beat off a poor sinner from the tree of life.

Mary. Well, but do you think yourself that such people as John Lackgrace and Esther Worthing were ever converted?

Old Steady. That has nothing to do with this question. We are now talking of public worship; and the doors of God's temple are open to all who desire to go up to pray and praise there, and hear the word of life. As for myself, when there I am too full of my own guilt and vileness, to think about others; and I should suppose your own new religious acquaintances, if one came in, and knelt among them, and poured out his confessions of sin before God, and prayed for mercy through the Saviour, and besought God 'not to take his Holy Spirit from him,' that they would not drag him from his knees, and demand a proof of his right to put up such a petition?

Mary. No; I should be sorry to think they would do such a thing as that.

Old Steady. But the run of your notions is quite that way, Mary; though I believe you don't see where they would lead you; and the next step, according to the rule of your people, (for I suppose I may call them yours, or you theirs, now,) of judging every one, may be to dispute with one another what degree of grace each has got, and whether such a one has a right to use such a petition, or such a thanksgiving, in the worship of God? You will soon be a set of little popes, Mary.

Mary. I haven't said downright that I should join these

people yet, James, and I'm not sure that I shall now; but there—they do say such things about the Church people, not only what we have been talking of, and about their going to the Lord's table unprepared, (which does seem to hurt me when I'm there with them,) and about their having a form of prayers and not heart-prayers, that I don't know what to think, or what to do; and they seem to want me so bad to join them.

Old Steady. A man had need have a good reason to give a heart-searching God another day, for leaving the Church of his fathers, and trying to get others out of it, when that Church is 'built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone'—a Church, which, as Mr. Lovechrist has said many a time in our talks together, (for we often discourse about what we call our dear old mother,) has been for hundreds of years the bulwark of Christendom, the ark of truth. I sometimes myself liken the Church of England to that wonderful building which I saw some years back in the war time, called, Eddy-stone Lighthouse.

Mary. If I knew so much about it as you seem to do, James, I don't think I should be very ready to change about; but these people tell me 'we have got a right to be what we like, that there is but one way, and that we are all going the same way.'

Old Steady. That we have got a right to be what we like, Mary, is language which doesn't come very well from blind and sinful creatures, who can neither know nor be any thing which is good, 'except it be given them from above.' We have got a right to be nothing but what God approves, and we must order our ways by the book of truth. I can track the 'old serpent' in this favourite doctrine of your new acquaintances. Ho is at his old work—telling the Adams and Eves of our time that they may eat of every tree, and promising them wonderful knowledge by it; but you know how all that ended; and I verily believe that numbers of 'unstable souls,' whom he now beguiles to try the taste of fruit which seems 'very pleasant to the eye, and 'much to be desired to make one wise,' will want to hide themselves another day, when they hear the still small voice of God walking in the garden of their consciences. Are you prepared Mary, to come forth, and answer his searching question, 'What hast thou done?'

Mary. Why, to tell you the truth, James, I never looked upon the matter in this solemn way before. I thought no harm in joining people who seem to love God very much.

Old Steady. Ah, Mary, my heart aches to hear you answer thus, though I am not surprised. I believe there are thousands who, like yourself, go away from the Church of England just because the novelty of the thing catches, and they don't lay the matter before God night and day in prayer. But, is it nothing, Mary, to leave a Church, whose Prayer-book (liturgy is what Mr. Lovechrist calls it) is full of the Gospel from the beginning to the end? Whose form of worship is according to Scripture, and has been in use for as many hundreds of years as other forms in this country have been for ten? Whose ministers are ordained by men that have been appointed to the high and holy office of bishop, regularly man by man, from the apostles' times down to ours, beginning with the laying on of the apostles' own hands? and in our case, Mary, whatever others may have to say of their minister, we have got one who preaches, and lives, and loves the Gospel. Is it no harm, Mary, without the holiest, the plainest, and the best of reasons, to say, 'I shall leave a shepherd who I acknowledge to be one of Christ's faithful ones, though I have no complaint to make and he tells me I am doing wrong? Is it no harm to turn your back on a Church that God blesses with his presence (and if ever the Spirit was poured out upon her it is now,) to forsake the 'members of Christ's body' within her, and to despise a form of prayer that even our enemies have confessed is the first of any written work of man?—and to do all this, just because some people, who can give no proof beyond their own words, that they are wiser, or holier, or more 'apt to teach,' wish you to join their party, and swell their numbers? Oh, Mary, (to mention nothing else,) either the authority of the ministry is nothing, or it is something of the greatest concern; and God has left us in no doubt about the matter. Look here in my little Testament at Paul's words, Heb. xiii. 17, 'Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account, that they may do it with joy and not with grief; for that is unprofitable for you.' Is it possible to read this and not see that the messages of the Lord's servants cannot be received or rejected just as it happens to suit the day's whim? On the peril of their souls they deliver their Master's will; on the peril of our souls we trifle with it.

Mary. 'Tis impossible to deny that to be sure.

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Advertisements.

TO BUILDERS, AND OTHERS.

OFFICE OF KING'S COLLEGE, Lot Street, Toronto, OPPOSITE THE COLLEGE AVENUE.

MINUTE OF THE COUNCIL, October 13, 1838.

STRONG representations having been made by several persons, inclined to contract for the Buildings intended for the University of King's College, that the First of November was too early a day to afford them sufficient time to form their Estimates—

It was Resolved, to extend the period to Friday, the First of February, 1839, and that this Notice be inserted in all the Journals in which the Building Advertisement has appeared.

(A true Copy.) JOSEPH WELLS, Registrar and Bursar.

EDUCATION.

THE REV. H. CASWELL, M. A. Master of the District School in the healthy and delightful town of Brockville, is prepared to receive into his family a limited number of Young Gentlemen as Pupils. The course of study embraces Greek, Latin, Mathematics, Natural Philosophy, and the usual English branches. Having been engaged for several years as a Professor in a Theological School, Mr. C. would be happy to give instructions in Hebrew and other branches of Sacred Literature to pupils desirous of preparing for Holy Orders.

The Terms are Thirty Pounds for Board and Tuition during the Academical year. Every pupil is expected to be supplied with a bed and bedding, silver spoon, and towels.

Letters addressed, (post paid,) as above, will meet with prompt attention. The most satisfactory references can be given, if required.

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Table with columns: Township, Concession, Lots, No. of Acres. Includes Gainsboro, etc.

LONDON DISTRICT.

Table with columns: Township, Concession, Lots, No. of Acres. Includes Walsingham, Dorchester, etc.

Particulars as to terms, &c., may be learned on application to the subscriber, at Toronto. JAMES M. STRACHAN. Toronto, 8th October, 1838.

INFORMATION WANTED

OF CHARLES ALEXANDER STELL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship Active about the year 1819, and was employed in the ships in Ordinary at Kingston, whence he was discharged.

The last that was heard of him was in June 1828, when he was supposed to be working on the Welland Canal in the Township of Thorold. If living, he is entitled by the death of his mother to a small sum of money.

Any information concerning him will be thankfully received by the Rev. R. D. Cartwright or J. S. Cartwright Esq. Kingston.

\*The Clergy in the Niagara, Gore, Western and London Districts are requested to examine their Registers whether there be any record of the death of a person of the above name. 13—8w

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- Cooking Stoves, Six Plate do, Parlour do, Sugar Kettles, Pot Ash Coolers, &c. &c. &c.

Toronto, July, 1838. 7-tf.

The Church

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TERMS.

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COMMITTEE OF MANAGEMENT.

The Hon. and Ven. The Archdeacon of York; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. J. Grasett, Asst. Minister of St. James's Church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.

Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Waterloo-place, London; and in Ireland, to the Editor of 'The Warder,' Dublin.

(R. D. CHATTERTON, PRINTER.)