

## Youth's Department.

ANSWERS TO  
SCRIPTURE QUESTIONS.

For six weeks in advance.

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|-----------------------------------|------------------------------|
| 99. 1 Kings xiv. 1, 31.           | 117. 2 Sam. iii. 2, 4.       |
| 2 Chron. xii. 16.                 | 118. 1 Kings i. 7.           |
| 100. 2 Kings v. 12.               | 119. 1 Kings ii. 24-34.      |
| 101. Genesis xxvi. 1.-xx. 1.      | 120. Judges i. 6, 7.         |
| 2, &c.—Judges ix. 6.—             | 121. 2 Kings xix. 39.        |
| 1 Chron. xviii. 16.—              | 122. 1 Sam. xxii. 1.         |
| 2 Sam. viii. 17.                  | 123. Acts xi. 28.—xxi. 10.   |
| 102. 1 Sam. vi. 18.               | 124. 1 Sam. xv. 8, 9.        |
| 103. 2 Sam. xx. 13-18.            | 125. 1 Sam. xv. 33.          |
| 104. 2 Sam. vi. 1-3.              | 126. Acts xxvi. 28.          |
| 105. 1 Sam. xvi. 8.—1 Chron.      | 127. 1 Kings xi. 29-31.      |
| viii. 33.                         | 128. 1 Kings xiv. 1-13.      |
| 106. Numbers xvi. 1-3.            | 129. 1 Kings xv. 29.         |
| 107. Numb. xvi. 32.—Psalm         | 130. 2 Chron. ix. 29.        |
| evi. 17.                          | 131. 1 Sam. xxi. 1.          |
| 108. 2 Sam. ii. 18.               | 132. 1 Sam. xxii. 9-18.      |
| 109. 1 Sam. xxvi. 6-9.            | 133. 1 Sam. xxii. 18, 19.    |
| 110. 2 Sam. xxi. 15-17.           | 134. 2 Sam. xvi. 23.         |
| 111. 1 Chron. xviii. 12.          | 135. 2 Sam. xv. 31.          |
| 112. Joshua vii. 1, 20, 21, 25.   | 136. 2 Sam. xvii. 23.        |
| 113. Joshua vii. 26.              | 137. Joshua x. 12, 13.       |
| 114. Isaiah lxv. 10.—Hos. ii. 15. | 138. Genesis xxxvi. 12.      |
| 115. 1 Sam. xxi. 10-15.           | 139. Exodus xvii. 8, 14, 16. |
| 116. 1 Sam. xxvii. 6, 7.          | 140. Deut. xxv. 17-19.       |

## CHURCH CALENDAR.

October 22.—22d Sunday after Trinity.  
28.—St. Simon and St. Jude's Day.  
29.—23d Sunday after Trinity.  
Nov. 1.—All Saint's Day.

## SCENES IN OTHER LANDS.

No. XI.

OXFORD, CONTINUED; COLLEGE HOSPITALITIES; ST. MARY'S CHURCH;  
REFLECTIONS ON THE UNIVERSITIES.

After visiting many of the wonders and attractions of Oxford, more than I have space to describe, or than there is need of particularizing,—I proceeded at 5 o'clock to fulfil an engagement to dine at Magdalen College. Every edifice in this noble seat of learning,—connected at least with the University,—has an antique and sombre appearance, nothing of modern glare or gloss about it: on the contrary, the crumbling stones in many parts of those venerable structures, the air of sober and sacred antiquity which is shed about them, even to the aged trees which seem coeval with the foundation of the time-worn walls around which they cast their shade,—carry the mind back at once to the Henrys and Edwards of the olden time, and to the very days of the good and brave king Alfred. But hoary and antiquated tho' they be, nothing can exceed the picture of perfect neatness which all the grounds and walks of the various colleges present; and though the massive pillars and oaken floors of the cloisters and corridors, and the rows of small antiquated windows in numerous ranges above, may cause the mind to dwell upon nothing else than Gothic simplicity and massiveness within, yet no sooner do you enter the rooms of the tutors and fellows than you are presented at once with the light and elegant comforts of the most modern habitation.

In the magnificent dining-hall of the College two long tables are extended for the undergraduates, and at right angles with these, at the head of the hall, elevated a little, is the Fellows' table, at which I was favoured with a seat. Here the guests were numerous, but at the tables of the undergraduates very few were seated. To the latter meat is served up in "commons," but on the table of the seniors whole joints are placed, and no deficiency of variety. After the several viands are disposed of, all rise, a Latin grace (as at the commencement of the meal) is said; and the company who compose this higher table, adjourn to what is termed the Common Room, where wine and dessert await the guests. On entering, gowns are immediately doffed, and the most social scene imaginable,—but with the strictest observance of etiquette,—is presented. The conversation generally turns upon some member of the University, deceased or long retired from its venerated walls, whose talents or eccentricities have left him a name; or incidents are related which have been witnessed in foreign lands. On the present occasion many amusing anecdotes were related of an eccentric but clever individual who professed a most intimate acquaintance with the Grand Sultan and Sultana, and stated that in the freedom of his intercourse with this "brother of the sun and moon" he introduced all the English habits and expressions of friendly familiarity!

On the following day, I was permitted to enjoy a similar gratification in the Hall and Common Room of Queen's. Here the undergraduates' tables were very full; but in the general style and conduct of the repast there was nothing different from the ceremonies of the preceding day. On this occasion, however,—being a "high-day"—a Danish horn of antique construction and highly ornamented, replete, moreover, with a most agreeable mixture which I am unable to describe, was introduced after dinner and circulated around the table with the expression from each person who tasted of its contents, *poculum charitatis*, uttered standing, and to two others standing also. There are various other customs, adapted to particular days and peculiar to certain Colleges, which are most carefully kept up; and although at first sight, they may appear puerile and ludicrous, still, as a sort of connecting link between the present and the past—between the refinements of the modern and the homeliness of the ancient times—I, for one, would extremely regret to see them abolished. Besides, they have universally a reference to some remarkable event which is thus commemorated; and while they keep up the bond of sympathy between the successive generations who occupy these venerable walls, there is something in their present observance most strictly in keeping with the solemn and antique appearance of every thing around you.

The conversation in the Common Room at Queen's was much enlivened by the anecdote and humour of a lively and

talented individual who was Bampton Lecturer for the year. He had been an intimate acquaintance of Dr. Parr, and told an amusing story of a very laughable hostility betwixt the learned Doctor and Sir Francis Burdett,—and how to avoid collision with the satirical Baronet, that renowned scholar begged, as a substitute for the declined hospitality of Queen's, that his friend would treat him to a chop at the "Angel" over the way!—It might be thought by some that graver topics of conversation would occupy the social meetings of so many of the learned: it may be that they often do;—but it would nevertheless seem by no means injudicious that, after several hours spent over crabbed Greek or the more crabbed Mathematics, the social meal should be characterized as a time of complete and cheerful and even playful relaxation.

On the only Sunday which I spent in Oxford, I had the pleasure of being a guest of the Vice Chancellor's at breakfast;—a gentle, amiable man, with nothing of the austere or absent dignity which might be thought to mark the head of the most learned institution in the world, but full of affability, and manifesting all the free and winning courtesies of polished life. This being Whit-Sunday, a high-day, the Vice Chancellor walked to St. Mary's Church with extraordinary pomp,—habited in a rich scarlet robe, and preceded by a score at least of proctors, beadles and other indescribable attendants. Fain would I have kept aloof from the pomp and splendour of this procession, but the Vice Chancellor retained me by his side, and chatted freely and familiarly all the way. On entering the Church I found that all the heads of houses were habited in similar robes, and certainly the bench of learned dignitaries thus magnificently attired was very striking.

St. Mary's Church is not large, nor was there much in its interior construction or general appearance that particularly struck me. Here the morning or evening service is not read,—that being always performed in the respective chapels of the Colleges and halls, and the worship commences with the singing of a Psalm or Hymn;—after which, preceded by the usual introductory prayer, a sermon is delivered, commonly three quarters of an hour in length. Both the preachers whom I heard on this day were good; but he who officiated in the afternoon was accounted a man of very superior talent. His sermon consisted in an explanation of the passage referring to the impossibility of a rich man entering into the kingdom of heaven; and certainly the discussion of this difficult passage was managed with extraordinary skill of reasoning, and remarkable perspicuity and elegance of language.

My subsequent stay in Oxford was short; but my kind and attentive friend of Queen's took care that I was gratified by the sight of every thing worthy of a visit. We sauntered through Christ Church Walk, a long and wide avenue, so neat and smooth that not a pebble is to be discerned out of its place, and with rows of beautiful and shady trees on either side. We lingered often on the margin of the classic Isis, with the Charwell, almost encircling this city of "castles and groves,"—bent our steps beyond the precincts of the town, to survey from some eminence, the striking intermixture of turret and tree,—and surveyed the amphitheatre of hills with which nature has environed this favourite abode of science.

England is certainly a matchless country: unrivalled in arts and arms, she stands foremost, too, in the proud superiority of her noble Universities! What a halo of glory have her Oxford and Cambridge spread around the land:—to what a pre-eminence have they raised her in the moral scale of the nations of the world! By the martial achievements of her gallant sons, she has twined around her brows a well earned wreath of laurel,—a garland of glory which time cannot impair; but if we turn from the monuments of her warlike praise to her venerable seats of learning, we must with the poet exclaim:

"Cedant arma togæ: concedat laurea laudi."

Majestic Oxford! sweet seat of the Muses, favourite haunt of Science, proud nursery of Divines, Statesmen, Orators, Poets, Philosophers! How fondly does the warm fancy revert to thy illustrious schools,—the schools which Alfred planted, which his royal successors watered, and to which a Gracious God hath granted an increase;—schools that have preserved the sacred sparks of knowledge when all around was dark; where the shackles of Romish superstition were, in our beloved island, first shaken off, and religion began again to flourish in the loveliness of its original purity; where historians and statesmen had written and planned and secured themselves a niche in the temple of fame; where poets have poured forth their song and hallowed every spot,—

"For here the Muse so oft her harp has strung,  
That not a mountain rears its head unsung."

Alive to these advantages,—calling to mind the blessings of such institutions,—institutions, indeed, to which we are indebted for every fragment of ancient lore which has escaped the ravages of time, and to which we are even indebted for the preservation of the Scriptures and of those testimonies to their truth and genuineness which their pious advocates, from age to age, have furnished;—knowing all these things, how fondly do we hail the now bright and auspicious prospect of an University in CANADA;—the establishment here, with the fondest hope of that success which has attended its great predecessors in England, of a "nursery of men for future years!"—Bright are the prospects which this begun establishment awakens! It kindles up the hope that many a flower which, in the shade of our uncultivated wilds, might have blushed unseen, will yet impart its sweetness there; that many a gem, otherwise concealed, will there reveal its lustre; that the valued marble, now unshapen and disguised in the unpolished mass, will yet disclose its variegated beauties there. There, we hope that lurking talent, only now revealed by casual scintillations, will "light up glory through this wide domain;"—that there the association of kindred spirit and kindred genius, the combination of diversified ability, will, by the effect of emulation and the concentration of now scattered strength, ensure all the benefit of Heaven's best-prized gifts.

Soon may the walls and towers of KING'S COLLEGE rise, and long may they stand;—and while we wish success to the growth of the beautiful young trees which line its noble avenue, soon

may our plants of promise, fostered by the same genial care, cluster round that edifice of Science, and as they grow in years, increase in wisdom also, and be crowned with every gift which can bring blessing to their country and glory to their God!

## THE PARISH CLERGYMAN.

The Clergyman, as the religious superintendent of the parish, whose office never fails, possesses a perpetual existence. His presence is not delayed until the pious feelings of the people invite the residence of a pastor; neither is he compelled to retire when indifference rejects his ministrations. He often comes forth when he is most needed—namely, while spiritual ignorance cares not for his instruction; his teaching is continued, where it is most required,—namely, when through worldliness or wickedness it may still be disregarded. He begins his work with all the advantage of a prepared machinery; he is required only to put forth his hand and move it. In some favoured place he enters on his ministry with all the strength derived from prescriptive authority and respect; in all he is rendered independent of popular clamour, the great opponent of truth. He goes unbidden where his presence as an adviser or reprover is most useful; he is enabled steadily to pursue his course "through evil report and good report," and to teach the truth "whether men will hear, or whether they will forbear." He is unceasingly producing an impression on the moral as well as the religious state of his community; he is at hand to improve the opportunities of sickness and of penitence; while the poor stray sheep, belonging to no other fold, because they are thus unowned and destitute, are accounted by him the proper objects of his care. Thus, with an advantage, a constancy and an elevation, which, by no other arrangement could be realized, the devoted clergyman becomes the chief agent under God, for the furtherance of the best interests of man, while he dispenses the benefits of religion in perpetuity, from generation to generation. Death itself, which interrupts all human designs, suspends not the functions of his office; provision is made for an immediate succession; he is withdrawn only to give place to another. It is in this manner that the importance may be estimated of a regular and continued ministry.—From the Rev. C. A. Thurlow's "Church Established the Guardian and Witness of the Truth."

## FIDELITY COMBINED WITH RESPECT AND PRUDENCE.

An American planter had a favourite domestic negro, who was ordered to stand opposite to him and to wait at table. His master was a profane person, and often took the name of God in vain. Whenever he did so, the negro made a low and solemn bow. On being asked why he did this, he replied, that he never heard this great name mentioned, but it filled his whole soul with reverence and awe. His master took the hint, and thus without offence, he was reclaimed, from a very sinful and pernicious practice by his pious slave.

## A WELL SPENT LIFE.

Dr. Donne, a clergyman of great talents and learning, when on his death-bed, and taking his solemn farewell of his friends, said, "I repent of all my life but that part of it which I spent in communion with God, and in doing good to man."

## HOPE AND FEAR.

The promises of hope are sweeter than roses in the bud, and far more flattering to expectation; but the threatenings of fear are a terror to the heart.

Nevertheless let not hope allure, nor fear deter thee from doing that which is right: so shalt thou be prepared to meet all events with an equal mind.

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