

## Youth's Department.

## SCRIPTURE QUESTIONS.

VII. ADAM—CONTINUED.

57. Can you tell any passages in St. Paul's writings which, while they shew the consequences of our first parents' sin upon the whole world, shew at the same time the universal blessings derived from the second Adam, the Lord Jesus Christ?—(*Rom. 1 Cor.*)

58. What was the encouraging promise given to Adam and Eve immediately after their fall?—(*Gen.*)

VIII. AHAB.

59. Who was Ahab? where did he reign? and how long?—(*1 Kings.*)

60. What caused Ahab to come home to his house heavy and displeased, though so extensively possessed of worldly good?—(*1 Kings.*)

61. Who was Ahab's wife? and in what light was his marriage regarded by God?—(*1 Kings.*)

62. What part did this wicked woman take with Ahab in the affair of Naboth?—(*1 Kings.*)

63. In what two passages is the exceeding great wickedness of Ahab described?—(*1 Kings.*)

## CHURCH CALENDAR.

Aug. 6.—11th Sunday after Trinity.  
13.—12th do. do.  
20.—13th do. do.  
27.—14th do. do.

## SCENES IN OTHER LANDS.

No. VIII.

LONDON, CONTINUED;—ST. JAMES'S, WESTMINSTER; ANNIVERSARY DINNER OF THE SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

On returning from the inspection of the curiosities presented at the eastern extremity of London, I chanced to encounter one of those attempts at petty thefts of little articles borne about the person, which, in this immense city, are by no means uncommon. It is true that the vigilance of that admirably regulated police which is indebted for its establishment mainly, I believe, to that illustrious statesman Sir Robert Peel, prevents the very frequent, or at least the very serious occurrence of that species of depredation;—but in the present instance, much cause as I have often had to admire the safe-guard which the police constitutes both to person and property in London, it was more the awkwardness of the youthful delinquent than any other cause that I was indebted to for the preservation of the trifling article which there was an attempt to abstract. His consternation upon being detected, more especially when a loud demand was made by a bye-stander for the services of a police-man, became quite a subject of commiseration, and proved that the perpetrator was as yet but a novice in the iniquitous art;—one whom there was ground to hope would be sufficiently terrified by the present warning to abandon so hazardous, as well as wicked a method of gaining a living. After some admonition, which there is reason to believe was not entirely lost, we permitted him to make his escape.

On the following day, being Sunday, my determination was to have attended morning service at the Temple Church, where the well-earned celebrity of Mr. Benson was attracting such crowds; but somehow a delay was occasioned in the morning arrangements, and I got no further than St. Clement's Danes. Here I heard Mr. Vaughan, whom it was not the fashion just then to admire, but who nevertheless deservedly ranks as a very respectable preacher;—it is true his manner and enunciation, declining somewhat into a sing-song, may be deemed faulty, yet his sermons are, on the whole, above mediocrity and some of them have been thought worthy of a place in those collections of the day styled the "Preacher" and the "Pulpit." In the afternoon I attended at St. James's, Westminster, where, by the whole conduct of the services, and especially by the admirable sermon of the Rev. Mr. Ward, the Incumbent of the Parish, I was exceedingly gratified. Mr. Ward is a person held in the highest estimation, as a divine, and not less as an individual, realizing what the public at least are not always prone to admit,—the character of one who practised what he preached. His sermon, on the present occasion, was well adapted to the circumstances of the very fashionable audience who were his attentive hearers,—on the love of the world, and perilous devotion to its ensnaring allurements. In a style of energetic, yet modest persuasiveness, he warned his hearers against these prevalent attachments, and, in glowing and awakening terms, drew their sympathies and hopes to higher and more enduring objects of regard.

On an early day in the present week I accompanied a most estimable prelate of our national church to the Anniversary Dinner of that most noble institution, the venerable SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE. I know not exactly why it is that this method is adopted for drawing together the patrons of this excellent Society, and then and there making known its progress and its claims;—but without entering into any defensive arguments for the practice, of which it would not perhaps be difficult to advance many that are satisfactory, the very assemblage together of many of the most eminent of the right reverend bench, and some hundreds of the inferior clergy, comprising in their number many of the most excellent and most devoted ministers of the altar in the land, ought to afford a sufficient guarantee to the general observer that there is, in a dinner of such a description, no deviation at least from the holiness or propriety of practice which the members of a religious society, in their collective capacity, should manifest. It is often the characteristic even of a loose age to decry the harmless usages and inoffensive practices which the customs of society have established, and leave perhaps untouched, in the sweep of condemnation, sins of appalling magnitude and of destructive tendency. Such was undeniably the case in our blessed Saviour's time; for then it was that the Pharisaic hypocrisy was most rife; and there was not perhaps a sin of the day on which the Lord of all pronounced a severer condemnation than the wicked attempt to

cover and extenuate enormous faults, while scorn and contumely and persecution were levelled against customs at best of doubtful impropriety. I have heard no light or smothered censures spoken against this long established dinner of the Venerable Society; but not an argument in justification of that reproof, which would not be quite as applicable to every social or friendly meeting. And although it is true that in the well meant endeavour to reform the world of a too prevalent excess in indulgences which have proved the bane of moral and religious discipline, the attempt has been so far pushed as to aim at the subversion of every custom and habit whatsoever which is even susceptible of abuse, it is not to be thought that the eccentricities of a well-meaning few ought so far to be regarded and obeyed as to permit the annihilation of all the decent and useful courtesies of life, and introduce a species of moral anarchy into the social body,—to be followed perhaps by evils ten-fold worse than the follies and faults which were meant to be corrected. The eradication or even reform—for that is unhappily a much abused and misnamed word—of ancient and long established customs should be approached with caution;—and perhaps a check would often effectually be given to the honest impulse of such reforming propensities, were the reflection sufficiently pondered upon, before the axe is laid at the root of the tree, how the desolation is to be compensated, how the chaos is to be supplied!

In the present dinner of the Society, there was not much in its earlier stages to diminish the force of at least practical objections to the plan adopted; but no sooner was the cloth removed than the grand intellectual treat commenced. Mr. Justice Parke was in the chair, and after a few words of congratulation upon the extending benefits of this noble Society, he proposed the first of the standing toasts upon such occasions, "Church and King." He dilated briefly, but happily, upon the very just and scriptural association of Church and King, and repeated some recent declarations of His Majesty, conveyed personally to himself, of his determination to uphold the National Church. This was an announcement received by so many devoted sons of the Church with great applause; but the enthusiasm is not to be described when the health of the Queen was drunk. At this moment of turmoil, when the watch-word of Reform was flying through the land, and the Church was threatened with the annihilation prepared for so many other institutions, our gracious Queen Adelaide, at least, gave no equivocal tokens of her regard for the noblest of the national establishments, and of her determination to throw around it all the fostering protection which kings and queens are, in the Scriptures, required to afford!

When the "Irish Church" was proposed from the chair, His Grace the Archbishop of Armagh, the noble-spirited primate, rose, and in brief but very affecting terms alluded to the perils of the times;—calling upon every faithful son of the establishment to rally round their fathers' altars and not permit the hallowed fire which had glowed so purely thereupon for centuries, to be quenched by the desolations of a wild fanaticism or of a raving insubordination, unhappily fostered by many high in station and commanding in influence.

Upon the health of the Stewards of the dinner being proposed all of them rose and their senior, the Bishop of Lincoln, delivered one of the most masterly addresses it was my privilege ever to hear. His Lordship touched upon many points connected with the welfare of the Church at large, but was very explicit in his encomiums upon the old and valuable Society in whose cause the present most respectable company were gathered. He spoke of the efforts which had recently been made to establish a Society in the Kingdom for the diffusion of *Useful Knowledge*,—a Society which was based upon no religious principle, and which, while it professed to exalt the intellect of man, kept out of sight the directing Providence of God, nor made one word of reference to that pure and holy faith by which man's deficiencies are compensated for, his infirmities pardoned, and his guilt blotted out. They may boast, said the learned and eloquent prelate, of their *useful Knowledge*, but we rest our defence and stay, the safeguard of our nation's peace and welfare, upon the diffusion of that *Christian Knowledge* which shall endure and flourish and confer a blessing when all the pride and honour of human science shall have vanished away. The excellent prelate made an allusion also to the incalculable benefit achieved by the Charity Schools, under the fostering care of this Society,—an allusion which came with a peculiar force from him, as having himself obtained at a charity-school the first rudiments of that learning in which subsequently he made such vast advancement. God forbid! said the humble-minded prelate, that I should ever forget the obligations which are so widely due to the charity-schools of this nation, or the debt of gratitude so deservedly claimed for their institution and support by this great Society,—as those which, under Providence, have proved the means of nurturing the spark of genius in many a child of indigence, and calling him from the lowliest stations to take part in the services of the altar and in the councils of the nation!

Very excellent remarks were also made by Archdeacon Cambridge, the Bishop of Nova Scotia, and Mr. Parker, the Secretary of the Society;—but I shall not stop to declare their special purport, more than that they had reference to the cause, to which impending perils ought to rivet our attachment,—the cause of christian knowledge, and of Christian principle.

(To be Continued.)

## THE "SINIAN."

I knew one instance of a man who prayed very fervently to live a little longer. He had been a labouring man—and, for a labouring man, "pretty well to do." He had never had sickness—was strong, stout, hale; of, perhaps, seventy-two or three years of age. He then had a paralytic attack, and sent for me. He continued in a doubtful state some time. At every visit I paid him, he earnestly prayed and hoped to be allowed once more to sit in the sun before his cottage-door, and then he would be so thankful, and so good! How seldom are these self-formed resolutions of much avail! He was able to sit and sun himself at his cottage-door, and often did I sit there with him, and remind him how he had prayed for that as a blessing, and that it had been granted. But by degrees I found him pass

from silence to sullenness. I was evidently not a welcome visitor. He was enabled to do more than sun himself at his door—he was able to walk about his little garden. At length I observed that, as I entered the cottage, he would make his escape at another door. On one occasion his wife, nearly his own age, shut the door by which he would have escaped, purposely, so that he had no help for it, but to seat himself sullenly in his chimney-corner, and endure my presence. I saw him, as he thought unobserved, clench his aged fist at his wife, and put on an expression of imbecile malignity. This a little roused the old woman, who told him he was a bad man, and had bad friends—that he had better listen to the parson. This put me on the enquiry; but first I questioned him as to what had been the cause of his change—did he not believe as he formerly did?—He did not know that he did; all he knew was, that some people believed very differently, and he was not afraid to die. Upon inquiry, I then found that a workman had come out from a neighbouring town, and having work to do at a gentleman's house about a mile off, had taken lodgings within a few doors of this poor cottager. The old woman said he had called himself a "Sinian;" and I verily believe she thought it meant an encourager of sin; "and a' reads a book here," said she, "that nobody can't understand; but that there's no wicked place for ever and ever; and a' pack o' things that ha' turned his senses topsyturvy; and I knows it can't be good, for he ain't no longer kind like to me."—*Blackwood's Magazine.*

JOAN WASTE.

Among many who glorified God by suffering martyrdom in the reign of Queen Mary, Joan Waste, a poor woman, deserves never to be forgotten. Though blind from her birth, she learned at an early age, to knit stockings and sleeves, and to assist her father in the business of rope-making, and always discovered the utmost aversion to idleness and sloth. After the death of her parents, she lived with her brother; and by daily attending the church, and hearing divine service read in the vulgar tongue, during the reign of King Edward, became deeply impressed with religious principles. This rendered her desirous of possessing the word of God; so that at length having, by her labour, earned and saved as much money as would purchase a New Testament, she procured one; and as she could not read it herself, got others to read it to her, especially an old man seventy years of age, the clerk of a parish in Derby, who read a chapter to her almost every day. She would also sometimes give a penny or two (as she could spare) to those who would not read to her without pay. By these means she became well acquainted with the New Testament, and could repeat many chapters without book; and daily increasing in sacred knowledge, exhibited its influence in her life, till, when she was about twenty two years of age, she was condemned for not believing the Popish doctrine of Christ's bodily presence in the sacrament, and burned at Derby, August 1st, 1556.—*Townley's Biblical Record.*

**WANTED**,—To take charge of a select school; to lead the singing in the Church, and to instruct in singing the youth of the congregation,—a person fully adequate to each of these duties. He must be a truly correct, pious person, and a communicant of the Church of England. Good recommendations founded upon personal knowledge of character, from a clergyman of the Church will be required. A liberal salary will be given. For further particulars reference can be had (if by mail, *post paid*) to the Rev. T. B. Fuller, to D. M'Gregor, or T. M'Crea Esquires, Church Wardens, Chatham, U. C. Chatham, U. C. July 1st. 1837. 6w6

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