

Youth's Department.

SCRIPTURE QUESTIONS.

XLII. DANIEL.—CONTINUED.

330. When this good man was, through the persevering malice of his enemies, cast into the den of lions, by what miraculous means was he preserved from death?—(Dan.)

331. By what passage in the New Testament may we conclude that his preservation on this occasion is to be attributed to his faith in God?—(Hebrews.)

332. Can you refer to two passages in the book of Ezekiel in which the most honourable mention is made of both his piety and his wisdom?—(Ezekiel.)

XLIII. DAVID.

333. David was the youngest son of Jesse, the Bethlehemite; and, while following the lowly occupation of a shepherd, was anointed king over Israel.—By whose appointment, and under what circumstances did this anointing take place?—(1 Samuel.)

334. How does it appear from the account which is given of the above transaction, that with the outward act of anointing, a peculiar influence and qualification was at the time conveyed?—(1 Samuel.)

335. By what circumstance was David first introduced to Saul's court?—(1 Sam.)

336. Can you relate the particulars of David's encounter with the Philistian giant?—(1 Sam.)

CHURCH CALENDAR.

- Nov. 4.—Twenty first Sunday after Trinity.
- 5.—Gunpowder Treason.
- 11.—Twenty second Sunday after Trinity.
- 18.—Twenty third do do

THE MARTYRDOM OF ANNE ASKEW.

The strength of the Lord is most excellently perfected in weakness, and his power best seen when it enables "the feeble things of the world to confound the things which are mighty." This has often been remarkably evidenced in the history of those who have shed their blood for the testimony of Jesus. Not merely the bold and spirited man, the experienced teacher, the grave counsellor, who might be supposed naturally better fitted to maintain their constancy even unto death, but the gentle and delicate female, yea, even the tender child, have swelled that noble band of martyrs, who willingly yielded their flesh to the tormentor. We venerate their names; we love to contemplate their memorials with a kind of sacred reverence; we behold them in their sufferings as invested with a greater glory than ever was achieved by any worldly warrior on a battle-field. But though we throw around their devoted zeal a romantic interest, and regard them as champions conquering when they fell, there was none of this *éclat*, we must remember, to support them in their actual trial; none of the "pride, and pomp, and circumstance" of outward honour to compensate for pain.—It may, indeed, minister food to an earthly ambition to be the leader of a party, so long as that party preserves an unbroken front of defiance, and is feared though it is disliked; but to be one of a routed army, wandering "in deserts and in mountains, and in dens and caves of the earth," where pre-eminence of place is pre-eminence of danger, and danger is disgrace, the loss of all that men are wont to prize,—this, I say, this is not likely to be the offspring of a worldly motive, but rather of that faith which endures as seeing Him who is invisible. The world might consider the reformers great when the power of the kingdom was in their hands under Elizabeth: when they were despoiled, defeated, dispersed under Mary, it would regard them as contemptible. And therefore I repeat, the strength of the Lord is most excellently perfected in weakness. It is true that there are sometimes those who, with a dogged obstinacy, seem to take a pleasure in raising, if not, like Ishmael, their hand, at least their opinions against every man; and these may seal error with their blood; but it is easy to detect the motives which influence such persons; and no one need confound with them the meek, and timid, and retiring spirits, forced into singularity by persecution for righteousness' sake.

The individual of whom I am now about to attempt a portrait was a high-born and accomplished female; but her birth, and talents, and refinement, were the least part of her claim on our attention. The character of woman, lovely as in so many respects it naturally is, is never so roughly developed or duly appreciated till the grace of godliness has adorned it. There is something exquisitely tender in the confiding affection with which a gentle girl will link herself to man,—an affection hardly to be eradicated by unkindness, and only drawn closer by misfortune; there is something inexpressibly sweet in the enduring care with which a wife or daughter will tend the sickness, and smooth the weary pillow of a husband or a father: but what is this or that compared with the energetic devotion, the concentrated feeling, the impassioned ardour, tempered and chastised by feminine modesty, which led the Maries to minister to Christ while in the flesh, which carried them first to his tomb, and which have ever since sustained unflinchingly so many frail and delicate creatures, sometimes when stronger men have apostatised, under cruel mockings, and scourgings, yea death, for Christ's sake. This courageous godliness we shall see eminently exemplified in Anne Askew.

She was the sister of Sir Francis Askew, or Ascough, and was educated with more than ordinary care, and married to one of the noble family of the Kymes of Lincolnshire; but, as her mind was enlightened by the Spirit of God, and her husband was a bitter papist, the union was unhappy.—He violently drove her from his house, and forced her to seek shelter in London. It was doubtless a heavy trial, but she had learned to count all things but loss for Christ; and with a natural and touching remembrance of her early days she took pleasure afterwards in often using her maiden name. In London she was much at court, where she appears to have enjoyed the friendship of Queen Katherine Parr, and the other ladies of rank who favoured the Reformation; and so exemplary was her conduct, that one who would have gladly detected any fault in her was constrained to acknowledge, that she was "the devoutest and godliest woman that ever he knew."

But neither innocency of life nor high connexion was able in those times,—when the bloody act of the six articles aimed especially against persons who denied or doubted the corporeal presence of Christ in the sacrament, was in force,—to save any individual from trouble. Information was laid against Anne Askew, that she had spoken against the corporeal presence: accordingly, in March 1546, she was apprehended, and examined, first at Sadler's Hall. The questions put to her related chiefly to her belief on the subject of the sacrament; to which she answered with equal

caution and spirit. She was then taken to the lord mayor, who was sitting with the council; and a conversation which passed, related by Strype, is well worth quoting, to show the miserable ignorance of the popish judges. "My lord mayor, Sir Martin Bowes, seeing her standing upon life and death, 'I pray you,' quoth he, 'my lords, give me leave to talk with this woman.' Leave was granted. L. Mayor. 'Thou foolish woman, sayest thou that the priests cannot make the body of Christ?'—A. Askew. 'I say so, my lord; for I have read that God made man, but that man can make God I never yet read, nor I suppose ever shall read.'—L. Mayor. 'No, thou foolish woman? after the words of consecration is it not the Lord's body?'—A. Askew. 'No; it is but consecrated bread, or sacramental bread.' L. Mayor. 'What if a mouse eat it after the consecration? What shall become of the mouse? What sayest thou, thou foolish woman?'—A. Askew. 'What shall become of her, say you, my lord?'—L. Mayor. 'I say that that mouse is damned.'—A. Askew. 'Alack! poor mouse!' By this time my lords had heard enough of my lord mayor's divinity, and, perceiving that some could not keep in their laughing, proceeded to the butchery and slaughter that they intended afore they came thither." After some further examination, Anne Askew was committed to the Compter, where, for several days none of her friends were permitted to see her. A priest, indeed, came to give her, as he said, good counsel; but his object was plainly to entrap her into some admissions which might afterwards be used to her disadvantage.

In the meanwhile her friends were not idle in her behalf; but having applied to the lord mayor, to bail her, they were referred by him to the bishop of London's Chancellor. She was in consequence soon after brought forth to examination before the bishop himself; and here the usual unfairness of such examinations was practised. Words were laid to her charge which she never uttered; and when she demanded to know her accuser, it was refused. Then, again contradictory rebukes were given her; sometimes she was chidden for speaking too boldly, and next for saying too little; her modesty and her spirit were alike complained of. It was Bonner's great object to induce her to sign a recantation; and therefore he prepared a paper, setting forth that after consecration the body and blood of Christ were corporally present, and that the evil as well as the faithful do really receive that body and blood. But the courageous lady could not be prevailed on to subscribe in any other way than, "I, Anne Askew, do believe this, if God's word do agree to the same, and the true Catholic Church." Bonner upon this burst into a fit of frantic rage; but after remanding her again to prison, on the intercession of her friends, he pretended to relent, and at last agreed to discharge her on providing sureties for her appearance. With a malignity, however, which it is not easy strongly enough to characterise, he took care to insert in his register that she had unreservedly signed the paper which he drew up.

The martyr was not long at liberty. Being again apprehended, she was several times examined before the council at Greenwich, where she witnessed a good confession. Gardiner, the bishop of Winchester, called her a parrot, and coarsely told her she would be burnt. She had searched the scriptures, she replied, but could never find that either Christ or his apostles put any creature to death; and God, she well knew, would laugh all their threatenings to scorn. Much pains were taken to induce her to recant, and several of the nobility came to her in private to persuade her, but in vain; she firmly told them that it was a shame for them to counsel contrary to their knowledge. At last, having been sent to Newgate, she was condemned; and then she wrote a brief confession of her faith, which she begged the lord chancellor to lay before the king. This paper is as follows:—

"My faith, briefly written to the king's grace.  
"I, Anne Askew, of good memory, although God hath given me the bread of adversity and the water of trouble, yet not so much as my sins have deserved, desire this to be known unto your grace, that forasmuch as I am by the law condemned for an evil-doer, here I take heaven and earth to record that I shall die in my innocency. And according to that I have said first and will say last, I utterly abhor and detest all heresies. And as concerning the supper of the Lord, I believe so much as Christ hath said therein, which he confirmed with his most blessed blood. I believe so much as he willed me to follow, and believe so much as the Catholic Church of him doth teach. For I will not forsake the commandment of his holy lips. But look what God hath charged me with his mouth, that have I shut up in my heart. And thus briefly I end for lack of learning.

ANNE ASKEW.

After this, Shaxton, who had been bishop of Salisbury, and had favoured the reformation, but apostatised to save his life, was sent to her to advise her to recant, as he had done. But she charged home his inconstancy upon him, and warned him that it had been better for him never to have been born. And then a cruel punishment was inflicted on her, unparalleled even in those miserable times. For it being suspected that several ladies of the court were of the same opinions, and that Anne Askew was in their confidence, the persecutors resolved to force her to accuse them. But little did they know the noble spirit with which they had to deal. They carried her to the Tower, and questioned her about the Duchess of Suffolk, the Countesses of Sussex and Hertford, and others. But all she would confess was, that while she was destitute and in prison, some charitable friends had sent her money; and that the servant had told her that some of it came from Lady Hertford and Lady Denny. They then ordered her to the rack. And the lieutenant of the Tower led her down into a dungeon, and commanded his jailer to put her upon it. And when he was about to take her off, the lord chancellor, Wriothesley, and Mr. Rich, who were present, enraged that she would confess nothing, desired the lieutenant to torment her more. The milk of human kindness was not quite dried up in his heart, and he refused.—And then the chancellor and Rich, throwing off their gowns, and grievously threatening the lieutenant, did with their own hands unmercifully rack this delicate woman. First, indeed, they demanded if she were with child. "Ye shall not need to spare for that," said she, "but do your wills upon me." And so, quietly and patiently praying unto the Lord, she abode their tyranny till her bones and joints were almost plucked asunder. After she was loosed, the chancellor argued with her two long hours, as she sat upon the floor, persuading her to leave her opinion. "But my Lord God," said the poor victim, "I thank his everlasting goodness, gave me grace to persevere, and will do, I hope, to the very end." It is said that the king was displeased at the severity which had been used towards her; but mercy never touched that tyrant's heart, and he left her to her fate.

Before she suffered, Anne Askew drew up a confession more explicit than that which she had sent to Henry. It

breathes a noble spirit; and expresses her disbelief in the corporal presence, and her conviction that "these Scriptures are sufficient for our learning and salvation that Christ hath left here with us." She made also a prayer, which concludes with intercession for her persecutors.

Such was the Christian constancy and meekness of this devoted saint, who, as she had to follow her Saviour in the endurance of suffering, followed him also in imploring forgiveness for those that shed her blood.

The last scene was now at hand; and now was the cruelty of the persecutors publicly manifested. For so dreadfully had the rack torn and mangled Anne Askew's limbs that she could not walk, and was therefore carried to Smithfield in a chair, and held up there between two sergeants, but preserving to the last an angel's countenance and a smiling face. There where some other victims to be executed with her—Belenian, a priest; Lascelles, a gentleman of the court; and Adams, a tailor. These men were content to follow her, and were cheered and comforted by her exhortations and example. And when she was tied with a chain to the stake, and the faggots were placed about her, the wretched Shaxton, having been appointed to preach, began his sermon. It is scarcely possible to believe that the apostate did not feel some remorse as he looked upon the noble victim before him; and heard her unflinching voice with holy zeal reprove him for the evil doctrines he set forth. A number of the council were present, in a raised seat just under St Bartholomew's Church, to witness the spectacle. And ere the fire was applied, the chancellor produced her pardon, ready sealed if she would recant. But she would not even look upon it; she came not thither, she said, to deny her Lord and Master. Her three companions likewise refused the proffered deliverance. And then the lord mayor gave the fatal word, *fiat justitia*—"let justice be done." At this moment it happened that there was a thunderclap and a gentle fall of rain.—"Methought," said an eye-witness, "methought it seemed that the angels in heaven rejoiced to receive their souls into bliss whose bodies their popish tormentors cast into the fire as not worthy to live."—Church of England Magazine.

The Garner.

EVERLASTING PUNISHMENT.

Oh! it is not, as some would persuade you, the dream of gloomy and miscalculating men, that a punishment, the very mention of which curdles the blood and makes the limbs tremble, awaits, through the long hereafter, those who set at naught the atonement effected by Christ. It is not the picture of a diseased imagination, mersed in error and trammelled by enthusiasm, that of God, who now plies us with the overtures of forgiveness, coming forth with all the artillery of wrath, and dealing out vengeance on those who have "done despite to the spirit of grace." We bring the dream to the rigid investigations of wakefulness; we expose the picture to the microscopes of the closest meditation; and when men would taunt us with our belief in unutterable torments, portioned out by a creator who loves, with a love overpassing language, the very meanest of his creatures; and when they would smile at our credulity in supposing that God can act in a manner so repugnant to his confessed nature; we retort on them at once the charge of adopting an unsupported theory. We tell them, that, if with them we could escape from thought, and smother reflection, then with them we might give harbourage to the soothing persuasion that there is no cause for dread, and that God is of too yearning a compassion to resign aught of humanity, to be broken on the wheel, or seathed by the fire. But it is in proportion as the mind fastens itself upon God that alarm is excited. Thought, in place of dissipating, generates terror. And thus, paralyze my reason, debar me from every exercise of intellect, reduce me to the idiot, and I shall be careless and confident: but leave me the equipment and use of mental faculties, and "when I consider, I am afraid of Him."—Rev. H. Melvill.

THE LORD'S DAY.

He, and he only, is the safe and happy man who truly calls the Sabbath a delight. If we do so, we may entertain a comfortable hope, that we are in a state of preparation for the everlasting Sabbath of the blest. In the mansions of our Father, prayer, and praise, and holy contemplation, and the society of glorified spirits, and the presence of the great God, and the performance of his good pleasure, and the ministrations of mercy, throughout worlds and systems unknown and undiscovered shall constitute the happiness of those admitted to that heavenly rest. Now each returning Sabbath affords a shadow of these good things to come. But it is not by the best possible employment of one day in seven, that we can be fitted for the happiness of the blessed. The Lord's day must become the heaven of this present life, or it will never be the foretaste of a better life to come. Our Sunday thoughts, and words, and works, must diffuse a sweet but powerful influence through all our other days.—Like a fountain of living water, they must flow through every portion of our conduct. Like that mystical stream which attended the Israelites through the wilderness, they must never desert us till we reach the Canaan above.—Bishop Jebb.

APOSTOLIC SUCCESSION.

The universal consent of the Church being proved, there is as great reason to believe the apostolic succession of the ministry to be of Divine institution as the Canon of Scripture, or the observance of the Lord's day.—Bishop Stillingfleet.

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,  
19—4w Registrar and Bursar.

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On the most reasonable terms, with Long Credit.

OTTAWA DISTRICT.

Township.	Concession.	Lots.	No. of Acres.
Plantagenet	4th	S. half 11	100
	8th	21	200
Alfred	5th	7 and 8	400
	6th	S. half 1	100
			500

JOHNSTOWN DISTRICT.

Township.	Concession.	Lots.	No. of Acres.
Elmsley	1st	15, 18	400
	2d	15	200
Edwardsburg	8th	6 and 27	400
Montague	7th	8	200
Yonge	7th	19	200
Marlborough	2d	Half 9	100
			500

MIDLAND DISTRICT.

Township.	Concession.	Lots.	No. of Acres.
Portland	11th	1	200
	12th	7, 9, W. ½ 10	500
	13th	5	200
Pittsburg	14th	7, 12, W. ½ 5	500
	11th	16, 17, 18, 19, 20	1000
	13th	17	180
			1180

NEWCASTLE DISTRICT.

Township.	Concession.	Lots.	No. of Acres.
Cramahé	6th	29	200
Hamilton	5th	30	200
	6th	23	200
Hope	8th	21 and 22	400
Clark	7th	32	200
Seymour	1st	20	200
	3rd	5	200
	4th	18	200
	5th	13	200
Cartwright	8th	4	200
	1st	8, S. half 11	1000
	2nd	5, 14, 20	
	3rd	17, S. ½ 21, N. ½ 24	
	4th	1, 6, 13, N. half 5, E. half 12	
		S. half 15	
	5th	1, 3, 5, 6, 12, 13, 14, 17, 22	
	6th	23, N. half 20	
	7th	15, N. half 21	
	8th	S. half 15	
	14th	11, 12, 16	5800

NIAGARA DISTRICT.

Township.	Concession.	Lot.	No. of Acres.
Gainsboro'	2d	24	209

LONDON DISTRICT.

Township.	Concession.	Lots.	No. of Acres.
Walsingham	6th	8, 16	400
Dorchester	3rd	14	200
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Southwold	3rd	12, 13, 14	1200
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Aldborough	3rd	5	200
Western Div.			
Oxford	2d	N. half 1	100
Western Div.			2800

Particulars as to terms, &c., may be learned on application to the subscriber, at Toronto.

JAMES M. STRACHAN.  
Toronto, 8th October, 1838. 18 3m

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. 18—1f

INFORMATION WANTED

OF CHARLES ALEXANDER STIELL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship *Actiæ* 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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C. B. & Co. are agents for the sale (to the Trade) of Joseph Van Norman's well known Castings, a large Stock of which they have always on hand, consisting of Cooking Stoves, Six Plate do. Parlour do. Sugar Kettles, Pot Ash Coolers, &c. &c. &c. Toronto, July, 1838. 7.1f.

The Church

WILL for the present be published at the Star Office, Cobourg, every Saturday.

TERMS.

To Subscribers resident in the immediate neighborhood of the place of publication, TEN SHILLINGS per annum. To Subscribers receiving their papers by mail, FIFTEEN SHILLINGS per annum, postage included. Payment is expected yearly, or at least half yearly in advance.

No subscription received for less than six months; nor the paper discontinued to any subscriber until arrears are paid unless at the option of the Publisher.