

Youth's Department.

ANSWERS TO SCRIPTURE QUESTIONS.

For four weeks in advance.

- 244. 1 Samuel xxi. 10-15. 359. 2 Sam. ii. 3, 4.
245. 1 Sam. xxii. 1, 2. 360. 2 Sam. v. 4, 5.
246. 1 Sam. xxii. 3, 4. 361. 2 Sam. vi. 6, 7.
247. 1 Sam. xxiii. 1-12. 362. 2 Sam. vi. 11.
249. 1 Sam. xxiii. 16-18. 363. 2 Sam. vi. 12-19.
249. 1 Sam. xxiv. 3-22. 364. 2 Sam. vii. 5-17.
250. 1 Sam. xxvi. 5-25. 365. 2 Sam. xii. 1-6.
251. 1 Sam. xxvii. 6, 7. 366. 2 Sam. xii. 13.
252. 1 Sam. xxviii. 8-12. 367. 2 Sam. xii. 10-14.
253. 1 Sam. xxx. 1, 2. 368. 2 Sam. xii. 23.
254. 1 Sam. xxx. 6. 369. 2 Sam. xiii. 23-29.
255. 1 Sam. xxx. 18, 19. xviii. 14-17. 1 Kings ii.
256. 2 Sam. i. 11, 12. 22-25.
257. 2 Sam. i. 17-27. 370. Psalm li.
259. 2 Sam. ii. 5-7. 371. Psalm li. 11, 14.

CHURCH CALENDAR.

Dec. 16.—Third Sunday in Advent.
21.—St. Thomas' Day.
23.—Fourth Sunday in Advent.
25.—Christmas Day.

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

No. I.

SANCTIFICATION OF THE SABBATH.

GENESIS II. 3.—"And God blessed the seventh day, and sanctified it."

"It is a little remarkable," says Captain Scoresby, in his voyage to Greenland, "that during the whole of the voyage, no circumstances ever occurred to prevent us engaging in public worship on the Sabbath-day. In a few instances, the hour of worship could not be easily kept, but opportunity was always found of having each of the services in succession on a plan adopted at the commencement of the voyage. And it is worthy of observation, that in no instance when on fishing stations, was our refraining from the ordinary duties of our profession on the Sunday ever supposed, eventually, to have been a loss to us, for we in general found, that if others who were less regardful, or had not the same view of the obligatory nature of the command respecting the Sabbath-day, succeeded in their endeavours to promote the success of the voyage, we seldom failed to procure a decided advantage in the succeeding week. Independently, indeed, of the divine blessing on honouring the Sabbath-day, I found that the restraint put upon the natural inclinations of the men for pursuing the fishery at all opportunities, acted, with some advantage, by proving an extraordinary stimulus to their exertions when they were next sent out after whales. Were it not out of place here, I could relate several instances in which, after our refraining to fish upon the Sabbath, while others were thus successfully employed, our subsequent labours succeeded under circumstances so striking, that there was not, I believe, a man in the ship who did not consider it the effect of the divine blessing."

CLERICAL INTREPIDITY.

DEUTERONOMY, XXXI. 6.—"Be strong and of a good courage, fear not, nor be afraid of them."

Dr. Haekett is recorded as the last man in England who persisted to read the Liturgy after it had been proscribed by the Parliament; and the following anecdote is given by his biographer, illustrative both of his attachment to the church, and his holy courage. One Sunday, while he was reading the Common Prayer in his church, a soldier of the Earl of Essex came and clapped a pistol to his breast, and commanded him to read no further. The Doctor, not at all terrified, replied, "I will do what becomes a divine, and you may do what becomes a soldier." The tumult was quieted for a time, and the Doctor permitted to proceed.

HEROISM AND PIETY.

JOSHUA, XI. 6.—"The Lord said unto Joshua, Be not afraid because of them; for to-morrow, about this time, I will deliver them up all slain before Israel."

During the awful moments of preparation for the battle of Camperdown, Admiral Duncan called all his officers upon deck, and in their presence prostrated himself in prayer before the God of Hosts, committing himself and them, with the cause they maintained, to his sovereign protection—his family to his care—his soul and body to the disposal of his Providence. Rising then from his knees, he gave command to make an attack, and achieved one of the most splendid victories in the annals of England.

EQUIVOCATION REBUKED.

JUDGES, IV. 20.—"Sisera said unto her, Stand in the door of the tent; and it shall be, when any man doth come and enquire of thee, and say, Is there any man here? that thou shalt say, No."

Bishop Atterbury was once addressed by some of his right reverend co-adjutors to the following effect:—"My Lord, why will you not suffer your servants to deny you, when you do not care to see company? It is not a lie for them to say, your Lordship is not at home, for it deceives no one; every body knowing it means only your Lordship is busy." He replied, "My Lords, if it is, which I doubt, consistent with sincerity, yet I am sure it is not consistent with that sincerity which becomes a Christian bishop."

FATE OF PERSECUTORS.

1 SAMUEL, XV. 33.—"As thy sword hath made women childless, so shall thy mother be childless among women."

Persecutors, and others who have unjustly shed the blood of their fellow-creatures, have often, in the righteous Providence of God, met with a violent death, or been visited by signal judgments.—Nero was driven from his throne, and perceiving his life in danger, became his own executioner; Domitian was killed by his own servants; Hadrian died of a distressing disease, which was accompanied with great mental agony; Severus never prospered in his affairs after he persecuted the Church, and was killed by the treachery of his son; Maximianus reigned but three years, and died a violent death; Decius was drowned in a march, and his body never found; Valerian was taken prisoner by the Persians, and after enduring the horrors of captivity for several

years, was flayed alive; Diocletian was compelled to resign his empire, and became insane; Maximianus Herculeus was deprived of his government, and strangled; Maximianus Galerius was suddenly and awfully removed by death; and Severus committed suicide.

JUSTIFICATION.

JOB, XXV. 4.—"How then can a man be justified with God?"

About the year 1100, amidst the almost universal darkness of popery, there was a form of consolation to the dying said to be written by Anselm, Archbishop of Canterbury; and in the year 1475, printed in Germany. It was in the following words:—"Go to, then, as long as thou art in life, put all thy confidence in the death of Christ alone,—confide in nothing else,—commit thyself wholly to it,—mix thyself wholly with it,—roll thyself wholly on it; and if the Lord God will judge thee, say, 'Lord, I put the death of our Lord Jesus Christ between me and thy judgment, otherwise I contend not with thee;' and if he say, 'Thou art a sinner,' reply, 'Put the death of our Lord Jesus Christ between me and my sine;'—and if he say, 'Thou hast deserved damnation,' let thine answer be, 'Lord, I spread the death of our Lord Jesus Christ between me and my demerits; I offer his merits for the merits I should have had and have not.' If he still insist that he is angry at thee, reply again, 'Lord, I put the death of the Lord Jesus Christ between me and thine anger.'"

YOUTHFUL LOYALTY.

PROVERBS, XXIV. 21.—"My son, fear thou the Lord and the King."

"Not unworthy of mention" says a writer in the Penny Sunday Reader, "is the case of the Westminster scholars, who are stated by Dr. South, he being one of them and present at the time, to have offered up public prayers in the school for King Charles I. within an hour or two before the time of his being beheaded. Of this disinterested, and in those times dangerous, demonstrations of loyalty and charity, the Doctor, in his quaint manner remarks—that they were not only called, but really were King's Scholars."

THE CATHEDRALS OF ENGLAND.

By means of Cathedrals Christianity was first planted in our land—by them it has since been watered. In whatever light we view them, whether in the direct services which they have rendered to the places where they are established, or indirectly in the benefits conferred upon the clergy generally; or, again, as places in which eminent men might prepare for the higher and more responsible duties of the Church; or, as giving opportunity and leisure for the equally laborious, though less active duties of divines and defenders of our faith; or, as furnishing maintenance for other offices in themselves inadequately provided for; or, lastly, as holding forth an incentive to higher theological attainments;—in every way, they have rendered great and important services.

These institutions were the nurseries of most of our chief divines, who were the glory of our English name; in them these great men consolidated the strength which has been so beneficial to our Church; to them, and to our Universities, are our Church and Nation indebted for the mightiest works which have established her faith, or edified her piety.

Almost all our defences, either of our blessed faith itself, or of the essentials of that faith, have been the produce of our Cathedral Institutions; almost every mighty work which has enriched our English theology has issued from them.

Whether, then, we take a list of our great divines, and trace their earlier history, or whether we adopt the more compendious plan of looking over the history of our Cathedrals, and selecting the great names which there occur, we shall come to the same result, that to our endowments, and principally to those of our Cathedrals, we are indebted for all the theology of our Church. It is a refreshing sight, cheering alike to faith and hope, to behold what heroes God has already raised up for this our Church!

Few probably there have been, upon whom, at some period, and under some circumstances, the pure and holy harmony of the choral service has not produced an impression for which they have felt grateful. It is then not difficult to imagine what must be its refreshing, healing, strengthening, purifying influence to those who return to it after periods of labour and exhaustion, or how salutary it has been in awakening the first feelings of devotion in many who had been but too seldom attracted to religious services of any kind, or how edifying it may be to many to whom it has always been the natural expression of devotion.—Rev. Dr. Pusey.

GOLDSMITH AND CRABBE.

It is a singular coincidence that "The Village," by Crabbe, which appeared in 1783, should like the Deserted Village of Goldsmith, have received the corrections of Johnson. Scott of Anwell,—himself not wholly unknown to fame,—regarded it as offering a contrast to the Deserted Village, which expatiates on the felicities of life; while Crabbe took the dark side of the question, and depicted every thing with a sombre pencil. It may be remarked that the scenes he drew actually existed in Aldborough, which was a miserable collection of hovels on the coast of Suffolk, about fifty years ago. None of the objects upon which the eye of Goldsmith delighted to linger, were present to cheer and illuminate the harsh realities of Crabbe's vigorous Flemish painting. The points of resemblance between these eminent writers were few, and not very strongly defined. Goldsmith always loving to descend into the bosom of verdant scenery and the domestic happiness of the cottage hearth; Crabbe, with a severe and painful veracity, delineating the wrinkles upon the cheek of poverty; the trembling of the peasant's knees beneath a harvest sun; the afflictions of sickness; the gripping of want. One presents to us the sanded floor, the white-washed wall, "the varnished clock that click'd behind the door;" the other startles us with an interior full of misery and squalidness. Goldsmith delights us with the village green, and the hawthorn shade; Crabbe awakens our sympathies by the scorching road, or the bean-field blackening in the sun. Goldsmith is particular without being minute, and even the most desolate prospect brightens with the warmth of his imagination, and the amiability of his heart; Crabbe, on the other hand, has all the wonderful accuracy of the Dutch school; if he describes a herring or an apple, he does it with the elaborate reality with which they are painted, in the pictures of Teniers, in the Fitzwilliam Mu-

seum at Cambridge. The charge preferred against the artist Demetrius is often applicable to Crabbe; he esteemed identity more than beauty,—and, like the Grecian sculptor of whom we read, would probably have altered the shoe of a statue at the suggestion of a cobbler. Hazlitt remarked, that he described the interior of a house like a broker dis- training for rent; not one utensil, however insignificant, escapes his scrutiny; in this respect also we trace his resemblance to the Dutch School of Art; in Bassan's picture of the Deluge a brass pan formed a prominent object.—Church of England Quarterly Review.

The Garner.

THE SINNER CALLED.

Does any one whose thoughtless heart has hitherto been set upon the lust of the eye, the pomp of the world, or the pride of life, begin now to perceive the importance of futurity? Does any one whom the violence of passion hath carried into atrocious crimes, which repetition hath rendered habitual and familiar, begin to perceive his danger?—would he wish to escape it, if an escape were possible? Let him then not be discouraged by any enormities of his preceding life. To become Christ's disciple, every one who wishes is permitted: every one's past sins are forgiven from the moment that he resolves to conform to the precepts and example of his Saviour. He who made an open discovery of himself—an early proffer of salvation to a people who, though not idolaters, had but imperfectly known the father,—he who, in a conference, the occasion of which was evidently his own seeking, revealed himself to a woman living in impure concubinage with the sixth man she had called her husband,—he who forgave the sinner that perfumed his feet and bathed them with the tears of her repentance,—he who absolved the adulteress taken in the fact,—he who called Saul the persecutor to be a pillar and an apostle of the faith he had so cruelly oppressed,—he who from the cross bore the penitent companion of his last agonies to paradise,—He hath said—and you have seen how his actions accorded with his words—he hath said—"Him that cometh to me, I will in nowise cast out." "Him that cometh to me, in humility and penitence, I will in nowise cast out. In nowise,—in no resentment of any crimes, not even of blasphemy and infidelity previous to his coming, will I exclude him from the light of my doctrine—from the benefits of my atonement—from the glories of my kingdom."—Bishop Horsley.

THE HEART OF MAN.

Let us look into the heart of man; that part of his nature, which is the seat of his kindly and social affections. There scarcely lives a human being so brutalised as not to have tasted the joys which spring from that sacred source. Where is the man who has not often felt a pure, disinterested gladness at the welfare of his fellow man? Where is the savage who knows not something of the thousand nameless charities, which shed cheerfulness and sunshine over the daily intercourse of life? Who is there among us insensible to the delights of friendship, or wholly dead to the luxury of beneficence? And, above all, who would endure to be thought a stranger to those pure and hallowed emotions, which consecrate our hearths and make the very name of home a name of power and of magic, able to stir and kindle the purest fires of the soul? Can we think of these blameless and genuine pleasures without feeling that the Divinity hath been at work in our bosoms? Can we doubt that the Deity, who is love itself, hath chosen the heart of man for his own sanctuary? And, if this be so, with what eyes must He look upon the dark and odious passions which often burst in upon that holy place! How will He endure that malignity and revenge should riot in the habitation he hath set apart for Himself? And, if we have ever once tasted of those fruits of peace and joy which He hath planted there, how can we endure that "the wild beasts should be in our palaces, and the dragons in our pleasant places?"—How can we bear that this temple of God within us should be converted into a hold for foul and evil spirits? How can we bear that vultures should seek their prey in the heart, where none but the heavenly dove should take up his abode?—Rev. C. W. Le Bas.

GUARDIAN ANGELS.

Of some one or more celestial spirits (if our hearts be right with God) we are assured that we shall obtain the protection. And do not those hearts burn within us when we read of these mighty beings mingling in the converse, assuming the forms and partaking of the hospitality of mortals; when we learn that not a sinner repents on earth but the angels rejoice in Heaven; that the celestial warriors encamp not only round the houses of the prophets, but around the person and property of every servant of the Almighty; that even the weakest and humblest believer is an object of interest to those who are themselves privileged to behold the face of the Heavenly Father; and that the death-bed struggle ended (and who knows how greatly their unseen presence may support us under it?) it is they who carry the soul of the humblest saint to Paradise.—Bishop Heber.

The whole world, in comparison with the cross of Christ, is one grand impertinence.—Archbishop Leighton.

No cloud can overshadow a true Christian, but his faith will discern a rainbow in it.—Bishop Horne.

Afflictions scour us of our rust. Adversity, like winter weather, is of use to kill those vermin which the summer of prosperity is apt to produce and nourish.—Arrowsmith.

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