Youth's Department.

THE YOUNG CHURCHMAN'S CATECHISM. PART I.

HISTORY OF THE CHURCH OF ENGLAND.

[CONTINUED.] Q. 15. Was not the introduction of the Saxons into Britain an

out the Britons.

Q. 16. Were they then extirpated?

A. The most part who escaped the sword fled to the western parts of Britain, since known by the name of Wales, where the mountains, the fastnesses, and stern poverty, preserved the sad remains of the British nation.—See Linett's History of the English pic which I could not halp thinking as completely Church, vol. i. page 5.

Q. 17. Were not the Saxons idolators?

They were, and on their arrival in Britain introduced their gods and worship into this country.

[Gildas speaks of the monstrous idols of this country, surpa

sing almost in number the very devilish devices themselves of Egypt, of which we behold as yet some, both within and without the walls of their forsaken temples, with deformed portraitures and terrible countenances, after the accustomed manner, and moul-dering away. From some of these idolatrous objects, connected with the heavenly bodies, are the days of the week named. The sun, to which the Romans as well as several other nations, paid religious homage, was in a peculiar manner worshipped by the

Q. 18. Did these new inhabitants continue long in this state of

A. For about 150 years, when several providential circumstances occurring, they were converted to Christianity, and embraced the faith of Christ.

Q. 19. What is particularly to be marked in the transition from idolatry to Christianity?

A. The return of right reason to her proper seat, the gradual opening of the mind to the knowledge of God, and the hallowed subjection of the moral powers to his authority and controul. Q. 20. Did the Britons who escaped the fury of the Saxons re-

cover themselves? A. So far, that under a wise and regular discipline, they reestablished their church, and regained some part of their ancient glory, of which by a cruel and unjust conquest they had been de-

Q. 21. What circumstances led to the conversion of the Saxons? A. I referred particularly to the marriage of Ethelbert, king of Kent, in A. D. 560, to Bertha, a pious Christian, who being allowed the formula of the control of the cont lowed the free exercise of her religion, and having brought over with her, chaplains and Luidhart a French bishop, a church in the city of Canterbury, built in the time of the Britons, was put in repair for her.—See Fuller's Church History of Britain.

Q. 22. Did she contribute largely towards the conversion of the

English Saxons to the faith of Christ?

A. It is highly probable that from the illustrious example of a princess of such piety, Christianity would gain considerable inluence amongst them.

Q. 23. Was not religion in a flourishing state in Ireland?

A. The inhabitants of Ireland were converted to Christianity in the fifth century by St. Patrick, and his disciples made such rapid progress in the Christian doctrine, that in the next age Ireland was called the country of saints.

Q. 24. Were the faith and doctrine of the churches in Ireland the same with the British churches?

A. With this difference, that they escaped the vengeance a confusion which for a while covered the face of those of Britain. Q. 25. Was the supremacy of Rome unknown to the ancient

A. There is the strongest reason to conclude that Ireland enjoyed the blessings of a pure and enlightened piety, such as our Saviour himself taught, till the twelfth century.

[The excellent and learned Arcibishop Usher has clearly de-monstrated, that the supremacy of Rome was unknown to the ancient Irish; that the worship of saints and images was held in abhorrence, and no ceremonies used which were not warranted b scripture; that all descriptions of people were allowed and desired to consult the sacred writers as their only rule of conduct.]

Q. 26. To whom were they indebted for the introduction of a

A. To the English invaders, who advanced towards this devoted country with authority from Pope Adrian, to root out heresy, and extend the empire of Rome. Q. 27. Had Popery then invaded the Christian churches in Bri-

A. They were free from this innovation, till the arrival of Augustine in 597. The Scots clergy preserved their religion pure from popish corruption much longer, even till the twelfth century. The sufferings of the Cambrian clergy on this account are well known. 'It is too generally thought that Christianity had no existence in this country previous to the time of St. Augustine. And this idea forms the basis of an argument used in support of the notion that the Roman Catholic was the first form of the Christian religion introduced into this country; and that at the glorious reformation the Church of England separated or dissented from the Church of Rome. But all this is as far from the truth as the poles

Q. 28. What circumstances led to the introduction of Augus-

A. St. Gregory, about A. D. 584, having espied some British youths in the streets of Rome exposed for sale, and being struck with their beauty, inquired what country they were from, and at once resolved to attempt the conversion of the English.

THE PRIEST'S FUNERAL.*

I was once staying throughout a Sunday in a French provincial city rich in the remembrances of ancient days, and possessing now many structures of venerable and imposing grandeur. * * * In the morning I had imposing grandeur. * attended service at the Protestant church; but this was open only-once in the day. I strolled therefore, afterwards, into the cathedral, one of the noblest piles existing of Gothic architecture. I paced its aisles slowly backwards and forwards, sometimes stopping to gaze upon the many-tinted windows, or to measure with my eye the lofty columns which supported the carved roof; and sometimes hurrying with quicker step when I thought how, in this splendid temple, nominally dedicated to Jehovah, there is daily exalted for the adoration of the people a miserable idol. Many persons met or passed me, but I did not heed them; I was wholly occupied with my own meditations. At length I found vespers commencing; and when I saw the choir filled with the officiating priests, and the Cardinal Archbishop of the see in rich vestments take his station, I retired to a dis- had blessed in their cradles, or, born since his departant corner, where I might be unobserved. There, while ture, who had been taught by their parents to love and the clouds of incense rose and diffused an aromatic sa- long for, as they called him, "the good pastor." Though, vour, and the chant echoed swelling and sinking through however he was returned in safety, it was in deep pothe arches, I covered my face with my hands, and inly verty. The possessions of his house had been swept prayed that God would be pleased to quicken again the away, never to be again recovered; and for the remaindead and dry bones, and bid them live. I then resolved der of his life he had only the meagre salary which the to leave the place; but when I had reached the street, I French government apportions to the clergy of that kingsaw, on turning round, that over the principal door of the dom. But if his means of relieving destitution were brief space of time flies silently over our heads: we wake to a cathedral was suspended a large black pall, which I knew lessened, his zeal seems to have proportionally increased; betokened an approaching funeral. Knots of people, I and though now an aged man, he set himself to labour observed, were gathered here and there, conversing in a with more than youthful vigour. And such is the strange low but earnest tone, as if in anxious expectation. On force of old associations, that when thus settled once making some enquiries, I learned that an aged priest was more in his village, his exile seemed but as a dream; meads, or the parling brook, or whatever other object may charm to be buried. "He was much beloved," my informant and the thoughts which had latterly disturbed his mind. said; "but he suffered many troubles," added he, with were gone, like the visions of the night. He could not, a peculiar expression, "may Heaven rest his soul, and to be sure, quite cherish his former hatred of Protestants, ing prospects and a smiling country, often succeed rocks, ravines, forgive his enemies, as I am sure he forgave them!" My but he was as attached as ever to the doctrines of his curiosity was excited, and I determined to witness the own church. In one respect, indeed, there was a change. ceremonial. I returned, therefore, to my former post, He appeared to lay less stress than before on the mere where, while I was sitting, by and by I heard the tread of formal participation in rites and services; and there was the next we are beyond their reach. Such is life; neither its pleamany feet, and then a gorgeous procession swept past a savour, I may almost say a spirituality, in his exhorme. But I thought, as I looked on it, that a kind of tations, which they had heretofore lacked. But this to us, any more than any of the objects with which it is diversime. But I thought, as I looked on it, that a kind of constraint was in the features of the priests, as if they brought him into more repute. And though, as a poor fied: other travellers have preceded us on it, others are coming were engaged in a service they would rather have declined; while the countenance of most of the attending crowd was sad, as if they mourned a friend; and tears flowed plentifully from many children, who formed, as it | bright example for them to follow. seemed, a school. I need not describe the funeral rites; in truth, while I witnessed them, my thoughts rose above them, and I could not suppress the mental inquiry,— ded a few weeks in his house. Their former intimacy "Where is the spirit of him whose body they are thus was now perfectly renewed, and many a long and unrecommitting to the dust? did he die blinded in the superstitions of this apostate church, or was his hope resting upon the blood and merits of Jesus?" These were melancholy cogitations; and, as I turned away, I endea-

for me to judge my departed brother—the Judge of the | feel that there was something he had heretofore neglected | m andment—(Jerem. v. 22). Now if nature should intermit her whole earth, before whose tribunal he was now standing, would assuredly do right.

I had no opportunity that night of meeting any individual who could give me information of the character of the deceased; and very early the next morning I embarked on board a steam-packet, which was to convey important epoch in our ecclesiastical history?

A. It certainly was; for having once established themselves, they brought so many northern people to their aid, that they drove tant. After we had proceeded a short distance on the me down the river on which the city I have just spoken of tant. After we had proceeded a short distance on the voyage, I discovered among my fellow-passengers two or three priests, whose faces I had noticed at the funeral the evening before. They were conversing, as it appeared pic, which I could not help thinking-so completely was my mind still engrossed with the occurrence I have related -might have reference to the deceased. I therefore ventured to approach them; and took advantage of a pause in their discourse, to ask if I had not seen them service? "It is likely, sir," said the youngest of them with vivacity; "and I was just recounting to my brethren here the many testimonies of paternal kindness which I received from the venerable person whose funeral rites said, he had encouraged in views not sanctioned by the you witnessed. I, at least," he emphatically added, 'I will never condemn him."

This speech increased my desire of knowing more; and therefore, apologizing for my curiosity, I begged to know who it was that he so much respected. This question led to a long and interesting conversation, in the course of which, and by means of some enquiries which I afterwards made of others, I learned the following par-

The deceased had been a man of noble family, and was once possessed of considerable wealth. From a youth, however, he had been remarkable for a studious and contemplative turn of mind, and, against the wishes of his friends, who would rather have had him distinguished in the army or at court, had devoted himself to the church. In the course of time he became noted as an eloquent preacher, and had many opportunities of preferment; but he chose to confine his talents to the retirement of a country village, where his sole care was the welfare of his flock. He was the friend and counsellor of the meanest peasant; his hand was ever open to relieve the distressed: his influence ever exerted to teet the unfortunate, and advance the deserving: insomuch that when the revolution broke out, and the fury of the people was generally excited against the priesthood, his parishioners to a man resolved to defend their beloved pastor with their lives. But their affection was of little force against the strong hand of arbitrary power; his noble name was alone sufficient to destroy him; and messengers were despatched to seize and convey him to Paris. He had notice of their approach, and at first determined patiently to wait their arrival, and deliver himself up a meek victim to their will; but the tears and entreaties of his flock prevailed on him to change his purpose. As they could not protect him, they implored him at least to flee from the danger, and reserve himself for better times. Perhaps, they told him, they might ere long be permitted to meet again; and it would be joy once more to receive him as a father returning to his devoted family. Moved by their prayers, he consented to disguise himself and emigrate to England; though, as he afterwards confessed, he felt it almost a pollution to tread the soil of a Protestant country. For "after the most straitest sect" of his religion, he had lived a Romanist. All the ceremonies and dogmas of that faith he had pertinaciously adhered to, and was persuaded that out of the pale of his church there could be no salvation. On his first arrival in England he associated only with his own countrymen; shelter and protection was all that he needed from strangers—converse with them he wished not. But in the course of time, when the pittance he had been able to bring with him was exhausted, and he was compelled to resort to some means of procuring a livelihood, he became a teacher of his own language in English families. But even then, for many years, he shrunk from all but professional intercourse with those to whom he was thus introduced, and firmly, though mildly, repelled every proffer of friendly intimacy. At last, however, the persevering kindness of an English dergyman (who had been one of his pupils) to him, This question was very happily answered by the Rev. J. down the barrier of his reserve. He now found, to his Oxford, on the 30th ult., as follows: surprise, that Protestant doctrines could be defendedwhich he had hitherto believed impossible-by other weapons than those of enthusiasm; and that the Romish faith might be rejected without the rejection, at the same time, of entire Christianity. New thoughts began to my, and found in its hand a bulbous root, which must rise up in his mind, and a new light to break in on his judgment. He had no desire to leave the church of his fathers; still, he could not view it with precisely the same

While thus disquieted, and almost doubting what to believe, a political change took place, by which a return in the thraldom of Rome, until God's gardener, Luther, to France was open to him. He embraced the opportunity with joy (though he had found in the land of his exile a tie which he had not anticipated), and set out with of the apostate; and, by God's blessing, it has sprung alacrity for his former home. His arrival was a day of jubilee to the inhabitants of the village; for though years had passed, their feelings of affection towards him had not abated. Many, indeed, who had loved him were no more; but there were very many still who remembered his paternal care; and there were those whom he man, he was less noticed by the rich and great, he was along it at the same time with ourselves, and countless multitudes him, as living in the odour of sanctity, and exhibiting a

Some years thus glided away; when his English friend, travelling on the continent, came to visit him, and resiserved conversation they held upon the scriptures-some said through the nights; for very often the lamp, which glimmered through the Priest's window, was not extinguished when the rustics rose to their early toil. And it first proclaim the edicts of his law upon it, heaven and earth have seemed as if the aged man took counsel of his young in- hearkened unto his voice, and their labour hath been to do his mate, and had learned somewhat of him: for the cha-

to teach his flock, and to be making up for lost time .- course, and leave altogether, though it were but for a while, the Neither was this a transient impression: for when his observation of her own laws; if those principal and mother elefriend had left him, his preaching became more and more ments of the world, whereof all things in this lower world are strange; and it was rumoured that his sentiments resem- made, should lose the qualities which now they have; if the frame bled nearly the doctrines of Protestantism. His eccle- of that heavenly arch erected over our heads should loosen and of Upper Canada; where the business of her school siastical superiors did not at the first interfere, because dissolve itself; if celestial spheres should forget their wonted mothey knew that he was held in universal veneration; but tions, and by irregular volubility turn themselves any way as it they were heard sometimes to drop hints that the old | might happen; if the Prince of the lights of Heaven, which now, man was verging into dotage, and that ere long it would as a giant doth run his unwearied course, should, as it were, through be necessary to place another in his cure. Yet his mind, a languishing faintness, begin to stand and rest himself; if the to those that listened to him, seemed as clear as it had moon should wander from her beaten way, the times and seasons of ever been, and his vigour was unabated. Though bend- the year blend themselves by disordered and confused mixture, the ing now beneath the weight of years, he was more ac- winds breathe out their last gasp, the clouds yield no rain, the tively employed in visiting the cottages of his people, earth be defeated of heavenly influence, the fruits of the earth and especially more unwearied in instructing the chil- pine away as children at the withered breasts of their mother, no dren in the village-school. With these lambs of his longer able to yield them relief: what would become of man himflock he would spend hours every day, making them read | self, whom these things now do all serve? See we not plainly that obeout of the Scriptures, and explaining to them the love dience of creatures unto the law of nature is the stay of the whole yesterday at the cathedral taking part in a very solemn and mercy of Jesus Christ. There were some persons world.—Hooker. who did not receive him now quite so cordially as before; but no open unkindness was shewn him, till on the occasion of the death of one of his scholars, whom, it was Romish Church. She died, to be sure, it was admitted, in remarkable peace; but her friends accused the priest of having by some means deluded the child, and indulged in a spirit of bitter hostility against him. Complaints and obscene persons turn sober and well governed. They tell were formally laid before his superiors; and, after a long investigation, conducted with much secrecy, it was decided that he was no longer able, through the infirmities of age, to discharge his office: and therefore the parish was committed to other hands, and he was removed to the neighbouring city, and lodged with a distant relative. Much curiosity was excited about him; for he was well known in the place, and whenever he had occupied the pulpit of any of the churches there, crowds had thronged to listen to his persuasive eloquence. But by degrees the interest subsided; for he never came abroad, or was seen by any of his acquaintance: and once, when his English friend passed through the city, and endeavoured of God. They tell us of a Proteus turned into all forms; I tell to procure admittance to him, he was told that he was too sickly to bear the presence of a stranger: so that there was little evidence what was the condition of his mind during his last days. Whispers, however, there were that he was not kindly treated, and was subjected to some restraint; and at last, when his constitution was broken up, and he lay upon his death-bed, that he had refused the rites of the Romish Church. They were, however, it was added, administered to him while in a state of insensibility, and then he slept in peace. Many persons looked on him when he was placed in his coffin; and the unanimous iemark of every one was, that his features were calm in death, and even smiling, as if, ere his spirit passed away, it had begun to feel the joys of mmortality, and had left this impress on the clay.-Whether or no he did at last renounce the Romish faith could not certainly beknown; but it was judged expedient after his decease to prevent all scandal, and, ascribing the cloud of his latterdays merely to the failure through age of his mind, to bury him honourably, as became his ondition. Many of his former flock were there to witness the solemnity, and the children I had seen were those whom he had instructed, whose tears could not be restrained over the grave of their beloved pastor.

Such was the little history that I collected. Years have passed since I learned these facts; but I have often thoughtfully recurred to them: and they have furnished to my mind a consolatory proof, that even in the papal church there are those whom the Lord will bring out as his people not to be partakers of her plagues; that as in idolatrous Israel there were seven thousand, though the prophet knew them rot, who had not bowed the knee to Baal-as in Sardis there were some that had not defiled their garments-so even in Rome there is a remnant, not separated, it may be, to the eye of man, but yet accepted of God, as washed in the blood of Christ, and

relying really upon his atonement.

PROTESTANTISM BEFORE THE REFORMATION.

while suffering under a long and painful illness, broke Cummings, at a meeting of the Reformation Society, at the civil power; no force or cunning to uphold it; no men of emi-

"They ask where was Protestantism before the Reformation, now I will illustrate it by a simile. I saw in a Glasgow newspaper some time since a singular and curious discovery. A gentleman had been examining a mumhave been in the hand of the mummy two thousand years. Anxious to know the duration of vegetable life, he plants it, cultivates it, and finds it come into a flower. full and exclusive veneration he had hitherto paid to it, Where was this root all this time? In the hand of the mummy. So where was the Protestant flower?-why, transplanted it to the soil of Ridley and Latimer; until he took it from the superstition of the dead and the grasp up into that noble church under which it is our happy privilege to live."—Dublin Record, Dec. 1838.

The Garner.

HUMAN LIFE. Human life is a journey which commences for each of us, the moment we enter the world, and which terminates at the grave,-We are like those, who, passengers on the ocean, are wafted by the winds towards the port, whilst they are asleep in the vessel; and who, insensible of the progression of their course, arrive there before they are aware. It is the same with the whole of life. It runs on, impelled by a continual current, which carries us on unconsciously along with it. We sleep, and during our sleep, our thousand cares, and while struggling with them, life pursues -its rapid course at the same rate. We are, here below, only as travellers; every thing rapidly recedes from our view, we leave every thing behind us; we throw a passing glance on the enamelled our sight; we feel a pleasure in contemplating it, and before we can analyze our pleasure, we have already lost sight of it. To charmprecipices, and rugged paths; sometimes infested with ferocious animals, or venomous reptiles; or perplexed with thorns which lacerate the flesh; these things annoy or afflict us for a moment, and sures nor its pains are durable, nor does the road we traverse belong

NATURE GOVERNED BY LAW.

This world's first creation, and the preservation since of things created, what is it but only so far forth a manifestation by execution what the eternal law of God is concerning things natural?-And as it cometh to pass in a kingdom rightly ordered, that after a law is once published it presently takes effect far and wide, all states framing themselves thereunto; even so let us think it fareth in the natural course of the world: since the time that God did will: He "made a law for the rain"-(Job. xxviii. 26). He gave racter of his instructions was altered; he appeared to his "decree" unto the sea, that the water should not pass his com-

METAMORPHOSES.

Our mythologists tell us of many metamorphoses, of men turned into beasts, birds, trees; wherein, doubtless, they had moral allusions. Let me tell you of a metamorphosis as strange as theirs, and as true as theirs is fabulous. They tell us of men turned into swine by vice; I tell you of swine turned into men; when drunkyou of men turned into stones, and of stones turned into men immediately upon their deluge; I tell you, that of very stones sons are raised up to Abraham. They tell us of a Lycaon turned into a wolf; I lell you of a wolf turned into a man; when a ravenous oppressor turns merciful. They tell us of men turned into oaks and rocks; I tell you of the oaky, rocky, flinty hearts of men turned into flesh, as Ezekiel speaks. They tell us of an Actæon turned into the beast which he loved to hunt, and devoured of those beasts wherewith he was wont to hunt; I tell you of a voluptuous beast abandoning those pleasures which had wont to spend him .-They tell us of a self-loving man turned into a flower; I tell you of a fading transitory creature changed into the image of the Son you of a man of all religions, turned into a constant Confessor and Martyr for the name of Christ .- Bishop Hall.

and silver that ever was, or still is in America, and all the pearls, diamonds, rubies, sapphires, and other precious stones of the East Indies. Suppose he hath got into his bags and boxes all the pep pers and spices of Malabar, Sumatra, the Molucca and Phillippine islands; suppose he hath got into his granaries all the rice of Sy ria and Indostan, and all the corn of Egypt, and all other places wheresoever it is sown; suppose he hath got into his stables all the elephants, dromedaries, camels, horses, and all sorts of beasts, both tame and wild, that are to be found in any part of the world; suppose he hath got into his garden all the flowers, plants, and trees that ever grew upon the face of the earth, suppose he hath

THE WORLD GAINED AND A SOUL LOST.

Let us suppose that a man hath got into uts conters all the gold

got into his wardrobe all the tapestries and silks of Persia, the sables and furs of Muscovy and Siberia, with all the fine cloths of France and Italy; suppose he hath got into his cellars all the rich wines of Spain or Portugal, France, Hungary, or wheresoeve else they are made; suppose he hath got into his warehouses all the goods and commodities that ever men traded for in any part of the world; suppose again, that all the kingdoms of the earth were his, and all the men, women, and children in Europe, Asia, Africa, and America entirely under his command and at his disposal, that he might do with them what he will, as being all his slaves and vassals: this you would all think to be a very rich man, and one who might be truly said to have gotten the whole world. It is true, no man ever did, nor is ever likely to get so much; but our Saviour,

for argument's sake, supposeth a man may do it; and, after him. let us suppose the same too: but let us also, with him, suppose that this man loseth his own soul; and then, what will all this that he hath gotten avail him? What will he be the better for it? No more, than as if he had never had one groat in the whole world,-Bishop Beveridge.

MIRACULOUS PROPAGATION OF THE GOSPEL.

The Gospel of Christ, at its earliest appearance, had all the probabilities in the world against its success: for it was possessed scarce of any one of those advantages, which do most signally recommend a new doctrine, and make it thrive. It had no complyappetites and passions! but was all harsh and austere. It had no encouragement, no protection from nence and esteem to engage on its side. The age, which was pitched upon for the discovery of it, was more discerning and enightened, more curious and inquisitive, *han, perhaps, any that either preceded or followed: and therefore the success of this doctrine could not be owing to men's ignorance or supincness. Finally, its promulgers delivered it not out by parcels, as is the way of cunning and designing men; but offered the whole of it to be altogether exanined, and compared. Nevertheless, though pressed with all these clogs and incumbrances, it sprung forth, and made its way into the world, by a swift and incredible progress. The inference from hence is plain and indubitable; that a divine power and virtue certainly went along with it, to supply what was wanting to it upon other accounts; and that its increase must needs have been supernatural and miracu-

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Secretary and Treasurer.

Toronto, June 8, 1839. 52-tf. JUST PUBLISHED.

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