

Youth's Department.

SCRIPTURE QUESTIONS.

XIX. BALAAM.

183. On what account did Balak, king of Moab, solicit intercourse with Balaam?—(Numbers.)

184. From the terms employed by Balaam when he told the princes he could not return with them, what would you gather as to the actual state of his mind?—(Numbers.)

185. When God permitted Balaam to go to Balak because his heart was so sinfully set upon it, what were the singular circumstances which occurred in the way?—(Numbers.)

186. Though Balaam returned to his place after he had declared to Balak the will of God, what reason have you for concluding that he afterwards rejoined the enemies of the Lord?—(Numbers.)

187. In what part of the prophecy of Micah is the conversation given which Balaam held with Balak at their first meeting?—(Micah.)

188. Where does it appear from the New Testament that Balaam loved the wages of unrighteousness, which Balak proposed to him, and that this constituted a part of his iniquity?—(2 Peter.)

189. From what other passage of the New Testament do we learn that Balaam's iniquity consisted in the further sin of counselling Balak to seduce the Israelites to commit idolatry and other abominations?—(Revelation.)

CHURCH CALENDAR.

Feb. 18.—Sexagesima Sunday.
24.—St. Matthias Day.
25.—Quinquagesima Sunday.
28.—Ash Wednesday.

SCENES IN OTHER LANDS.

No. XVIII.

EDINBURGH,—CONTINUED; DR. CHALMERS; THE CASTLE, &c.

On the morning following the visit which has been described to Holyrood House, &c. I experienced one of the highest gratifications it was my good fortune to enjoy in Edinburgh—one, indeed, which alone were worth a journey to this noble capital,—a couple of hours' interview with the celebrated Dr. Chalmers. The learned Doctor was kind enough, in reply to my letter of introduction delivered on the previous day, to invite me to breakfast this morning, and I accordingly repaired to his residence at the appointed hour. He occupied at this time a handsome house in Forbes Street; an airy and beautiful part of the new town, in which all the private dwellings and public buildings were of the most neat and even magnificent description. The remarkable beauty of the stone of which the houses in Edinburgh are constructed adds, in a very high degree, to their imposing and attractive appearance; and, with this peculiar advantage, nothing of the sort can be finer than the range of buildings presented, for example, in Moray Place and Athol Crescent.

Having been ushered into the library of Doctor Chalmers, I was there introduced to three or four other guests, chiefly clergymen of the Church of Scotland; and after some desultory conversation, principally upon the recent devastating floods in the Highlands, we repaired at the sound of a bell, to the breakfasting room. There I had the pleasure of being introduced to the amiable and intelligent lady, and to two daughters, of our learned and venerated host.

Dr. Chalmers possesses a very placid and benevolent expression of countenance, in which, amidst the evidences of an unusual degree of good-nature, there are strong marks of an innate love of the humorous. The broad expanse of forehead, the intellectual expression of the eye, and the silent eloquence that so often breathes from the peculiar formation of the mouth or peculiar compression of the lips—frequently more indicative of the mind and spirit within than any other attribute of the "human face divine,"—all these would bespeak, in the learned doctor, that high intellectual power and acquirement of which he has exhibited to the world such unequivocal proofs. But it is not enough to say that Dr. Chalmers is distinguished as a scholar and a divine,—that his original style of eloquence, his rich flowing periods, and a command of words in wonderful accordance with the grandeur and nobleness of his conceptions, have raised him to a high eminence amongst the writers and preachers of the day;—but he possesses a yet more valuable and enviable qualification, that suavity of manner, gentleness of deportment, and humility of heart which stamp the genuine Christian. As a divine he is distinguished for his sound, practical views of Christianity; and while his published treatises evince extent of learning, depth of reasoning, and a boundless range of imaginative power, his preaching evidences the humble minded lover of souls, one who knows and feels the emptiness of all human acquirement unless based upon that which throws earthly attainment and earthly merit into the shade,—THE CROSS OF CHRIST. He is, in short, a faithful preacher of that Saviour by whose name alone we can be saved; and amongst those displays of his exuberant eloquence which have enchained so long the world's admiration, there is not perhaps a passage in his writings on which Dr. Chalmers would himself dwell with more refreshment to his own spirit, than the following from his address to his parishioners at Kilmany. "I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twelve years among you. During the whole of that period, in which I made no attempt against the natural enmity of the mind to God, while I was inattentive to the way in which this enmity is dissolved, viz. by the free offer on the one hand, and the believing acceptance on the other, of the Gospel salvation; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped him of all the importance of his character and his offices, even at this time I certainly did press the reformations of honour, and truth, and integrity among my people; but I never once heard of any such reformation having been effected among them.

I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions; it was not till I took the Scriptural way of laying the method of reconciliation before them; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediatorship to all who ask him, was set before them as the unceasing object of their meditation and their prayers; it was not, in one word, till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interests with God, and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforesaid made the earnest and the zealous, but I am afraid at the same time, the ultimate object of my earlier ministrations. But now, a sense of your heavenly Master's eye has brought another influence to bear upon you.—You have at least taught me, that to preach Christ is the only effective way of preaching morality in all its branches."—This is a striking testimony: and there are within the knowledge of the sketcher of these "scenes" not a few who, from better convictions than they once entertained of the all-powerful efficacy of faith in a crucified Saviour, have seen the speedy workings of an earnest preaching of that grand tenet of our Christian creed, in the humility of heart and improvement of life of those to whom that preaching was faithfully addressed. No code of morals, however fully framed or eloquently promulgated, can ever effect the required change of the baneful propensities of the natural man, apart from the "truth as it is in Jesus": nor is there any system of moral duty so perfect or pure as that which necessarily flows from the genuine profession of faith in him who died that we might live.

Much of the conversation during breakfast at Dr. Chalmers' turned upon the general merits of "inquiring Jews," and how far the system of itinerancy adopted by those individuals, and the visits which, in the alleged pursuit of evangelic truth, they are in the habit of making to the wealthy and distinguished amongst Christians, are really prompted by the motives which are professed. Mrs. Chalmers was gently bantering an amiable individual upon some expensive imposition of this character which he had recently experienced; while the worthy and learned doctor himself manifested not a little scepticism as to the general good result of the philanthropy exercised towards those occasional "inquirers." The conversation very naturally turned from this topic upon the proceedings of an enthusiastic but well-meaning convert from Judaism, then in the East, and to certain letters which he had recently been addressing to the Pope of Rome. Letters in general are concluded with some expressions of at least courteous salutation to the persons addressed; but it is not easy to describe the humorous manner in which the excellent doctor alluded to the closing words of the letters in question,—when instead of the customary acknowledgment of "humble service" and "obedience," these were the blunt expressions of the uncompromising missionary, "Out, out, beast of the Apocalypse!"

In the course of this day I visited Edinburgh Castle,—situated upon the steep, rugged height which stands nearly in the centre of the town. It is in the highest part about 400 feet above the level of the sea, and on three sides is nearly perpendicular, and therefore inaccessible. We passed over draw-bridge, and beneath portcullis and gate; visited mounds, ditches and batteries; entered the guard-room; and walked over the level area upon the highest summit where the garrison usually muster and parade. The castle of Edinburgh has witnessed manifold and strange events; has proved, at various times, "the palace and the prison" of Scotland's kings; and been doomed often to undergo the terrors of siege and blockade. Perhaps the worst it ever had to encounter was that by Cromwell in 1650, when after a long and vigorous siege, its defenders capitulated on honourable terms.—The regalia of Scotland are to be seen in the castle, consisting of a magnificent golden crown—a silver sceptre surmounted by a crystal globe—and the sword of state, presented by Pope Julius II. to James IV. These, with the Lord Treasurer's rod of office, as well as the huge oak chest in which the regalia are contained, are well worthy of observation. It may also be deemed worth while to take a passing look of a huge piece of ordnance lying in the castle, called the *Lions Leg*, composed of thick bars of iron, the diameter of whose bore is about 20 inches;—which, after as many vicissitudes as the castle itself, was burst in firing a salute in honor of the Duke of York, afterwards James II., in 1682.

In the evening of this day I paid a visit to some friends in the northern part of the town, from whom, strange to say, the same warm welcome which was then received has often since been repeated in these cis-atlantic regions. The citizens in the neighbourhood of Deane Bank in Edinburgh have become sojourners in the wilderness of Canada; and the quondam pilgrim in foreign lands has, amidst other travels, had his spirits often refreshed by the kind welcome and Christian conversation of those who so hospitably received him then. But, one is gone—the mother, aged, venerable and beloved, of these estimable friends, is gone to a better world. Her pilgrimage in the land of sighs and sorrows is over; and she is gone, to welcome to the "better country" of everlasting blessedness and rest those, who through faith in the all-sufficient and only-sufficient Saviour, shall "follow her steps."

(To be continued.)

THE SCHOOLMASTER LAMBERT.

The account of the sufferings of Lambert, a schoolmaster in London, may shew us that the intrepidity even of the primitive Christians was revived at the memorable era of the Reformation. He was summoned to defend his religious principles against King Henry VIII, with his bishops, lawyers, and nobles assembled at Westminster-hall. The disputation (if it deserves the name) was prolonged five hours; and the king, as his conclu-

ding argument, asked him whether he were resolved to live or die? As he remained invincible, and cast himself upon his Majesty's clemency, the king told him, that he would be no protector of heretics, and therefore he must expect to be committed to the flames. Lambert was not daunted by the terrors of the punishment to which he was condemned. His executioners were desirous of making his sufferings as great as possible. He was burned at a slow fire: his legs and his thighs were consumed to the stumps; and when there appeared no probability of his sufferings being soon terminated, some of the guards, more merciful than the rest, lifted him on their halberts and threw him into the flames, where he was consumed. While they were employed in this friendly office, he cried aloud, several times, "None but Christ! none but Christ!" and these were the words which he was uttering when he expired.

Mr. Hume, our infidel historian, gives us no small proof of his inveterate prejudice, by attributing this martyr's conduct to "that courage which consists in obstinacy."

TESTIMONIES OF GREAT MEN TO THE WORD OF GOD.

PASCAL, it is admitted, was one of the most sublime geniuses which ever existed. "This great man," says his biographer, "during some of the latter years of his life, spent his whole time in prayer, and in reading the Holy Scriptures, and in this he took incredible delight."

DR. JOHN LELAND closed his life with the following words: "I give my dying testimony to the truth of Christianity; the promises of the Gospel are my support and consolation; they alone yield me satisfaction in the dying hour."

SIR WILLIAM JONES says, "Before I knew the Word of God in spirit and in truth, for its great antiquity, its interesting narratives, its impartial biography, its pure morality, its sublime poetry, in a word, for its beautiful and wonderful variety, I preferred it to all other books; but since I have entered into its spirit, like the Psalmist I love it above all things for its purity, and desire, whatever else I read, it may tend to increase my knowledge of the Bible, and strengthen my affection for its divine and holy truths."

It matters little what hour o' the day,
The righteous falls asleep; death cannot come
Amiss to him who is prepar'd to die:
The less of this cold earth, the more of heaven—
The briefer life, the longer immortality.

Milman.

PRIVATE TUITION.

A MARRIED CLERGYMAN of the Church of England, who has taken the degree of Bachelor of Arts, and whose Rectory is situated in one of the healthiest parts of Upper Canada, is desirous of receiving into his house four young gentlemen as pupils, who should be treated in every respect as members of his own family, and whom he would undertake to prepare for the intended University of King's College,—or, if preferred, give such a general education as should qualify them for mercantile or other pursuits. The strictest attention should be paid to their morals and manners, and it would be the endeavour of the advertiser to instil into the minds of his pupils those sound religious principles, which form the only safeguard in the path of life. Testimonials as to the character and qualifications of the advertiser will be shewn, to any persons who may wish to avail themselves of this advertisement, by the Lord Bishop of Montreal, the Hon. & Ven. the Archdeacon of York, the Rev. A. N. Bethune, Cobourg, the Rev. H. J. Grasett, Toronto, and the Rev. J. G. Geddes, Hamilton. 32-1f.

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