

Youth's Department.

ANSWERS TO SCRIPTURE QUESTIONS.

For six weeks in advance.

- 302. Acts x. 1, 2. 323. Daniel i. 3, 6. 303. Acts x. 9-20. 324. Daniel i. 8-12. 304. Acts x. 44. 325. Daniel i. 17. 305. 1 Kings xviii. 20-40. 326. Daniel ii. 306. 1 Kings xviii. 42-45. 327. Daniel ii. 17-23, 30. 307. 2 Kings i. 9-15. 328. Daniel vi. 1-5. 308. 2 Kings iv. 25-37. 329. Daniel vi. 10. 309. 1 Sam. xxv. 4-39. 330. Daniel vi. 22. 310. 2 Chron. xxvi. 10. 331. Hebrews xi. 33. 311. Isaiah xxxv. 2. 332. Ezekiel xiv. 14-24. 312. Isaiah xlv. 28-xlv. 1-6. 333. 1 Sam. xvi. 1-13. 313. Ezra i. 1-4. 334. 1 Sam. xvi. 13. 314. Daniel v. 6. 335. 1 Sam. xvi. 14-23. 315. John xi. 49-52. 336. 1 Sam. xvii. 316. 1 Kings iv. 31. 337. 1 Sam. xviii. 1-4. 317. Acts viii. 27. 338. 1 Sam. xix. 4-6. 318. Luke xxiv. 18. 339. 1 Sam. xviii. 6-9. 319. Judges xvi. 23-30. 340. 1 Sam. xviii. 14, 15, 28, 29. 320. 1 Sam. v. 2-7. 341. 1 Sam. xix. 8-11. 321. 1 Chron. x. 10. 342. 1 Sam. xix. 20-24. 322. Daniel i. 7-iv. 8. 343. 1 Sam. xxi. 1-9.

CHURCH CALENDAR.

Sept. 16.—Fourteenth Sunday after Trinity. 21.—St. Matthew's Day. 23.—Fifteenth Sunday after Trinity. 29.—St. Michael and all Angels. 30.—Sixteenth Sunday after Trinity.

SCENES IN OTHER LANDS. No. XXVIII.

THE HOUSE OF COMMONS.

After my visit to the House of Lords, a visit attended with as many fortunate and gratifying circumstances—it was of course natural to seek admission into the House of Commons; and thither, an evening or two after, I accordingly repaired. The Commons of the United Kingdom held their assemblies at that time in St. Stephen's chapel, since destroyed by fire, but about to be replaced by an edifice worthy the grandeur of the nation, and bearing a better comparison with the intellectual, moral, and political greatness of the assemblage who are wont to be gathered within its walls, and who hold in their hand, as it were, the destinies of the greatest empire in the world. St. Stephen's chapel was built by the King of England of that name, and by him dedicated to the first martyr of the Christian Church. Long then may these religious associations be blended with its political uses; and when the infidel and the leveller would rifle one jewel from the crown or tear away one shred from the altar, may the spirit of the proto-martyr be the presiding genius of the place, and animate the nation's representatives to speak thus solemnly and resolutely out in behalf of the monarchy and the church,—"Though I die with thee, yet will I not deny thee."

There is nothing in the exterior of the House of Commons to excite particular attention, and within there is even less that is striking. The interior is very much cut up into Committee rooms and other apartments for the use of members, leaving the place in which the Commons meet so exceedingly contracted, that a stranger cannot help wondering how nearly 700 individuals can possibly be accommodated with seats within an area so limited. There are, it is true, galleries on either side appropriated to the use of members, but these are seldom occupied, unless by some wearied or indolent legislator who seeks a temporary abstraction from the crowd and the bustle below.

These galleries are supported by slender iron pillars, crowned with gilt Corinthian capitals, and the walls are wainscoted to the ceiling. The speaker's chair is highly ornamented, and before it is the table—with the ponderous mace—at which sit the clerks, habited, like the Speaker, in robes, and wearing the large flowing wig. The seats for members occupy each side and both ends of the room, and they consist of five rows rising in gradation one above another, each having a low back and covered with a green morocco cushion. The members of the Cabinet usually occupy the front seats to the right of the Speaker's chair, which is thence called the 'Treasury Bench,' and the side immediately opposite is generally occupied by the leading members of the 'Opposition.'

The only place for the general admission of strangers is the front gallery, furnished with benches rising in gradation, and terminated behind by the Reporters' seats. Into this gallery I accordingly entered, after winding through numberless rooms and passages below and previously depositing half a crown in the hands of one of the attendants. The strangers' gallery will hardly contain 150 persons, yet on the present occasion it was not inconveniently full and I was fortunate enough to obtain a very favourable position both to see and hear. So admirably indeed is the building constructed for the circulation of sound that a speaker with a tolerably distinct enunciation, although expressing himself in a low tone, is clearly heard by the Reporters in the extreme rear of the gallery.

At the time of my entering the House, a discussion was in progress upon some minor question relative to the state of Ireland, but it did not seem of importance enough to call forth the energies of any of the leading debaters. Mr. Henry Hunt, of Radical notoriety, was at the moment in possession of the floor; and after some rambling remarks, he was followed by Mr. O'Connell, Mr. Hume, and sundry other gentlemen of similar political stamp and legislative standing. On the first of the above-named gentlemen—in adherence to the generous maxim 'nil nisi bonum de mortuis'—I am not disposed to extend the criticisms which his very inferior and coarse style of speaking might provoke, more especially as Henry Hunt died a better man than he had lived. Whether it be that in the certain approach of the last dread reckoning when the obliquities of the heart must stand their judgment before the heart's Great Searcher; or whether that in those solemn hours, when the excitement of mere worldly themes had given way to more serious subjects of reflection, his thoughts and feelings could be better concentrated upon principles and duties hitherto utterly neglected or viewed only through clouds of early-implanted prejudice,—it appears to be certain that he died as a Christian ought to die, with a recantation of every previous blasphemy, and a firm though calm profession of belief in the simplicity of Gospel truth.

Mr. Hunt, on this occasion, though his speech was but a

brief one, was heard with much impatience; nor did more interest seem to be excited by the observations of Mr. O'Connell which followed. These, with the exception of a burst or two of caustic though vulgar wit at the expense of Mr. Serjeant Lefroy, which awoke a partial laugh, did not seem to draw off the members in general from that rambling and somewhat noisy conversation upon any and every ordinary topic which was in such active progress during the delivery of the previous speech. Mr. O'Connell had not then—whether he has since done so or not, is a question I need not attempt to decide—risen to the enviable eminence of being a leading speaker in the House of Commons. At that time the Reform Bill was not yet the law of the land, and accordingly the ancient character of an English gentleman was scrupulously respected and rigidly maintained in the House; moreover, the Speaker then was an individual unused to the capriciousness of a mob, and one who was accustomed to guide himself and the deliberations of the House by the good old-fashioned rules of placid courtesy and unalterable decorum. Mr. O'Connell, therefore, was not at that time in a congenial sphere—and there were few, very few around him with whose tastes his vulgarity of enunciation, and coarseness of matter and manner, would consort.—There was, to be sure, a humour in the expression of his countenance which rather predisposed you in his favour; and his port and mien, while at least his tongue was silent, were by no means unprepossessing. How Mr. O'Connell obtained, originally, that influence in his native country which led to the measure that gave him entrance into the House of Commons, involves a graveness of discussion unsuited to the lighter character of these remarks; but how he has obtained the influence which places the ministers of the Crown at his mercy, is more creditable to his own sagacity and tact than honourable to the individuals who admit and who endure the degradation.

Mr. Hume, who bore some part in the deliberations of the evening, did not realize that appearance which my imagination had figured,—having much more of a gentlemanly manner, coupled with a softness of voice, than, from the usual matter of his ill-assorted orations, a stranger would be led to suppose. His, however, notwithstanding this subtle snaky shew of mildness and urbanity, is of the very worst order of principles; and could he, with a few others who belong to the same dusky constellation of politicians, be gratified with the secret wish of his heart, there should be neither Queen nor Lords to restrain the "madness of the people," nor Clergy to disturb that dream of present security and everlasting repose which the earthly-minded and the vicious would like to indulge in without the inconvenience of restraint. This theory of unfettered freedom, or rather of unbridled licentiousness, which forms one of the prominent doctrines of the school of Mr. Hume, is almost universally associated with an unfettered freedom or rather a perfect laxity in doctrinal belief and in moral practice.

Mr. Hume, in the present discussion, was sharply replied to by Sir Henry Hardinge; whose port and speech betokened the accomplished gentleman and the gallant soldier. He rallied the member for Middlesex upon the low artifices—upon the republican devices which were in busy operation for the attainment of the end which infidels and democrats were uniting with his Majesty's Ministers in forwarding.—This species of alliance, while it compromises no political or religious tenet of the meaner party, always derogates most lamentably from the men of professed principle who avail themselves of it; and what is worse, as soon as the object contended for is gained, and the stronger party attempt to be directed by their native feelings, they awaken in their late allies a deeper and denser hostility than ever. Enemies, puny and contemptible in themselves, may, by coalition, present at least a show of numerical power; but should they succeed in the destruction of the common rival whom they have united to crush, or have begun to revel upon the plunder which by this victory they may acquire, the disjointed character of these worthless allies will soon develop itself.—Rivalry and hate, each against the other, will break forth again; the strongest of the confederates will appropriate to themselves the lion's share of the spoil; and the only safe policy of the weak is to adopt the assumed modesty of the fox.

In the course of this debate, if debate it might be termed, I had the gratification of hearing Sir Robert Peel, the acknowledged leader of His Majesty's Opposition, and incomparably the most eloquent man in the House. He spoke but a short time, and the subject was not one to call forth the latent powers of his oratory; but even during the few minutes in which on this evening he did speak, he evinced enough of his peculiar talent to rivet the attention of his auditory. Graceful in person and polished in address, he immediately engages your admiration; and when he grows a little earnest in his subject, and his tones assume a pathos and his manner a warmth, the soul of the hearer is kindled and borne along with him: you feel conviction, as, in lucid order and eloquent diction, he lays down his propositions and draws his conclusions; your sympathies are enlisted with him, as he dwells, in clear, fervid, and well-rounded periods, upon some popular innovation of the day or vindicates the ancient constitution of our honoured country; and when he points the sarcasm, or aims the shaft of irony—all in a vein of pleasantry and with a look of good humour which bespeaks a native kindness of heart,—you feel the power of his own master-mind and the imbecility of those adversaries whose arguments he is scattering to the winds by the combined power of irrefutable logic and inimitable ridicule. Never shall I forget the look, the tone, and the air with which this master-statesman expressed his fervent condolence with my Lord Althorp upon the innumerable and growing difficulties with which his path-way to 'Reform' was perplexed,—reiterated his doubts as to the practicality of legitimately untying the Gordian knot, without resort to the destroying knife,—and questioned whether the Augean stable, as in the cant of the times it was termed, could be cleansed without letting in the floods of desolation upon the land!

Poor Lord Althorp,—what with laughter-causing satire from Sir Robert Peel, puzzling questions upon finance from Mr. Herries, and appeals for elucidation upon the subject of the revenue from Mr. Goulburn, he was thrown entirely from the balance of his mind, and he stood—in confounded conviction of the hopelessness of his case—he stood, like the young prince whose profligate father stood indubitably convicted before the Roman senate, unable to utter a word! Yet was there about Lord Althorp the sterling feeling of an honest, upright English gentleman,—a character which none more than his political adversaries respected, and one which alone, combined at least with the influence out of doors which rank and connexion gave him, constituted his qualification for the important office he held. Of sound

common sense Lord Althorp may have possessed a reasonable share; in sterling honesty it is certain that he was not deficient; but to the qualifications of a statesman, to the distinguishing tact of a debater, he could not plead a solitary claim. Yet what must have been the legislative imbecility—what the intellectual poverty of the ministry of 1834, when—Earl Grey having resigned, Lord Stanley deserted them, and Sir James Graham withdrawn in disgust,—their patchwork of a Cabinet was utterly and hopelessly broken up by the accession of Lord Althorp to his hereditary honours in the House of Peers? It is true that this dissolved patch-work has again been clumsily put together; but that it has not long since been scattered piece-meal to the four winds, is owing solely to the wily jesuitry of infidel-radicals, and to the generous clemency of the Empire's high-minded Conservatives.

WILLIAM TINDAL, OR TYNDALE.\*

We shall now give a very short sketch of William Tindal, who besides other important services rendered to the cause of the Reformation, was the person who published the first printed copy of the New Testament in English, as Coverdale did the first printed English translation of the whole Bible. Tindal was born in the year 1500, in one of the counties on the borders of Wales, and was educated at Oxford. His character, both for learning and good conduct, stood high; but having embraced the opinions of the Reformation, he was turned out of Christ Church College, of which he had been elected a Canon. He disputed on points of religion with several persons, and the determination he had formed of enlightening the world, by giving them the knowledge of God's Word, was expressed by him in a discussion with a Popish doctor in terms which mark the energy of his mind, and had almost a prophetic power. The priest had exclaimed, "We had better do without God's laws than the Pope's." Tindal's indignant reply was, "I defy the Pope, and all his laws; and if God spare my life, ere many years, I will cause a boy that drives the plough to know more of the Scriptures than you do."

He was not wanting towards the fulfilment of his promise. He set about his translation and succeeded. He was generously assisted with money for the purpose by a citizen of London, Humphrey Monmouth, who was afterwards ruined by the persecutors of the Protestants, for this his good deed. But he had made himself good friends with the mammon of unrighteousness, who will receive him into everlasting habitations. And, we may hope, that on the great day of the Lord, when it shall be seen who are his, and who are not, this worthy and pious citizen shall meet his friend Tindal, with the other holy and tried martyrs, and be crowned with glory, and enriched with treasures, which far surpass all that this world can bestow, and of which neither the malice of the wicked, nor the persecutions of the misguided can ever deprive him. But, to return to Tindal; he spent his whole life in the great object he had in view, the giving his countrymen the Scriptures in their own tongue. At length the period of his labours approached. A wretch, named Philips, was employed by Henry VIII. and his council, to betray him. Tindal was then at Antwerp, and this villain, like another Judas, having found means to work himself into his confidence, then induced the Emperor's officers to seize him, and put him into prison at a place called Villefort. Some persons, moved by compassion, and admiration of Tindal, procured letters from the King of England's Secretary to the Emperor, for his release. But the treacherous Philips contrived to render them useless. Tindal defended himself ably on his trial, but all was in vain. He was first strangled, and then burned. He died, as he had lived, in charity with all men. The last words he uttered were, a prayer for the man who procured his condemnation. "Lord," he cried, "open the King of England's eyes."

A circumstance connected with Tindal's translation is amusing, and, at the same time, exhibits the enemies of the diffusion of God's word, as being made the unwilling instruments of spreading it. Cuthbert Tonstal was, at that time, bishop of London, and, though an amiable man, he was a most zealous opponent of the Reformation, and of the Scriptures being read in the English tongue. He, and Warham, Archbishop of Canterbury, had issued orders that all copies of the New Testament, in the vulgar or common tongue, should be bought in and burned. And, so zealous was Tonstal in this matter, that, happening to be at Antwerp, he employed one Packington, a merchant, to buy up all Tindal's copies of the New Testament in English which remained unsold. He brought them to England, and had them publicly burnt at St. Paul's Cross. Soon after this, Sir Thomas More the Chancellor, having several persons accused of heresy, and being very anxious to discover those persons in England, by whom, he supposed, that Tindal was maintained, and supplied with money for his proceedings, offered a pardon to George Constantine, if he would inform them upon this point. Constantine, having secured from the Chancellor a solemn promise of pardon if he should disclose the name of any one of Tindal's supporters, to the astonishment of all, named Tonstal, bishop of London, as the principal supporter and most liberal contributor to Tindal. And he explained this, by showing that Tonstal, in purchasing the Testaments of Tindal to burn them, not only furnished him with means of support, but enabled him to get rid of an incorrect impression, and to print one more accurate and better instead of it. Sir Thomas More could not help smiling, and saying that Constantine had stated the truth, and that he should, according to the promise made to him, be dismissed in safety.—Penny Sunday Reader.

\* We believe that the present Chief Justice of the Queen's Bench in England,—Sir Nicholas C. Tindal,—is descended from this Martyr.—[Ed. Church.]

The Garner.

THE HOUSE OF PRAYER.

How great is the mercy of God in providing these houses of prayer, where two or three may meet together in his name, and find their gracious Lord in the midst of them, saluting them, as in the days of his flesh, with his accustomed benediction, Peace be unto you! What a relief is it to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes, and our fears, to the care of God! What a comfort to leave behind us, for a brief interval, all the conflicting interests and the entangled devices of this perishable life, and to raise our thoughts to that happier time, when brothers shall no longer strive with brother; when men shall be all of one mind in one house; when none shall hunger or thirst, neither shall the heat nor sun smite them by day, nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be, without its Sabbath, and its house of Prayer! Abused as are these blessings by so many, despised and trodden under

foot, and desecrated, as are too often the holy things of this house, and of the Lord's own day, they yet shed a light and a religious cheerfulness over this world's scene, even in our imperfect observance of their duties, which those who value Christian privileges prize as their bread of life, and the best sustenance of the soul. They are the salt of our land.—They keep alive the fire of religious feeling in the altar of the heart. They give a respite from earthly cares, and open a glimpse of Heaven to our sight. They speak, as it were, a perpetual protest against vice and infidelity. They set up a standard for the Gospel. They oppose a temporary check to the foes of the soul. They remind man that there is no peace or spiritual prosperity, but through reconciliation with God, and in communion with him.—Dr. Sumner, Bishop of Winchester.

HOME.

"Thou shalt teach these words which I command thee this day diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up," was a command of God founded, like all his eternal commands, upon eternal principles; and this command formed also part of the daily prayer of the Jew. The Lord has here enlisted the strongest feelings of human nature in his own service, and not only to his own glory, but to the boundless aggregate of national improvement, and the unspeakable profit and comfort of the human heart.

If there be one curse more bitter than another to man, it is to be the offspring of an irreligious home—of a home where the voice of praise and prayer ascends not to God, and where the ties of human affection are not purified and elevated by the refining influence of religious feeling—of a home, to which, if the cares or the sorrows of life shall bring religion to the heart in after days, that heart cannot turn without bitterness of feeling, without anguish and vexation of spirit. If there be a curse to any country, where the truths of religion are known, the deepest and bitterest curse which can be inflicted on it, is a multitude of homes like that which I have supposed! Such homes send forth their sons unchecked in evil thoughts, unhallowed in their habits, and untaught in love to God—the name and cross of Jesus Christ stamped perhaps upon their forehead, but not written in their hearts—and they send them forth to prey upon the land, and to become its curse and its destruction. But, on the other hand, there is a blessing to the religious home which no tongue can speak, no language can describe! The home, where in early years the heart is trained to a love of God, and to take pleasure in his worship and service, interweaves with the existence of man's holy affections which die not with the circumstances that gave them birth, which last long, even though they may for a season be forgotten and neglected, and which exercise at least some check upon the evil of the human heart, and often, may commonly, recall it to bear again the voice of God, and to return to the paths of holiness and peace! How great, how unspeakable is the happiness of a land where homes like this are common; and such the Almighty had commanded every father of a family to make his house, in the passage of the law which has first been read.—Rev. H. J. Rose.

Advertisements.

INFORMATION WANTED

OF CHARLES ALEXANDER STIELL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship Actaeo 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—3w

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