

**Fourth's Department.**

**ANSWERS TO SCRIPTURE QUESTIONS.**

For six weeks in advance.

- |                                      |                           |
|--------------------------------------|---------------------------|
| 250. 1 Kings xiii. 1-4.              | 280. Acts xvii. 11.       |
| 261. 1 Kings xiii. 24.               | 281. John i. 19-28.       |
| 262. 2 Kings xxiii. 15-18.           | 282. Deut. xxxiv. 6.      |
| 263. 1 Samuel xvi. 1, 4.             | 283. Exodus xxxi. 1-5.    |
| 264. 2 Sam. xxiii. 14-17.            | 284. Judges i. 3-7.       |
| 265. 1 Sam. xx. 28, 29.              | 285. 2 Sam. xx. 1, 2.     |
| Ruth ii. 4.                          | 286. 2 Sam. xx. 15-22.    |
| 266. 1 Samuel xx. 6.                 | 287. 2 Kings ix. 25.      |
| 267. Matthew ii. 1.                  | 288. Job ii. 11.          |
| 268. Matthew ii. 5, 6.               | 289. Acts xii. 20-22.     |
| 269. Matthew ii. 16.                 | 290. Mark iii. 17.        |
| 270. John i. 41.                     | 291. Ruth iv. 21, 23.     |
| 271. Matthew xi. 20, 21.             | 292. Judges ii. 1-5.      |
| 272. Luke ix. 10-17.                 | 293. Isaiah lxiii. 1.     |
| 273. Mark viii. 28-29.               | 294. Genesis iv. 2, 3.    |
| 274. Luke xxiii. 19.—John xviii. 40. | 295. Genesis iv. 6, 8.    |
| 275. Acts xiii. 6-10.                | 296. 1 John iii. 12.      |
| 276. Acts xiii. 6, 8.                | 297. Numbers xiii. 2, 6.  |
| 277. Acts i. 23.—xv. 22.             | 298. Numbers xiii. 30.    |
| 278. Matthew x. 2, 3.                | 299. Numbers xiv. 24.     |
| 279. Isaiah xlv. 1.                  | 300. Numbers xvi. 61, 65. |
|                                      | 301. Joshua xiv. 11-14.   |

**CHURCH CALENDAR.**

- July 8.—Fourth Sunday after Trinity.  
 15.—Fifth do do  
 22.—Sixth do do  
 25.—St. James the Apostle.  
 29.—Seventh Sunday after Trinity.

**THE BAPTIZED FAMILY.**

(Concluded from our last.)

It has already been intimated that these brothers went on different voyages. J—, to whom the foregoing letter was addressed, went on board an East Indiaman, bound to Batavia and Manilla. A year or eighteen months were expected to elapse before its return.

Mr. and Mrs. R— never before felt so happy in the absence of their children. They believed that their eldest son had truly given his heart to God, and that the other brothers were seriously impressed. They now experienced great consolation in the thought, that they had given up their offspring in covenant to God. They could not but believe that God would remember his covenant, and make them the subjects of his saving and transforming grace.

There were several occurrences in the circle of their own home to cheer and gladden their hearts. Their two youngest daughters, the one twelve, the other ten years of age, had given striking evidence of a renewal of heart. More than a year had elapsed since this change had taken place, and tho' they were so young, yet their altered and consistent lives gave pleasing testimony that God had truly renewed them by his Holy Spirit. Perhaps these parents never felt that they had such abundant cause for gratitude, as at this moment. They could look upon two of their children as garnered up in glory, and five of those that were left them; had enrolled their names among the followers of the Lamb. Though three of their sons were now absent, they felt that they were under the guardian care of Him who ruleth the raging of the sea, and maketh its waves to praise him. They had frequent and pleasing intelligence from G— and N—. And J—, who had gone to the East Indies, was expected in a few weeks. At length, through the public papers, they saw announced the arrival of the ship in which he sailed, at the port of New York. They were waiting with eager and anxious solicitude to welcome him to the paternal roof. In the course of two or three days a letter arrived. It bore the post-mark of New York. It must be from J—, announcing his arrival, and stating the time when they might expect that he would once more be with his beloved parents. With intense interest Mr. R— broke the seal, and rapidly glanced his eye over the lines. But no—it was not the hand—it bore not the signature of J—! Mr. R— read on; the letter dropt from his hands, the tears rolled down his cheeks, and he exclaimed, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" Oh! what a moment of anxiety was this to the family who were yet unacquainted with the real intelligence the letter contained.

"What is it—what is it?" was the eager inquiry.  
 "This letter," said Mr. R—, "is from the owner of the vessel in which J— sailed. The vessel has returned; but J— is not on board."

"Why?—where is he?" was asked by many voices.  
 "In the bottom of the sea!" said the father, his heart swelling with emotions too big for utterance.

The scene that followed can be better conceived than described. Yet God was in the midst of them, and his comforts refreshed their souls.

The following facts were communicated in the letter which announced J—'s death. The crew had a prosperous voyage to India, arrived in a good state at Batavia, where they discharged their cargo, and were on their way to Manilla, in the China Sea, when there suddenly blew up a heavy gale, and the vessel for a while was in some danger. J— was on deck giving the men some orders in relation to putting the ship in proper trim to weather the gale; when a tremendous sea suddenly broke over the deck, and swept him off in a moment. Every effort was made to save him, but in vain. He never rose to the surface. No trace of his form could be found; and the ship was obliged to go on her way, and leave young R— to slumber in the depths of the ocean, till the resurrection morn.

When the first gush of grief had passed away, the solemn and startling inquiry came up in the minds of these parents—"In what state has J— gone to his last account? He was swept into eternity without a moment's warning! Was he prepared to go? Had his heart been renewed? These were fearful questions. The clouds of darkness and uncertainty seemed to gather thick around his fate. One single ray of hope to lead them to believe that he had gone to the bosom of the Saviour, would reconcile them to this dispensation. Mr. R— seemed at once to gather that ray of hope from God's covenanted promises. "This child," said he, "has long since been given up in covenant to God; and I have faith to believe that God did change his heart—did make him truly regenerate before he took him out of the world."

Resting upon this hope, and fully believing that the Most High does all things well, he stayed his soul upon God, and was at peace. The stroke, however, to the wounded mother, was more than she could well bear. Her health declined, and she seemed fast hastening to the grave. That which

pressed upon her heart from day to day like a load of ice, was not the recollection that her son was in the bottom of the deep, with the sea-weed wrapt around his head; it was not that he had been swept into eternity so suddenly; but that he had gone without having left any evidence behind, that his peace was made with God.

In a few weeks, the family had the mournful satisfaction of receiving the trunk, and various effects of J—. Every scrap of paper written in his own hand was carefully examined and sacredly preserved. At length they came across an unfinished letter, carelessly thrown into his trunk, which appeared to have been addressed to his parents, and was evidently written only a short time before his death.

Although I have not been able to obtain the letter above alluded to, the following communication from one of his parents will give the reader an idea of its contents. The writer remarks in reference to J—:

"He had been trained up in the Sunday School, and was very intelligent on religious subjects. He fully realized that he was a sinner against God, and that the blood of Christ alone could restore him to the divine favour. His views on this subject were not of a general character; he believed that he could not be saved without a personal interest in the atonement.

"When he arrived from a previous voyage, his mind was deeply affected by the change he witnessed in his elder brother, who had become an heir of life during his absence. He remained at home a few weeks, which afforded frequent opportunities for conversation on the all-important subject, and these opportunities, I trust, were not lost. It was then satisfactorily ascertained that he was in the habit of praying daily; and that he was determined to make religion the great concern of his life.

"When he left the paternal home for the last time, it was expected that he would sail with his two brothers. The pious parent may imagine, but I shall not attempt to describe, the emotions with which we looked forward to this event.—We could not be unconscious that the lives of three beloved sons would be involved in the fate of one frail bark, exposed to all the dangers of the tempestuous ocean. But we had, on the other hand, a covenant-keeping God to look to. To that God we were enabled to commit the keeping of the souls and the bodies of our beloved children. But an unexpected interposition of Divine Providence, gave a different direction to this enterprise; and our deceased son sailed without his brothers. At first it seemed as though God might design the conversion of the two younger brothers, by the instrumentality of the elder. But it now appeared that he was to have no mortal hand to help him, that he might seek help directly from an almighty arm. Let us adore the mercy of God, who, foreseeing the end from the beginning, thus provided most effectually to bring our dear Son to look directly to himself for salvation.

"It is difficult, if not impossible, to convey to the mind of another, the force of that evidence, that has satisfied our minds that our beloved son was truly in Christ Jesus before his death. The letter which we regret it is not in our power to send you, was of a deeply interesting character, which, however, none but his parents could duly appreciate, as it related to several things known only to them. The whole letter led us to believe—yea, left no doubt on our minds, that he had become supremely interested in the concerns of his soul, and that his heart was renewed by divine grace."

The discovery brought to the sorrowing mother greater joy than if there had been conferred upon her and her family a title to all the Indies. It was as though her child had been raised from the dead. The sunshine of hope again rested upon her brightening countenance. The change in the appearance of the whole family was strikingly observable. It was as though a dark cloud had suddenly been rolled away, and the sun had poured in all his effulgence upon the scene.

The language of every individual of the family was, surely "in the midst of judgment God remembereth mercy." Mr. R— now felt that he had received new and fresh proof that where parents give up their children in covenant to God, in accordance to the divine will, those children will not be lost. In relation to his own children, he thought he had every reason to hope that the three whom God had taken from him were in felicity. And of the seven that were left to him, all but two, in the judgment of charity, had been renewed in the spirit of their minds. The various afflictions which this family were called to suffer, tended to deepen their piety, and lead them to strive to live, as it were, every moment beneath the eye of the Saviour. This holy living, together with the pious counsel he received, exerted a most salutary influence upon the mind of their youngest son, a lad only nine years old. Seldom have I seen more decided and unequivocal marks of genuine conversion, sustained by a corresponding and continued change of deportment, than were manifest in this instance.

There was only one of his family now that had not been brought in, and in relation to that one, Mr. R— remarked in a communication recently received:—

"I believe that my confidence in the covenant promises of God, has never been greater with respect to any one of our children than it now is respecting the one who has not yet, I fear, fully embraced the Saviour."

Here I wish the reader to pause, and ponder these facts: for they are well authenticated facts. If parents did give up their children, when they brought them to baptism, in faith; if they held on to the promises of God in relation to their children in after life with firm faith; if they reared up their offspring, not as though they were theirs, but God's children; if they continued to believe and pray, and let the light of their example shine around the path of their offspring, would not those offspring realize all that is promised in the covenant? Would they not become regenerate and spiritual children of the Lord? Can a solitary instance be shown, where *this*—all this has been done on the part of the parents, and the promise of God has failed? Does not the baptismal service of the Episcopal Church, then, speak a solemn note of warning to parents—laying the sin of their children's living and dying unregenerate, at their door? Parents, think of these things!

**A DIALOGUE**

BETWEEN A CLERGYMAN AND HIS PARISHIONER RESPECTING SOME COMMON MISTAKES IN RELIGION.

From the Cottager's Visitor.

Clergyman. Good morning, James, have you seen your neighbour Grasby, this day?

Parishioner. Poor man! he died last night, after suffering great agony; but now he is at rest.

C. I hope it may be so; but you know, James, he led a very careless life, was very seldom at church, and brought up his family in the same sad neglect of God and religion.

P. It is too true, Sir, but he was very penitent at the last, and I hope he has had his sufferings in this life.

C. I do not mean to pass any judgment on his final state; God alone knows what took place in his mind; but will you allow me to correct some mistaken notions which, from your mode of speaking, you seem to me to hold?

P. Pray do, Sir, I shall feel much obliged to you.

C. Well, then, you said, in the first place, you hoped he was at rest; what do you mean by his being at rest?

P. Why, Sir, you know he endured great pain for many days, but now that he is dead he feels it no more.

C. If that be all, I fear we can scarcely call it rest; it is true, that the body is now at rest, but you must remember that the soul is the principal part of the man. Suppose your body, James, was in perfect health and ease, but your mind overwhelmed with care, vexation, remorse and despair, should you be at rest?

P. O no, Sir, quite otherwise; and now I remember a text from which you once explained this: "The spirit of a man will sustain his infirmity, but a wounded spirit who can bear?" (Prov. xviii. 14)

C. Then, if a wicked man dies, his body is at rest, it is true; but it is the soul which feels joy or grief, happiness or misery; and therefore the man is not at rest, but indeed in great and hopeless misery. You remember, in the 16th chap. of St. Luke, the rich man died, and was buried, but it is said, he was in torments. And the beggar died, and was also buried, but he went into Abraham's bosom.

P. I perceive it, Sir; I see we are wrong in supposing that a person *must* be at rest when he is dead. He may be in greater misery than ever; and it is a very awful thought.

C. It is, indeed, James, and I wish all people would reflect, that as the soul does not die, it must hereafter feel happy or wretched. If persons who are tempted to destroy themselves would think of this, they would not, for the sake of avoiding present trouble, rush into eternity, where they are sure to undergo infinitely greater and endless misery. And if parents would reflect, that the children whom they have brought into life, and whom they love, must live for ever, they would be more anxious to bring them up "in the nurture and admonition of the Lord," that they may be eternally happy, than merely to teach them how to provide for the present life, which is so short and uncertain. But you also said, you hoped your neighbour had had "his sufferings in this world." What is the cause of all the sufferings, sickness, and misery in the world?

P. The will of Almighty God, I suppose, Sir.

C. But God made man innocent and happy, and pronounced every thing he had made very good. God is a God of love, and he can therefore take no pleasure in the sufferings of his creatures.

P. Explain the cause, then, of man's sufferings, if you please, Sir.

C. Sin brought death into the world, with all our woe.—The wages of sin is death, and sorrow, and pain. Now, if you saw a person suffering greatly in consequence of drinking or gluttony, or indulging any base appetites, would you say that his sufferings atoned for the sins which produced them? Or, if you saw a criminal enduring anguish and pain on the gallows, could you properly say that these atoned before God for his sins.

P. No, Sir, I should say they were the consequences of them.

C. Very true; and instead of being an atonement, they are awful intimations, that the full weight of Almighty wrath will fall upon the sinner, unless he truly repent and believe in Christ Jesus, and receive him as the only atonement, in the same way as the thief on the cross did. Sufferings may lead to repentance, and an earnest application to the Saviour, but they can make no atonement to Almighty God.

P. I understand you, Sir; but I hope, in the case of our neighbour, they did produce repentance, for he was very much alarmed,—owned how wicked he had been,—shed many tears, and promised a great reformation if he should recover.

C. As I have already observed, I do not mean to judge your deceased neighbour; but as to all the marks of repentance you have mentioned, they may be, and often have been, produced by the terrors of an awakened conscience, and the fears of death and judgment, without any sincere repentance, or real sorrow for having offended God. I have met with many such cases. I once visited two persons, whose lives were in considerable danger. They both expressed great remorse at their past conduct; one of them trembled exceedingly; and they both made solemn promises of amendment if their lives should be spared. I intimated, that their lamentations arose from fear, and their vows were made in dependence upon their own strength; and I much feared, in case of recovery, they would return to their sins. The result proved that my fears were well-grounded;—they both did recover, and returned "like a dog to his vomit, and like the sow that was washed to his wallowing in the mire." Let, then, these truths be impressed on your mind:—First, that the sinner who dies unpardoned and unchanged, instead of finding rest, enters upon a state of eternal misery. Secondly, that our sufferings here are the fruits of sin; and so far from preventing future punishment, are only the fore-runners of more awful judgments, unless they lead to true repentance. And lastly, that true repentance beginning with a deep conviction of the crime of sinning against God, produces godly sorrow and abhorrence of sin, and leads a man to Jesus Christ, as the only hope and Saviour of sinners, that through him he may find pardon, and may receive the gift of the Holy Spirit to sanctify his heart, and prepare him for eternal happiness, if he should depart hence, and should lead him to a love of God, and a constant desire to serve him, if he should be continued longer upon earth.

**The Garner.**

GOD SO LOVED THE WORLD.

Enlightened by God's Spirit, the eye of faith penetrates where reason could never enter; it discovers, in the mystery of the incarnation, and that of the redemption, those good things which flesh and blood unaided would vainly seek to know. For the justification of the sinner, a day's man was required to mediate between God and man. This Mediator must be God, invested with all his native dignity, to obtain an access for us to the Father; man, partaking of our nature, in order to be a proper substitute for us;—God, whose merits must be omnipotent; man, in order that divine justice may punish; and thus maintain its lawful right. Thus the mysteries of the Gospel are implicitly received by the Christian. He is able to believe that God, a Being of infinite love, has deigned to take upon himself the form of man, in order to temper, as it were, and mitigate the majestic effulgence of his glory, and in order to teach us to love that God who is supremely lovely. Ask no more, then, what has availed to unite in the person of Jesus Christ, heaven and earth, the hu-

mility of the manger and the cross, with the awful grandeur of the divine Majesty? This is our only answer, drawn from the mouth of divinity itself, "GOD SO LOVED THE WORLD."—*St. Chrysostom.*

**EXTENSIVE SPIRIT OF THE GOSPEL.**

Little indeed must he have partaken of the Spirit of the Gospel, who, having once tasted of the tree of knowledge, would withhold its precious fruits from less favoured communities. Little can he have felt of his own need of renewal by the Spirit of righteousness, who is not zealous to impart the offer of grace to those who have never so much as heard whether there be any Holy Ghost. Little can he have entered into the exceeding love of that Saviour who gave his life in our stead, and by his own voluntary sacrifice made a propitiation for the sins of the whole world, if he would not seek to increase the numbers of Christ's visible Church on earth, and teach the wanderers from his flock that there is "one fold and one Shepherd," and that to him must the whole household of the redeemed throughout all the earth be gathered.—*Bishop C. R. Sumner.*

**HUMAN LIFE.**

Look, then, upon this world as one wide ocean, where many are shipwrecked and irrecoverably lost—more are tossed and fluctuating; but none can secure to themselves, for any inconsiderable time, a future undisturbed calm. The ship however, is still under sail; and whether the weather be fair or foul, we are every minute making nearer approaches to, and must shortly reach the shore; and may it be the haven where we would be! Then will it signify little or nothing whether we have gone down to the chambers of death by an easy, gradual descent, or have been violently pushed off the precipice of life; whether we have been tossed by storms and tempests, or had a smooth and easy voyage to the shores of everlasting rest—Let us, then, look forward to that life which is to come. Let us consider all the splendid amusements of the world as so many gay follies, and all the more important transactions of it as so many sober follies, if they interfere with our preparations for the next. Let us repose an unreserved trust in the Being, whose Almighty Power will protect us, whose unerring wisdom will direct our goings, and whose infinite goodness will overpay our slight sufferings with an unfading crown of glory.—*See.*

**SCRIPTURE.**

The pages of Scripture, like the productions of nature, will not only endure the test, but improve upon the trial. The application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties; and present us with higher attractions. When you experience on your soul the happy energy of the Scriptures, every attempt to stagger your belief, or withdraw your veneration from the Bible, will be like an attempt to shatter the rock in pieces with a bubble, or to pierce the adamant with a feather.—*Rev. James Hervey.*

**FAITH.**

Faith in the object of adoration must precede the act of adoration. It is as the root supporting the whole tree; or as the reasoning soul informing and dignifying the whole body.—*Bishop C. R. Sumner.*

**PRAYER.**

Let every man study his prayers, and read his duty in his petitions. For the body of our prayer is the sum of our duty; and as we must ask of God whatsoever we need, so we must labor for all that we ask.—*Ep. Jeremy Taylor.*

Begin the day by calling upon God. The morning prayer is like a trusty servant at thy gate: it guardeth the dwelling from danger.

**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 arrearages are paid, unless at the option of the Publisher.

**COMMITTEE OF MANAGEMENT.**

The Hon. and Ven. The Archdeacon of York; Rev. G. Mortimer, M. A. Rector of Thornhill; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. J. Grasett, Asst. Minister of St. James's Church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) are to be addressed, as well as remittances of Subscription.

**AGENTS.**

- The Clergy of the Church of England in both Provinces—  
 Robt. Stanton Esq., King Street, Toronto.  
 C. Scadding, Esq., New Market.  
 Dr. Low, Whitby.  
 Charles Brent Esq., Port Hope.  
 W. Warren Esq., Darlington.  
 J. Béavis Esq., Clarke.  
 J. Hore, Esq., Coborne.  
 A. Menzies, Esq., Seymour.  
 M. C. Crombie Esq., Picton.  
 Capt. Boomer, St. Catharines.  
 J. B. Ewart Esq., Dundas.  
 Brooke Young, Esq., Guelph.  
 John Burwell, Esq., P. M. Port Burwell,  
 J. Hawkins, Esq., London.  
 J. White, Esq., P. M. Camden West,  
 A. Davidson, Esq., P. M. Niagara.  
 J. Ruthven, Esq., Hamilton.  
 T. S. Shortt, Esq., Woodstock,  
 Hon. James Kerby, Fort Erie.  
 Arthur Hopper, Esq., P. M., Huntley.  
 G. W. Baker, Esq., Bytown,  
 Mr. Jas. McLaren, Québec,  
 Messrs. Swales, Stanford, & Co. New York.

Subscriptions for 'The Church' in England, may be paid to Messrs. Rivingtons, Waterloo-place, London; and in Ireland, to the Editor of 'The Warder,' Dublin.