

Youth's Department.

SCRIPTURE QUESTIONS.

XLVIII. DOEG, CONTINUED.

407. One of the Psalms of David was composed in direct reference to this unprincipled conduct on the part of Doeg. Can you point it out?—Psalms.

408. From which expressions in this Psalm may we suppose that God inflicted just retribution on this wicked man, for his evil deeds?—Psalms.

XLIX. MISCELLANEOUS QUESTIONS, IN D.

409. Demas was one of the associates of St. Paul, who forsook him in the midst of his labours.—Can you assign a reason for this conduct?—2 Timothy.

410. Diana was one of the false deities worshipped by the heathen. In what city was the worship of this Goddess more particularly cultivated?—Acts.

411. Demetrius was the ringleader in an assault made on St. Paul while at Ephesus. What was his general occupation, and in what terms did he address the Ephesians on the above-mentioned occasion?—Acts.

412. There was another Demetrius of a totally opposite character. Do you recollect the high terms of approbation in which this excellent man is described?—3 John.

413. Diotrophes was a member of the same Christian Church with the latter Demetrius. Can you state what is said respecting him?—3 John.

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

No. IV.

THE JUSTICE OF GOD.

GENESIS XXII, 10.—"Abraham stretched forth his hand, and took the knife to slay his son."

How astonishing, says President Davies, was the rigid justice of Brutus the elder, who, in spite of all the passions of a father, passed sentence of death upon his own sons, for conspiring against the liberty of their country. While the amiable youths stood trembling and weeping before him, and hoping that their fears would be the most powerful defence with a father; while the senate whisper for the moderation of the punishment, and that they might escape with impunity; while his fellow-consul is silent; while the multitude tremble and expect the decision with horror; the inexorable Brutus rises, in all the stern majesty of justice, and turning to the lictors, who were the executioners, says to them, "To you, lictors, I deliver them." In this sentence he persisted, inexorable, notwithstanding the weeping intercession of the multitude, and the cries of the young men, calling upon their father by the most endearing names. The lictors seized them, stripped them naked, bound their hands behind them, beat them with rods, and then struck off their heads; the inexorable Brutus looking on the bloody spectacle with unaltered countenance. Thus the father was lost in the judge; the love of justice overcame all the fondness of the parent; private interest was swallowed up in regard for the public good, and the honour and security of government. This, perhaps, is the most striking resemblance of the justice of the Deity that can be found in the history of mankind. But how far short does it fall! How trifling were the sufferings of these youths compared with those of the Son of God! They, too, were criminals—he was holy and free from sin. How insignificant the law and the government for which they suffered to that of the divine! How small the good of the public in the one case to that of the other!

REWARD OF SELF-DEVOTION.

GENESIS XLIV, 23.—"Now therefore, I pray thee, let thy servant abide instead of the lad a bondman to my Lord; and let the lad go up with his brethren."

Paulinus, Bishop of Nola, was a man of great benevolence, and a native of Bourdeaux. Under the Vandalic persecution, many Christians were carried slaves out of Italy into Africa, for whose redemption Paulinus expended his whole estate. At last a widow came to him, and entreated him to give her as much as would ransom her son: he told her he had not one penny left; nothing but his own person, which he would freely give to procure her son's ransom.—This the woman looked upon as deriding her calamity, and not pitying her case: but he assured her he was in earnest; and both took shipping for Africa. On their arrival Paulinus addressed himself to the prince, begged the release of the widow's son, and offered himself in his room. Paulinus, it is said, then became the prince's slave, who employed him in keeping his garden. His master having, however, discovered who he was, set him at liberty, and gave him leave to ask what he would. He begged the release of all his countrymen then in bondage; which was granted, and all were joyfully sent home.

AN EXAMPLE FOR THE DEAF.

EXODUS IV, 11.—"Who maketh the deaf?—Have not I the Lord?"

I have in my congregation, said a venerable minister of the Gospel, a worthy aged woman, who has for many years been so deaf, as not to distinguish the loudest sound, and yet she is always one of the first at church. On asking the reason of her constant attendance, as it was impossible for her to hear my voice, she answered, "Though I cannot hear you, I come to God's house, because I love it, and would be found in his ways; and he gives me many a sweet thought upon the text, when it is pointed out to me: another reason is, because there I am in the best company, in the more immediate presence of God, and amongst his saints, the honourable of the earth. I am not satisfied with serving God in private; it is my duty and privilege to honour him regularly and constantly in public."

ACKNOWLEDGEMENT OF PROVIDENCE.

EXODUS VIII, 19.—"This is the finger of God."

"I have been thrown from my pony," said a little boy to his father, "but, by chance, I am not hurt." "I am glad to hear of your safe escape, my dear child; but you ought to ascribe it to Providence. Chance is blind, and cannot protect us: Providence watches over us all. Look round on nature—on those things most obvious to your senses, the plants, trees, animals, and yourself; lift your eyes to heaven—see the beautiful regularity of the planetary orbs, the return of day and night, and the revolution of the seasons; then reflect, can these things be the effect of chance? No: a Supreme Power rules and directs the order of the universe, and holds the chain of events. Learn to acknowledge this great and good Being in every thing that befalls you. Look up to his superintending Providence for every blessing you

would wish to receive, and every danger you are anxious to avoid, and scorn to be indebted to chance for what you really owe to your Father and your God."

A JUST JUDGE.

ACTS XXIV, 26.—"He hoped also that money should have been given him of Paul, that he might loose him."

A cause was tried before a young Cadi at Smyrna, the merits of which were as follows: a poor man claimed a house, which a rich man usurped. The former held his deeds and documents to prove his right; but the latter had provided a number of witnesses to invalidate his title. In order to support their evidence effectually, he presented the Cadi with a bag containing 500 ducats. When the day arrived for hearing the cause, the poor man told his story, and produced his writings, but could not support his case by witnesses: the other rested the whole case on his witnesses, and on his adversary's defect in law, who could produce none; he urged the Cadi therefore to give sentence in his favour. After the most pressing solicitations, the judge calmly drew out from under his sofa the bag of ducats which the rich man had given him as a bribe, saying to him very gravely, "You have been much mistaken in the suit, for if the poor man could produce no witnesses in confirmation of his right, I myself can produce at least five hundred." He then threw away the bag with reproach and indignation, and decreed the house to the poor plaintiff. Such was the noble decision of a Turkish judge, whose disinterested conduct was the reverse of that of the unjust, time-serving Felix.

THE CHRISTIAN MINISTER'S REJOICING.

1 THESS. II, 19, 20.—"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy."

Archbishop Williams once said to a friend of his, "I have passed through many places of honour and trust, both in church and state, more than any of my order in England these seventy years back; yet were I but assured that by my preaching I had but converted one soul to God, I should take therein more spiritual joy and comfort, than in all the honours and offices which have been bestowed upon me."

THE CADET.

It is now nearly thirteen years since a very remarkable work of grace occurred in the Military Academy of the United States. During a condition of almost universal indifference to religion and of wide-spread infidelity, against which the efforts of the ministry of one man, set for the defence of the Gospel, seemed for a long time to make not the least way; suddenly almost, in a very few days, many minds, without communication with one another, and without personal intercourse with the minister, appeared deeply, and almost simultaneously interested in the great matters of eternal life. Officers as well as Cadets participated in this, and to such an extent, that the Minister's study was soon occupied every evening with assemblies, composed of both, for prayer and the exposition of the word of God; and a serious impression, more or less deep and abiding, was spread over a large part of the whole military community. Several became at that period very decided soldiers of Christ. Many others received impressions then, which God has since ripened into manifest and energetic piety. Many more received the seed of the word, in whom, though it seemed to die, it has since, under the continued influence of the Spirit, sprung up and brought forth fruit. Some are still in military life. Others have been, long since, adorning the Christian profession in the ministry of the Gospel.

The very first appearance of this work of grace, so remarkably and singularly the work of God, was the coming of a cadet, alone and most unexpectedly, to introduce himself to the Chaplain, and unburthen the sorrows of a contrite heart. All around him was coldness and scepticism. To speak decidedly in favor of religion, was then so unusual in the Academy that it made one singular. To converse with the Chaplain on that subject, had not yet been ventured by any, except out of opposition to the truth. That any would appear there seriously seeking eternal life, even the Chaplain was afraid to hope. But the darkest of the night is nearest the dawn. A cadet did venture to come, in open day, to the Chaplain's study, too deeply concerned to heed what would be said of him. He was personally unknown to the Chaplain. His message he tried to utter, but could not. Again he tried, and again; but the heart was too full for speech. At length it was:—"tell me what I must do—I have come about my soul. I know not what I want—I am entirely in the dark. What must I seek? Where must I go? Such was the first declaration of one who for some days had been awakened under the preaching and reading of the truth. A sermon preached on the Scriptures, and a tract, sent at a venture from the Chaplain's study to whomsoever it might meet, had been blessed to his soul. Doubts and evils were all abandoned. Implicit obedience seemed his engrossing principle. From that moment, the young man appeared to take up the cross, and to stand decidedly and boldly on the Lord's side. The singular and very prominent evidence of the hand of God in this case, was very greatly blessed to others. By and by, he professed Christ in the sacrament of Baptism, which was administered to him with others recently turned to the Lord, in the chapel of the Military Academy, and in presence of all the Corps.—After graduating at that Institution and leaving the army, he passed through a regular course of study for the holy ministry, and was successively ordained Deacon and Presbyterian. Many years have since elapsed. The Chaplain has since been called to a higher order in the ministry, and more enlarged responsibilities in the Church. The Cadet, meanwhile, after many vicissitudes of active duty and of disabling ill-health, supposed he had settled himself for the rest of his life, as a preacher and pastor to a humble and obscure congregation of negroes, whom he had collected together from neighbouring plantations; to whom, living entirely upon his own pecuniary means, he appropriated a part of his own house for a church, and to whose eternal interests he had chosen cheerfully and happily to devote himself, as their spiritual father, with no emolument but their salvation. But such was just the true spirit for the highest of all vocations in the church. To be a servant of servants, is the very school in which to prepare for the chief ministry under him who took on him the form of a servant. The church needed a Missionary Bishop for a vast field, for great self-denial, for untiring patience, for courageous enterprise. Her eye was directed to the self-appointed pastor of that humble congregation. With most impressive unanimity did she call him away, to a work, not indeed of more dignified duty, but of more eminent responsibility;

not indeed of more exquisite satisfaction to a christian's heart, (for what can give a true christian heart more exquisite satisfaction, than to lead such of the poor to Christ?) but of severer trials, and vastly greater difficulties and hardships. Counting the cost, he has not dared to decline it. Regarding the call as of God, he has embraced the promised grace, and is now ready to be offered. And thus the Chaplain has met the beloved Cadet again, seeing and adoring the end of the Lord in that remarkable beginning; and now, with unspeakable thankfulness to God, for what he here witnesses, may he say to this candidate elect for labour and sacrifice, in the words of St. Paul to his beloved disciple: "Thou therefore, my son, be strong in the grace that is in Christ Jesus. Endure hardness as a good soldier of Jesus Christ. And the things thou hast heard of me among many witnesses, the same commit thou to faithful men who shall be able to teach others also."—From Bishop McIlvaine's Sermon on occasion of the Consecration of the Right Rev. Dr. Polk.

The Garner.

CEREMONIES.

Ceremonies are advancements of order, decency, modesty, and gravity in the service of God, expressions of those heavenly desires and dispositions, which we ought to bring along with us to God's house, adjustments of attention and devotion, furtherances of edification, visible instructors, helps of memory, exercises of faith, the shell that preserves the kernel of religion from contempt, the leaves that defend the blossoms and the fruit; but if they grow over-thick and rank, they hinder the fruit from coming to maturity, and then the gardener plucks them off. There is great difference between the hearty expressions of a faithful friend, and the insinuating gestures of a fawning flatterer; between the unaffected comeliness of a grave matron, and the phantastical paintings, and patchings, and powderings of a garish courtesan. When ceremonies become burdensome by excessive superfluity, or unlawful ceremonies are obtruded, or the substance of Divine Worship is placed in circumstances; or the service of God is more respected for human ornaments than for the Divine Ordinance,—it is high time to pare away excesses, and reduce things to the ancient mean.—Archbishop Bramhall.

THE CHURCH OF ENGLAND.

She displays the awful hand-writing of the Gospel in the monarch's palace—she brings its blessed tidings to the peasant's hut—she is heard in the council of nobles, before the dispensers of justice, in the halls of science, and in the mansions of wealth—she enters with the ministrations of Christian charity, with the light of Christian truth, with the message of Christian hope and reconciliation, the abodes of misery, ignorance and guilt,—like her blessed master, she goes "about every where doing good." In all the stages of life her usefulness meets us,—she embraces the infant at the baptismal font—she provides for the youth the supplies of Christian knowledge—she offers to the man the means of spiritual strength—she guides and attends his steps through his worldly pilgrimage, and at the close of it she is found at the death-bed and at the grave, lifting the shroud and directing the gaze of the dying and the mourner through the gate of death to a joyful resurrection, and to that indissoluble communion of saints which still unites the faithful, and shall again bring them face to face in the presence of Christ—their head, their king, and their salvation.—Rev. J. E. N. Molesworth.

SLEEPING IN CHURCH.

Among all neglects of preaching, none is so fatal as that of sleeping in the house of God; a scorner may listen to truth and reason, and in time grow serious; an unbeliever may feel the pangs of a guilty conscience; one whose thoughts or eyes wander among other objects, may by a lucky word, be called back to attention; but the sleeper shuts up all avenues to his soul; he is like the deaf adder, that hearkeneth not to the voice of the charmer, charm he never so wisely.—And we may preach with as good success to the grave that is under his feet.—Dean Swift.

THE OLD AND NEW TESTAMENTS.

If I were asked to say in a few words, what is the difference between the Old Testament and the New, I should answer, that the Old Testament is the book of God's judgments, and the New Testament the book of God's mercies. I do not mean that there are no stories of God's judgments against sin in the New Testament. There are several, as most of you, I trust, are well aware. There is the story of Judas Iscariot, who was driven by the stings of conscience to hang himself. There is the story of Ananias and Sapphira, who fell down dead for lying to the Holy Ghost. There is the story of Elymas, the sorcerer, who was struck blind for withstanding the preaching of the Gospel. So on the other hand are there many beautiful and interesting stories of God's mercies and loving kindness in the Old Testament. Still, notwithstanding these exceptions, in the history of the New Testament, generally speaking, we see God, as he is in Christ, reconciling the world to himself, not imputing their trespasses unto them; while in the history of the Old Testament we see him in all the dreadful majesty of holiness, as the God to whom vengeance belongeth, and who will by no means clear the guilty. In a word, as I said before, the Old Testament is the history of God's judgments, the New Testament is the history of God's mercies.—Rev. A. W. Hare.

MORNING PRAYER.

Let secret prayer by yourself alone be constantly performed, before the work of the day be undertaken. It is much better to go from prayer to business, than from business to prayer, in regard of the mind's freedom from distracting thoughts. Because, also, if the world gets the start of religion in the morning, it is hard for religion to overtake the world all the day after.—Burkitt.

Sanctified afflictions are an evidence of our adoption: we do not prune dead trees to make them fruitful, nor those which are planted in a desert; but such as belong to the garden and possess life.—Arrowsmith.

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