

Youth's Department.

SCRIPTURE QUESTIONS.

XLIII. DAVID.—CONTINUED.

351. David, fearing lest he should one day perish by the hands of Saul, determined at length, to go a second time to the Philistines.—Can you tell how long he dwelt there? and what city Achish appointed to him and his men for their residence?—(1 Sam.)

352. Can you describe the deceitful conduct which David had recourse to while he thus remained among the Philistines?—(1 Sam.)

353. While David and his men accompanied the Philistines in battle against the Israelites, what happened to Ziklag and its inhabitants?—(1 Sam.)

354. When David's men, in the midst of their distresses on this occasion, thought of stoning David, what were the feelings which he cherished?—(1 Sam.)

355. Doubtful as to what measures he should adopt, David in his perplexity asked counsel of his God.—Do you recollect the result which ensued in consequence of his following the divine direction?—(1 Sam.)

356. Just at this juncture, Saul and his sons were slain in battle.—What were the feelings of David and his men, when they heard of the event?—(2 Sam.)

357. Can you repeat the beautiful lamentation of David over Saul and his beloved Jonathan?—(2 Sam.)

CHURCH CALENDAR.

- Jan. 13.—First Sunday after Epiphany.
20.—Second do do do
25.—Conversion of St. Paul.
27.—Septuagesima Sunday.
30.—King Charles the Martyr

ANECDOTES ILLUSTRATIVE OF SCRIPTURE.

No. II.

LOYALTY.

JUDGES, v. 14.—"Out of Zebulun came they that handle the pen of the writer."

One night in the year 1745, when the rebels were expected to make an attack on the town of Stirling, the Rev. Ebenezer Erskine, minister there, presented himself in the guard-room, fully accoutred in the military garb of the times.—Two literary gentlemen of the place happened to be on guard the same night; and surprised to see the venerable clergyman in this attire, recommended him to go home to his prayers, as more suitable to his vocation. "I am determined," was his reply, "to take the hazard of the night along with you; for the present crisis requires the arms as well as the prayers of all good subjects." He remained with them accordingly all that night; but no formal attack was then made.

PROVIDENCE.

I SAMUEL, vi. 9.—"It was a chance that happened to us." A careless sailor, on going to sea, remarked to his religious brother: "Tom, you talk a great deal about religion and Providence, and if I should be wrecked, and a ship was to heave in sight and take me off, I suppose you would call it a merciful Providence. Its all very well, but I believe no such thing,—these things happen, like other things, by mere chance, and you call it Providence, that's all!" He went upon his voyage, and the case he had put hypothetically was soon literally true; he was wrecked and remained upon the wreck three days, when a ship appeared, and, seeing their signal of distress, came to their relief. He returned, and in relating it, said to his brother, "O Tom, when that ship hove in sight, my words to you came in a moment into my mind—it was like a bolt of thunder: I have never got rid of it; and now I think it no more than an act of common gratitude to give myself up to him who pitied and saved me."

RETRIBUTION.

MICAH VII. 10.—"Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets."

When Dr. Dodd, who suffered for forgery in 1777, was led to the place of execution, several of the populace seemed to exult at the condemnation of a dignified ecclesiastic; and a woman reproachfully called out to him, "Where is now thy God?" He instantly referred her to the seventh chapter of Micah, 7—10, "Therefore I will look unto the Lord; I will wait for the God of my salvation: my God will hear me. Rejoice not against me, O mine enemy: when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me: he will bring me forth to the light, and I shall behold his righteousness. Then she that is mine enemy shall see it, and shame shall cover her which said unto me, Where is the Lord thy God? mine eyes shall behold her: now shall she be trodden down as the mire of the streets." The wretched woman, proceeding to witness the execution, was thrown down in the pressure of the throng and literally trodden to death!

RESIGNATION.

MATTHEW, xi. 26.—"Even so, Father; for so it seemeth good in thy sight."

Several gentlemen visited a school in France, in which was a boy both deaf and dumb. One of the gentlemen asked him who made the world? The boy took his slate and wrote the first verse of the Bible, "In the beginning God created the heaven and the earth." He was then asked, "How do you hope to be saved?" The child wrote, "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." The last question proposed, was—"How is it that God has made you deaf and dumb, while all those around you can hear and speak?" The poor boy seemed puzzled for a moment, and a suggestion of unbelief seemed to pass through his mind; but quickly recovering himself, he wrote, "Even so, Father; for so it seemeth good in thy sight."

CHRISTIAN WATCHFULNESS.

MATTHEW, xxiv. 46.—"Blessed is that servant whom his Lord, when he cometh, shall find so doing."

For some time previous to his decease, Bishop Jewel had a presage of its near approach, which excited in him greater diligence in the duties of his office, admonishing and exhorting the people committed to his charge more strictly, and

preaching more frequently. By which restless labour and watchful cares he brought his feeble body so low, that as he rode to preach at Lacock in Wiltshire, a gentleman kindly admonished him to return home, for his health and strength's sake; saying that such fatigue might bring him in danger of his life: assuring him it was better the people should want one sermon than be altogether deprived of such a preacher. To whom he replied, "It best becomes a bishop to die preaching in the pulpit;" thinking seriously upon the words of his Master, "Happy is the servant whom the Lord, when he cometh, shall find so doing." Wherefore, that he might not disappoint his people, he ascended the pulpit, and took for his text Galatians v. 16.—"Walk in the Spirit."

THE SINNER'S PLEA.

GALATIANS, II. 16.—"We have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified."

The views of the Rev. Martin Boos, a late Roman Catholic clergyman, in Austria, though afterwards decidedly evangelical, were at the commencement of his ministry erroneous. About the year 1788, he went to visit a woman distinguished by her humility and piety, who was dangerously ill. In endeavouring to prepare her for death, he said to her, "I doubt not but you will die calm and happy." "Wherefore?" asked the sick woman. "Because your life has all been made up of a series of good works." The sick woman sighed; "If I die," said she, "confiding in the good works which you call to my recollection, I know for certain that I shall be condemned; but what renders me calm at this solemn hour is, that I trust solely in Jesus Christ my Saviour." "These few words," said Boos, "from the mouth of a dying woman who was reputed a saint, opened my eyes for the first time. I learned what that was—CHRIST FOR US.—Like Abraham, I saw his day: from that time, I announced to others the Saviour of sinners whom I had myself found, and there are many of them who rejoice in him along with me."

DECEITFULNESS OF RICHES.

MARK, XI. 23.—"How hardly shall they that have riches enter into the kingdom of God!"

When Garrick showed Dr. Johnson his fine house, gardens, statues, pictures, &c. at Hampton Court, what ideas did they awaken in the mind of that great man? Instead of a flattering compliment, which was expected, "Ah! David, David," said the Doctor, "these are the things which make a death-bed terrible!"

SIR EDWARD DERING.

A WARNING TO FAITHLESS CHURCHMEN.

A Bill for the utter eradication of bishops, deans, and chapters, and all offices dependent on them was prepared by St. John; and Sir Arthur Haslerig in conjunction with Vane and Cromwell, who now began to appear among the rooters as they were called, prevailed upon Sir Edward Dering to bring it forward.

Sir Edward Dering was a man of fine person and upright intentions, who possessed the most dangerous of all endowments when unaccompanied with sound judgment,—a ready eloquence. He had inherited puritanical opinions, and at a season when (in his own words) "many were more wise and some more wilful than in former time," fancied that he had devised a scheme by which the advantages of the presbyterian platform might be combined with those of an episcopal church. In this he had been influenced not more by his hereditary prejudices than by a feeling of hostility towards Laud, whom nevertheless he respected for his integrity, and for his erudition. It was his fortune to begin the attack upon him by preferring a complaint of some local grievances, which as member for Kent, he had been instructed to bring forward. The string which had thus been struck was (said he) "of so right a tune to them that are stung with a tarantula, that I was instantly voiced more as they would have me, than I was." He found himself "with as many new friends as the Primato had old enemies;" but this which would have alarmed a wise man, inflated a vain one, and made him an apt instrument for the subtle revolutionists by whom, few as they still were in number, the House of Commons was in fact directed.

The clergy, amid all their afflictions, had the consolation of knowing that they suffered in a righteous cause; they had the sympathy and prayers of thousands, to support them, and above all, the approbation of their own hearts. Not one of them in the depth of their earthly misery was in so pitiable a state as the unhappy, though highly-gifted person, into whose mouth the first guilty motion for destroying the fabric of the Church government had been put by men more designing, and truer to their purpose. Perceiving how he had been duped, he resisted in the manliest manner, and with his characteristic eloquence, the measures against the Church, each more violent than the former, which were now brought forward. The Puritans flattered him as long as he was their tool, and he enjoyed for a time all the honours of a hollow popularity; when they could no longer cajole him, they began to advise and to expostulate with him first, then acrimoniously to censure and severely condemn him. Sir Edward, upon this, printed a collection of his speeches in matters of religion, for vindication of his name. In this publication he spoke of the part which he had borne in "striking the first blow at the tallest cedar on the Church's Lebanon;" still applauding himself for what he had done, but beseeching a just and generous testimony to that magnanimous sufferer, whose whole merit he was not yet capable of appreciating rightly. "His intent of public uniformity," said he, "was a good purpose, though in the way of his pursuit thereof he was extremely faulty. His book lately set forth hath muzzled the Jesuit, and shall strike the Papists under the fifth rib when he is dead and gone. And being dead, wheresoever his grave shall be, Paul's will be his perpetual monument, and his own book his lasting epitaph. It is true the roughness of his uncourteous nature sent most men discontented from him; yet would he often of himself find ways and means to sweeten many of them when they least looked for it. Lastly, he was always one and the same man. Begin with him at Oxford, and so go on to Canterbury, he is unmoved, unchanged. He never complied with the times, but kept his own stead till the times came up to him."

He spake also against those who had over-heated a furnace that was burning hot before; and with pressing for ruin, had betrayed the time of a blessed reformation. "Take it upon you," said he, "for upon you, and the blind ignorant wilfulness of such as you, I do here charge the sad account of the loss of such a glorious reformation, as being the re-

vived image of the best and purest ages, would with its beauty and piety have drawn the eye and heart of all Christians to us. The Horse Leech's daughters do cry 'Give, Give!' and you that might have had enough, do still cry 'More, more!'—These things thus pressed and pursued, I do not see but on that rise of the Kingship and Priestship of every particular man, the wicked sweetness of a popular parity may hereafter labour to bring the King down to be but as the first among the Lords: and then if, (as a gentleman of the House professed his desire to me,) we can but bring the Lords down into our house among us again, Eureka, all's done! No: rather all's undone, by breaking asunder that well-ordered chain of government, which from the chair of Jupiter reacheth down by several golden even links to the protection of the poorest creature that now lives among us."

For thus vindicating himself and publishing his own speeches in Parliament, Sir Edward Dering was expelled the House, and his book was burnt by the common hangman; such was the temper of the Puritans, and such the liberty which was enjoyed under their dominion. He would also have been committed to the Tower, if he had not escaped by disguising himself in the habit of a Clergyman, and reading prayers in a Church in that character. After a while he joined the King, and served in his army, till either because he had acquired a liking for the clerical functions, while he had performed them, or that the calamitous state of the nation, which had wrecked his fortune, had affected his reason also, he requested the King to bestow upon him the Deanery of Canterbury. An aberration of mind, as it is the most charitable, is also the most likely solution of his conduct; for being refused the preferment which with such glaring inconsistency he solicited, he deserted the royal cause, and arriving at the outskirts of the metropolis, under a false name, presented himself before the Parliament, as the first person who came in under their proclamation to compound for his delinquency. They committed him for the present, and afterwards discharged him upon a disgraceful petition, whereby he ruined his character without retrieving his fortune. For though he was allowed to compound, no favour was shewn him; and having incurred the contempt of all parties, and the condemnation of his own heart, he ended his life in poverty and disgrace.—Southey's Book of the Church.

The Garner.

NATIONAL AFFLICTION A NATIONAL BLESSING.

For so have I known a luxuriant vine swell into irregular twigs and bold excrescences, and spend itself in leaves and rings, and afford but trifling clusters to the wine-press, and a faint return to his heart which longed to be refreshed with a full vintage; but when the lord of the vine had caused the dressers to cut the wilder plant, and make it bleed, it grew temperate in its vain expense of useful leaves, and knotted into fair and juicy bunches, and made accounts of that loss of blood by the return of fruit. So is an afflicted province cured of its surfeits, and punished for its sins, and bleeds for its long riot, and is left ungoverned for its disobedience, and chastised for its wantonness; and when the sword hath let forth the corrupted blood, and the fire hath purged the rest, then it enters into the double joys of restitution, and gives God thanks for his rod, and confesses the mercies of the Lord in making the smoke to be changed into fire, and the cloud into a perfume, the sword into a staff, and his anger into mercy.—Bishop Jeremy Taylor.

FEELING.

If, on serious examination, we find that, with earnest wishes and ardent feelings, which we believe to be sincere, we allow ourselves the occasional and frequent neglect of public worship, of sacred ordinances, and of private duty, we may rest assured that we have much to do and much to recover before we can sit down with the perfect conviction of a genuine sincerity. Feeling is easily excited to the utmost extent of ardour and earnestness; but it accomplishes nothing, unless it be accompanied with conformity of conduct. In effect it is calculated to mislead. By warmth of feeling the affections of nature are generally exemplified; but it becomes absolutely worthless if it commence and close in the mere mental emotion. There is a luxury well understood in mere artificial feeling; and the world is very generally deluded with the conviction that in this luxury, which is frequently cherished by artificial means, there is virtue.—Feeling is intended, and is calculated to lead to virtue; but it is a gross and grievous mistake to rest satisfied with the cause without carrying it forward to its consequence. Yet nothing is more common among professed Christians than to rest satisfied with fervid feelings, occasionally cherished and frequently expressed; to consider them as in the highest degree meritorious, as certain marks of the Divine favour, and as effectually atoning for many conscious failings, and particularly for that consoracious and uncharitable spirit with which such men estimate the condition of their less pretending brethren.—Dr. Walker, Bishop of Edinburgh.

LIGHT.

The term Light is often used in Scripture, and more especially in St. John's Gospel, as expressive of Divine Truth. As we are generally compelled to borrow names for abstract ideas from the material world, so nothing surely can be a more apt emblem than this of the heavenly instruction which Christ brought into the world. It broke upon the benighted soul, penetrated its inmost recesses, exposed the real form and character of many a hidden thought and desire, it awakened the sleeping conscience, imparting genial warmth to every virtuous emotion; and chasing away the dark and foul mists which obscure the judgment, and limit the views of men to the narrow circle of earthly objects; it revealed to them the true end of their present being, and the means by which alone they must hope to attain it.—Dr. Coplestone, Bishop of Llandaff.

TESTIMONY TO A PROTESTANT CHURCH ESTABLISHMENT.

It is pleasing to think how few standard works in English literature have the taint in them which infects the "Decline and Fall" of Gibbon; how generally in this country, genius has been tributary to the cause of Christianity; a distinction this from the literature of the Continent for which we have reason to be most grateful; and of which we should probably find the cause in our Protestant faith, and our Church Establishment—the former encouraging religious inquiry by the circulation of the Scriptures; the latter repressing latitudinarian licence by the use of formularies and confessions, and furnishing besides a body of clergy calculated by their attainments, writings, and rank, to give a tone to letters.—London Quarterly Review.

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