

Youth's Department.

SCRIPTURE QUESTIONS.

VIII. Ahab.—CONTINUED.

64. What did Ahab do, when the Lord threatened to bring his judgment upon him? and what mitigation was in consequence mercifully granted him?—(1 Kings.)

65. How was Ahab persuaded to go to Ramoth-Gilead?—(1 Kings.)

66. How did Ahab meet with his death?—(1 Kings.)

67. How was Elijah's prophecy, concerning the dogs licking the blood of Ahab, fulfilled?—(1 Kings.)

IX. Ahasuerus.

68. Who was Ahasuerus? what was the extent of his kingdom? and where did he hold his court?—(Esther.)

69. Why was Vashti, his queen, dismissed from his court? and who was appointed queen in her stead?—(Esther.)

70. What were the names of the two chamberlains who conspired against Ahasuerus? and who gave information to him of their conspiracy?—(Esther.)

CHURCH CALENDAR.

Ser. 3.—15th Sunday after Trinity.
10.—16th do. do.
17.—17th do. do.
21.—St. Matthew's Day.
24.—18th Sunday after Trinity.
29.—St. Michael's Day.

SCENES IN OTHER LANDS.

No. IX.

LONDON, CONTINUED;—REV. LEWIS WAY; ANNIVERSARY FESTIVAL OF THE SONS OF THE CLERGY; JOURNEY TO OXFORD.

Amongst the pleasures and advantages enjoyed during the long-to-be-remembered Dinner of the Society for Promoting Christian Knowledge,—was the forming an acquaintance with an individual well known in the religious world for his devoted zeal and piety, the Rev. Lewis Way. This estimable man is now no more;—but a philanthropist while living, his memory is held sacred and blessed by the poor, and his praise for works of benevolence and devotion to his Saviour's cause is in many churches. He was anxious to provide for the settlement in Canada of certain of the poor of his parish; and by the hands of some of these individuals I had frequently afterwards the gratification of receiving testimonies of the strong interest he felt for at least the spiritual advancement of this rising country. With Mr. Way's private or early history I do not profess much acquaintance; but it appears certain that he came somewhat unexpectedly into the possession of great affluence, which he dispensed, like a good steward, for the glory of God and the welfare of his fellow-men. Through his private means he converted a theatre at Paris into a house of prayer, and provided, I have understood, for the permanent support of a Protestant service in the chapel of the Oratoire in the heart of that dissipated city. Much also of his means were spent in endeavouring to enlighten and convert the Jews; and although it is to be feared that, in the zealous prosecution of this christian effort, he experienced much more imposition than positive or permanent success, the excellence and purity of his intentions is not for a moment to be doubted.

My interview with Mr. Way at the Christian Knowledge Dinner was the first and the last I was privileged to enjoy, for circumstances did not permit the acceptance of his kindly offered hospitalities;—but I experienced subsequently the benefit of his correspondence, suddenly and mournfully interrupted by his death, in the midst of his usefulness and in the vigour of his days.

The enjoyment derived from the Christian Knowledge Anniversary Dinner was certainly one of no common order; but another perhaps, of a richer, though of quite a different character, was in store,—viz. the Annual celebration of the Feast of the Sons of the Clergy. Well may we say, there is no end to the benevolent institutions of England: not a class of people exists there for whom, in their day of distress, relief is not provided.

It is easy to believe that amongst the twenty thousand Clergymen who are said to be employed in the Established Church at home, many, being in the possession of but very slender incomes, leave, at their deaths, their families in a state frequently of the completest destitution. And what most aggravate the evil,—the children of the clergy are, for the most part, brought up, if without the comforts and elegancies which wealth bestows, yet certainly with those sentiments and feelings which naturally attach to a household where the head is a man of literature and taste, and has always mingled with the educated and polished of the land. This is a circumstance which, whatever be the strength of their principles, whatever their habits of industry,—must, in a great degree, incapacitate them for the drudgery of manual labour, or for those very humble and menial employments, which, honourable as they may be in themselves, the child of education or of refined habits of life can scarcely be expected to enter upon without a fearful trial of his best sensibilities.

It is a long time since the plan to ameliorate this melancholy condition of things was set on foot and successfully promoted;—and well and widely known is that celebrated appeal of Bishop Porteus in behalf of this charity, when he recounts the claims of the widows and fatherless of the clergy to public protection, on the ground of the obligation, moral, civil, and religious, under which those Clergy have laid the mighty and prosperous nation of England. In promotion, therefore, of this charity, an Annual Musical Festival takes place in St. Paul's Cathedral, where the best performers of sacred music are engaged;—admission to which is obtained, on the lowest terms, at half a crown for a seat in the choir, but a donation of at least half a sovereign is requisite to procure entrance into the much less crowded and more comfortable galleries. The amount thus obtained is, of course, considerable; but the largest sum is contributed at the dinner which follows, where, after the removal of the cloth, several hundred pounds are usually deposited in the plates which are carried round. These funds are employed in apprenticing to respectable trades, suited as far as possible to the bodily strength

and native tastes of the children, such of the orphans of the clergy as have been left destitute.

On Thursday, the 19th May, I accordingly attended at St. Paul's to be witness of this grand musical exhibition;—but although I went an hour and a quarter before the performance commenced, there was a crowd of persons fully twenty deep about the great door of the cathedral, waiting for admission;—and when the doors were opened about half an hour after, so great was the rush that it was with the utmost difficulty admission into the choir could be obtained at all. A seat at length was procured almost beneath the organ, in a situation by no means the most desirable for experiencing the fullest benefit of the flood of harmony which swelled from so many noble instruments and so many hundred voices. It commanded, however, an excellent view of the readers and preacher, and of the rows of prelates and dignitaries in the stalls on either side. Amongst the number I noticed the two Archbishops of England, the Bishops of London, Winchester, and Chester, and various others known to me at least by sight and name.

The performance was commenced with the chanting of the *Dettingen Te Deum*; parts of which were conducted by the single voices of Mr. Phillips, Mr. Vaughan, and other celebrated singers, between full rich choruses of overwhelming grandeur when the organ poured forth its loudest tones, and the trumpet of Mr. Harper added extraordinary effect to the solemnity of all. This being concluded, the usual evening service as performed in Cathedrals was proceeded with,—giving Handel's "Deus Miserere," and the sublime Anthem by the same author, commencing, "Hallelujah, for the Lord God Omnipotent reigneth," immediately following the third Collect.

Just before the Sermon, an Anthem composed expressly for this charity by Dr. Boyce, was sung; and nothing can be conceived more beautiful and affecting. The sentence, "We are orphans and fatherless; our mothers are as widows," when delivered, at one moment, in a sweet, soft solo,—then again in full, rich and harmonious chorus,—the organ, the trumpet, and hundreds of strong or silvery voices giving their magic effect to every sentiment and to every word,—was very touching, and could not be listened to without sensations peculiarly appropriate to the charity for which the public sympathies were sought to be enlisted.

The Sermon, by the Dean of Chichester, followed; but so great was the echo, and such the varied noise and clatter, on such occasions unavoidable, that I could not even hear the text. The knowledge that it was soon to appear in print, joined to the weariness of four hours' unintermitted confinement,—the determination, moreover, of starting upon a journey very early on the following morning, caused me to forego not only the Sermon, and the grand Coronation Anthem which was to follow it, but the gratification also to be derived from the public dinner with which the business of the day was to be concluded.

The residue of the evening was one of bustle and preparation; and on the following morning,—a lovely morning freshened by the showers of the previous night,—at six o'clock, I was seated on the top of a coach for Oxford. My companion next me on the seat chanced to be a youth born and brought up in the East Indies, and now for the first time viewing the country of his parents; and very pleasing it was to have one to share in the amazement and delight which the constantly recurring beauties of this lovely land presented. We proceeded through Hounslow-heath, saw there a stately row of barracks, and had a sight of the state horses of the King,—six jet black steeds, with their gay caparisons. Soon after we passed within a short distance of the most noble by far of England's royal residences, Windsor Castle;—a most extensive and imposing structure, and a worthy habitation of the monarch of the mightiest empire in the world. Windsor Castle underwent a complete renovation in the reign of George IV. and was rendered, through the well-known taste of that monarch, and the immense expence laid out upon it, one of the most magnificent royal habitations in the world. It did not suit my arrangements to stop, at this time, more leisurely to view the many attractions in the neighbourhood of Windsor Castle;—and I had also to be content with a passing glimpse of the "distant spires and antique towers" of Eton College. We had repeated views of the Thames on his "silver-winding way," but lost sight of that "father of rivers" upon leaving Henley, a neat town built upon its margin. Ascending an eminence just beyond Henley, we were gratified with the view of a country which, for richness and beauty, has scarcely its parallel in England or in the world. We proceeded rapidly on amidst these gratifying scenes, when—about one o'clock—we caught the first view of venerable Oxford. On entering this ancient city, the quiet and sober stillness of all around you, combined with the effect of its antique colleges and spires and towers lifting their heads from amidst groves of equally venerable trees, constituted a most delightful realization of a seat dear to science and grateful to the Muses! We crossed the Isis, drove through High Street, and alighted at the "Star" Hotel.

(To be Continued.)

A LAUGH AT THE PARSON.

"Not long ago one of those vulgar bucks who delight in nothing so much as a laugh at the parson, happened to encounter at an inn a Clergyman, who had that day come by invitation from a neighbouring town to preach a charity sermon, and was preparing to return home. The buck being apprized of this circumstance could not omit so fair an opportunity of indulging his amusement. "Doctor (said he) what will you take for your sermon you preached to-day? They say it is a d—lish good one." The Clergyman, astonished at his address, replied, "Sir, I have no intention of selling it." The evident confusion of the latter increased the spirits of his assailant, who called so loud as to attract the notice of several persons in the room. "Blast it, Doctor, I seldom go to Church, and I would like to have something of the kind to amuse me, whenever I am seized with a fit of devotion. Once again, what will you take for your sermon, I want it parson;" and he threw down a guinea. The Clergyman finding by this time that the eyes of all the company were upon him said, "Sir, that is no price for a good sermon."

The buck beginning to feel the delight of an approaching triumph over divinity threw down another guinea, which being still declared too small a price he followed it with a third. The Clergyman now very deliberately took up the three guineas and laid the sermon on the table. "There Sir, it is a bargain," said he, and instantly stepping out to the Treasurer of the charity, he presented him with the money for the use of the poor.

On his return to the inn, the buck, who had begun to view the matter in another light, wished his Reverence to return the pieces, the proposal having been made only in jest. "No (replied the parson) I am very well satisfied that my efforts in the pulpit, have been surpassed by my address at the bar. I feel happy in having done a service to those who needed charity.—The sermon may be of some use to you; it may lay some restraint on your folly, whenever you shall, in future, be disposed to raise a laugh at the parson."

THE LAST MOMENTS OF SIR JAMES MACKINTOSH.—"On Saturday a great change took place; he became very silent, and had the appearance of one listening; the intelligence of his countenance did not diminish, it only changed its character; a look of peace and dignity was mingled with it, such as I had never witnessed in that dear face before. Whenever a word from the Scriptures was repeated to him, he always manifested that he heard it; and I especially observed that, at every mention of the name of Jesus Christ, if his eyes were closed he always opened them, and looked at the person who had spoken. I said to him at one time 'Jesus Christ loves you'; he answered slowly and pausing between each word, 'Jesus Christ—love—the same thing.' He uttered these last words with a most sweet smile. After a long silence he said, 'I believe—we said in a voice of enquiry,—'In God?' He answered,—'In Jesus.'—He spoke but once more after this. Upon our enquiry how he felt, he said he was 'happy.'"

"From that time to Wednesday morning, at a quarter before six, when he breathed his last, we waited upon him and watched beside him, but he took no more notice of us, and, judging by his unruined brow, his calm, though increasingly serious and solemn countenance, he willingly yielded up his spirit into the hands of Him whom he had proved indeed to be a most faithful Creator."—*Life by his Son.*

Vice and Virtue.—He that can apprehend and consider vice with all her baits and seeming pleasures, and yet abstain, and yet distinguish, and yet prefer that which is truly better, he is the true wayfaring Christian. I cannot praise a fugitive and cloistered virtue, unexercised and unbreathed, that never sallies out and sees her adversary, but slinks out of the race where that immortal garland is to be run for, not without dust and heat.—*Milton.*

THEOLOGICAL WORKS.

A Clergyman of the Church of England, who is about to leave Canada, offers for Sale the following books:—

Matthew Henry's Bible, 3 vols. folio; Whitby's Annotations, 2 vols. 4to.; Cruden's Concordance, 4to.; Horne's Introduction to SS., 4 vols. 8vo.; Chillingworth's Works, 2 vols. 8vo.; Locke's Essay, 2 vols. 8vo.; Burnet on the Articles, fol.; Pearson on the Creed, fol.; Adam Clarke's life; Grotius de Veritate; Dictionaries, Greek and Latin; Innes' Christian ministry, Butler's Analogy, 8vo.; and various others.

Application (post paid) may be made to the 'Editor of the Church, Cobourg' or to E. Sanford, Esq. Peterborough.

t13

The Church

Will for the present be published at the Star Office, Cobourg every Saturday.

TERMS.

To Subscribers resident in the immediate neighbourhood 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 east half yearly in advance.

COMMITTEE OF MANAGEMENT.

The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. I. Grasset, 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) must 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.

Mr. C. Scadding, New Market.

J. G. Armour Esq., Whitby.

Charles Brent Esq., Port Hope.

H. Hughes Esq., P. M. Emily.

W. Warren Esq., Dartington.

J. Beavis Esq., Clarke.

B. Y. McKyes Esq., Colborne.

J. B. Ewart Esq., Dundas.

John Burwell, Esq. P. M. Port Burwell.

J. White, Esq. P. M. Camden West.

A. Davidson, Esq. P. M. Niagara.

Mr. J. Ruthven, Hamilton.

T. S. Shortt, Esq., Woodstock.

Hon. James Kerby, Fort Erie.

G. W. Baker, Esq., Bytown.

Alfred Knight Esq., Wm. Henry, L. C.

Mr. Jas. McLaren, Quebec.

Messrs. Swords Stanford, & Co. New York.

[R. D. CHATTERTON, PRINTER.]