

Youth's Department.

SCRIPTURE QUESTIONS.

XL. MISCELLANEOUS QUESTIONS IN C.

315. Caiaphas was high-priest in the time of our Lord. What was the prophecy which he unconsciously uttered respecting the necessity of the death of the Redeemer?—(John.)

316. Chalcol and his brother Darda were esteemed the wisest men of the age in which they lived.—Can you tell who is described in Scripture as their superiors in wisdom.—(1 Kings.)

317. Who was Candace? and in what connexion does her name occur in the sacred writings?—(Acts.)
318. Clopas was one of the disciples of the Lord Jesus.—In what part of our Lord's history is he introduced?—(Luke.)

XLI. DAGON.

319. Dagon was one of the false gods worshipped by the Philistines.—Can you relate any transaction in the history of Samson in which honour was intended to be conferred upon Dagon?—(Judges.)

320. When the ark of Jehovah was brought into the temple of Dagon, by what circumstance was the superiority of the true God most strikingly exhibited?—(1 Samuel.)

321. When Saul died in mount Gilboa, in what manner did the Philistines shew, by the same act, indignity to Saul and honour to Dagon?—(1 Chronicles.)

CHURCH CALENDAR.

Oct. 14.—Eighteenth Sunday after Trinity.
18.—St. Luke's Day.
21.—Nineteenth Sunday after Trinity.
28.—Twentieth do do
—St. Simon and St. Jude.

SCENES IN OTHER LANDS.

No. XXX.

SIR ROBERT PEEL.

Something more than a passing glance and a few cursory remarks are due to him who, in the political world, is the "observed of all observers," by almost universal concession the greatest statesman of the age.—Sir Robert Peel. To the spirit of a Conservative, the portrait of this admirable man, though it may be but indifferently sketched, and its colouring be neither vivid nor graceful, will seldom fail to prove refreshing; by a frequent contemplation of the talents and virtues of the great champion of Church and State, —by dwelling often and minutely upon the lineaments and proportions of his public character,—we feel a rekindling of the glow of those 'heaven-born' principles which are developed in loyal attachment to the thrones and religious devotion to the altars of our country; we better appreciate the height of our political position—the glorious eminence upon which as Conservatives we stand; and we can never leave the contemplation without feeling the heart warmed and the arm strengthened for a more vigorous defence of the Church of our fathers and the thrones of our anointed Queen.

Sir Robert Peel, from an early period of his eventful life, might be termed 'a rising man.' His promise of celebrity was early stamped by his taking 'double first honours' at Oxford,—that is, by being placed in the first class both of classics and mathematics in obtaining his degree; and this—the distinction in classics especially—is no common honour at that noble University. There, it is not merely the common round of Greek and Latin authors, familiar by name at least even to the school-boy, with which a full and ready acquaintance will procure this distinction; but piles of learned tomes of a later period than the Augustan age and the days of Plato, including even the historians of the Byzantine dynasties, are added to the classic stores with which an uncircumscribed knowledge is expected. For it need hardly be told what a nicety of acquaintance with the manners and habits of antiquity, and with the whole topography of ancient lands is required,—what a minute and critical knowledge of the laws of versification, both in Greek and Latin, is indispensable to the aspirant for first class honours in that department at Oxford. The ascent to the summit of the hill of classic science is a steep and toilsome one; but Sir Robert Peel mastered its difficulties, and plucked a laurel wreath from the temple which surmounts the eminence. And what an advantage in subsequent life did this depth of classic lore and this refinement of classic taste—combined as it was with the vast range of general knowledge which a thorough classic education always pre-supposes and includes,—what an advantage did those accumulated stores of graceful literature, in his subsequent career as a statesman and an orator, impart to this distinguished man! Whosoever has read that beautiful work of Cicero, 'de Oratore,' will form some idea of the diversified knowledge which is required to constitute the complete and successful public speaker; and the ideas of the accomplished Roman, as developed in that treatise, will be found to be pretty well carried out in the process of an English University education.

Sir Robert Peel—for so I shall uniformly call him, although his title became his inheritance at comparatively a late period of his public life—was probably more distinguished as a practical statesman and a sound man of business than as a very commanding speaker, until after the death of Mr. Canning. I am not prepared to say that the latter was in reality a greater orator than Sir Robert Peel; but there was about Mr. Canning a dignity and a glow, a flash of native wit, and a peculiarly happy facility of seizing upon the impressive points of an argument or an illustration, which gave him an undoubted pre-eminence over his able cotemporary. But when he died—a martyr to the cares and vexations of state.—Sir Robert felt that, on the conservative side at least, he stood unrivalled in the House of Commons. It is true Lord Brougham was there (undignified then with the baronial title which he has never honoured,) and that he possessed uncommon power and influence as a speaker; but his style of oratory had not those characteristics which impart such a charm to the eloquence of Sir Robert Peel. With a vigour, a terseness and a glow not perhaps to be surpassed, it wanted the grace and finish which stamps the oratory of the Conservative leader. Besides, Lord Brougham was soon transferred to another sphere; one in which he has full scope for his powers in marshalling them against the brilliant eloquence and profound legal knowledge of Lord Lyndhurst.

There seemed something of a damp upon the vigour of mind—some clog upon the firmness of principle displayed of late years by Sir Robert Peel, immediately after his joining with the Duke of Wellington in repairing the shattered cabinet of Lord Goderich. It was easy to perceive it in the

style of evasiveness and general hesitancy with which he met the question of the repeal of the Corporation and Test Acts; there was a halting apparent betwixt partial approbation and secret dislike of the measure; certainly not that evidence of hearty conviction, nor that manful declaration of real sentiment which the old-fashioned advocates of Church and State could have looked for;—and probably it was this show of doubt and wavering which produced that partial alienation of conservative confidence, afterwards so fearfully overthrown when, with his associates in office, he yielded the fatal measure of Catholic Emancipation. There did seem indeed in this latter concession a sort of moral propriety; and perhaps political expediency just at the moment called loudly for the surrender;—but whether the equivocal justice of the measure was an equivalent for the destruction of those barriers which constitute our sole protection against Papal dominancy and desolation, and whether it was right to abandon the claim of the British Constitution to an identity only with the true creed of Christianity and with the true worship of our God and Saviour, is a question to which every Protestant heart and tongue has an answer ready. The mischief alas! has been done: the flood-gates have been thrown open; and the Protestantism of the United Kingdom is bitterly rueing the day in which its legitimate defenders were surprised into so fatal a surrender of its vital and blood-bought interests:

From that day a cloud has lowered upon the political horizon of merry old England; and if, through the interposing mercy of our God, the worst wildness of the storm seems to have passed, the gleams of hopeful sunshine are not yet so strong and bright as to make us feel that all its devastating fury has been spent. The Protestantism of the Empire has still to struggle for its ascendancy against those perjured foes whom the concession of Emancipation allows to plot its ruin within the walls of Parliament; and it may be long ere the spirit of the Reformation exert a power so deep and wide as to render impotent that Popish influence which now unhappily controls the destinies of our great country. It has pleased, and it still keeps the Conservatives, with Sir Robert Peel at their head, on the benches of 'Her Majesty's Opposition.'

With the advantage thus conceded to the advocates of the sweeping Reform Bill, now exultingly proposed, it was impossible for the party of Sir Robert Peel to withstand the success of this revolutionary measure: he fought manfully and dexterously, but hopelessly, against its progress; and when the Parliament assembled which was elected under the operation of this new 'Magna Charta,' the great champion of Conservatism could lead scarcely a hundred adherents to the defence of the remaining elements of the shattered Constitution. Feeling that his position in Parliament promised no salutary influence upon their deliberations, Sir Robert seized the opportunity afforded by this repose from official cares, to further the bent of his literary tastes by a classic ramble under the mild skies and amid the fair scenes of Italy. It was while he was meditating upon the portentous wrecks of bygone greatness, amongst the grand and classic memorials of imperial Rome, that a message from his Sovereign arrived, and summoned him to the presidency of the councils of his country. Obedient to the command of his King he returned, and grasped at once the helm of state, so feebly held and so ill-directed by his faithless political opponents. He sent back to their constituents the packed Parliament of the Reform Bill; appealed manfully to the loyal affection of the people on behalf of the Church and the throne; and the appeal was answered at once by the return of 300 high-principled and firm Conservatives.

This was the dawning of a brighter day upon the lowering fortunes of England; for although Sir Robert Peel was still in a minority, and although he was soon forced to yield to the petulant hostility of his motley opponents, and consign the helm of state again to their impotent and unworthy hands, the blessed experiment (and blessings be upon the memory of King William for it) taught Conservatives their real strength, and by revealing that the nation was still sound at heart, and that the principles of Protestantism were enwreathed with their hearts' fibres, it proved the signal for new and more combined exertions which fresh victories are attending, and which, by and by, with God's blessing, will assuredly result in a complete and permanent triumph.

The beacon-fire was lit, and it glanced from heart to heart, till the blaze of Protestant patriotism was universal in the nation. The good old King felt and told its reviving glow; it is said that he shed tears when he accepted back the seals of office from the hands of his late prime-minister; and deeply did the nation sympathize with the regret of their beloved Sovereign at the necessary resignation of the Conservative Cabinet. But Sir Robert Peel retired with conscience unscathed,—untarnished by one solitary unconstitutional concession. Addresses, conveying the admiration and confidence of the people, poured in upon him from every quarter; and while the scions of the learned University of Oxford, forgetting their former favourite's temporary desertion of his Protestant principles, pressed ardently forward to testify, at this crisis, their confidence and regard, the surrounding yeomanry begged to intermingle their humbler names with those of the great and the learned, in common demonstration of esteem and affection for the leader and champion of the Conservatives.

To the declarations of confidence thus conveyed to Sir Robert Peel there were, indeed, no bounds: and not only were addresses poured in, but banquets far and near were given, and toasts and speeches told of the fealty which the loyal and the true, paid to their leader. In the city of Glasgow, the very hot bed of radicalism and dissent, there arose, as it were by magic, a stately pavilion canopying a festival board, where thousands cheered the conservative baronet and bade him 'God speed' in his patriotic and virtuous career. But the festival most grateful to his feelings by far, and most indicative of the estimation in which he is held by the high-born and intellectual as well as by the humbler but not less sterling members of the community, was that at which 313 conservative members of the House of Commons professed their unqualified admiration of his principles and unbounded confidence in his integrity. Amongst the number of those who united in this most flattering testimony, were some who once were marshalled in the political battle against him; but these were men marked by honesty of heart as well as greatness of mind; and neither Lord Stanley, nor Sir James Graham, nor the veteran Sir Francis Burdett—strong with them as were the old prejudices of party and connexion—could brook the political juggling of their former colleagues, nor endure the degrading allies by which their numerical superiority was maintained; so that their only course was to attach themselves to the undoubted upholders of the Monarchy and the Church.

Conservatism, in short, is fast gathering into its ranks all

the virtue and the piety, as well as the intelligence and property of the nation; and can we doubt, when we look at the breadth and depth as well as consistency of its phalanx,—when we mark the accessions to its strength which nearly every day is bringing, can we doubt that heaven designs for it a complete and speedy triumph? And shall we not have confidence in this boon from heaven, when we advert to what constitutes the substance and meaning of Conservative principles? But this is best told in the words of Sir Robert Peel himself: "By Conservative principles, I mean the maintenance of the prerogative of the Monarch, the maintenance of the just powers and attributes of Queen, Lords, and Commons of the country, and the determination to resist every encroachment which can curtail the just rights and settled privileges of one or other of those three branches of the Constitution. By Conservative principles, we mean, that co-existent with the equality of civil rights and privileges, there shall be an ESTABLISHED RELIGION, paid and encouraged by the State; and that this established religion shall maintain the doctrines of the PROTESTANT REFORMED FAITH."

To these sentiments I can respond from my soul; and by millions they will be greeted with a hearty Amen. And I will add that I give reverence to these sentiments, and yield affection to those principles, because they are based upon the eternal truths revealed in the BIBLE. In that most holy Book, the Conservative will find the development of a political creed such as he has been taught, amongst his ordinary lessons, to cling to and foster. He will find enough there to strengthen and confirm his attachment to Monarchy, and to make him feel that, in adhering to the time-hallowed doctrine of 'Church and State,' he is maintaining what the Word of God not only sanctions but commands.

Happy, they, I am bold to declare, who are imbued with such principles! Happy they who have the honesty, too, to avow what they believe! If these principles were better understood, they would be better appreciated; and, if appreciated universally as they ought to be, we should be a better and a happier people. The taunts directed against us for the maintenance of such principles, as illiberal and exclusive, we should learn to despise; because, both theoretically and practically, they are comprehensive and generous,—not stinted, in their beneficent operation, to the few, but embracing all orders, all conditions of the people—seeking the earthly good, the eternal salvation of all.

BAPTISMS IN A COUNTRY CHURCH.

The congregation was dismissed, for the afternoon service was ended, and the parting blessing had been given; but there still remained two or three scattered groups. There were mothers who came to return thanks for their deliverance from their "great pain and peril." Little children brought to be washed in the water of baptism, and presented in faith and hope to their merciful Saviour. Grave fathers thinking, perhaps, of new exertions to be made in answer to the calls of an increased family; and young sponsors, serious, yet evidently pleased with their interesting office. I left my accustomed seat, and went, as I sometimes do on such occasions, into the gallery behind the font. I was alone! The christening parties went into the vestry, and I sat looking on the empty seats and silent aisles, which, as the evening closed, became every moment more and more dim. The rising wind in the tossing chesnut branches, was, for a short time, the only sound I heard; and then a light was placed on the communion table, and an orderly party knelt at the rails, and there arose a sweet clear voice of praise and thanksgiving. It ceased, and the train moved down toward the font. There was the priest, in his simple dress of "linen, clean and white." Long may such a dress be a meet emblem that thy priests, my country's church, are "clothed with righteousness." And when he had taken his station at the font, the light which was needed, and yet which struggled imperfectly with the fading gleam of evening, shone on a varied and pleasing group. The elder women's scarlet cloaks formed a bright contrast with the long white robes in which the infants were arrayed; and the mothers, and the young female sponsors, wearing their best,—light cotton gowns, silk shawls, and new straw bonnets,—formed, for a poor country parish, a very gay assembly. Do not quarrel with my word,

"The innocent are gay—the lark is gay,"

I assure you, that, as the service began, there was a silence that spoke of the mind's attention, and of the heart's prayer.

The priest took one fair child after another in his arms, "received him into the congregation of Christ's flock, and did sign him with the sign of the cross;" and one mother after another stepped tremblingly forward, and took her own precious one, and folded it to her heart, feeling more than she had ever done before, all the depth of a mother's love, and pouring on its young head all the fervency of a mother's blessing. There was a pause, and two or three persons dressed in shabby mourning, which had evidently been worn for many a relative and many an acquaintance before,—brought to the font an infant, whose sickly form, and weak, moaning cry, told more than the narrow band of crape round its cap, or the rusty black shawl in which they had wrapped it, a tale of "father and mother's forsaking." It might be fancy, but I thought the tone of tenderness, in which the minister had addressed each unconscious child, as it lay in his arms, was yet more tender, when he looked on this one. The mothers, I thought, gazed with deeper love on their own happy children, as the cry of this little motherless one reached their ears. The fathers looked graver, and there were tears in the young women's eyes:

And well the gathering tears might start,
As they nam'd the infant's name;
Whose mother had died of a broken heart,
From mourning its father's shame.

Poor little thing! it was come into a troublesome world to be sure; it was tossing on rough waves; but the frail bark was soon to be in port, where no storms come. The woman, whom the parish officers engaged to nurse the child, proved extremely careless of it; and the next thing we heard, was, that in consequence of her neglect, it had met with a frightful accident; and the overseers removed it to another nurse. Having heard thus much, I could not of course be surprised, when passing one winter's day through the churchyard, I saw a little, narrow grave, dug in the part called the poor's ground; and heard, upon inquiry, that it was for Martha's child. It was buried that evening. No knell had tolled for it when it died; no mourner stood by the grave; the nurse brought the unornamented and nameless coffin under her cloak, and there was no pall to cover it. It was of little moment; the grass and the spring violets grow there in token that being "sown in weakness, it shall be raised in power;" and the spirit so forsaken, so lonely on earth, found, doubtless, a bright and innumerable company to welcome it at the gates of Heaven.—*Scenes in our Parish.*

The Garner.

"THE POWERS THAT BE ARE ORDAINED OF GOD."

The forms of human polity may differ, according to the circumstances which lead to their institution in different societies of men; but to whatever hands the supreme administration of them is committed, the authority which makes them available to the ends of government, is derived from God. "The powers that be are ordained of Him," although the persons who exercise them be not of his appointment; and so it is, that while the sovereign of the country holds his office in virtue of the laws of man, he may assert his authority and claim his appropriate honour in virtue of the laws of God. The diadem which encircles the brow of royalty may be placed there by human hands, and after the letter of human compacts; but it bespeaks a majesty of a more exalted and transcendent kind than any human agency can confer. As to the person who is entitled to our allegiance, man's ordinances may be our guides; but the right motive to loyal obedience is this, that the power which claims it is of God.

On the other hand a recollection of this truth is the only security for a right administration of that power, according to the rules of equity and mercy. Those princes, and those only, who remember from whom it is derived, will bear in mind the purposes for which it is given, and will discharge the duties of their high office as knowing them to be the duties of a sacred trust. A practical acknowledgement of his supremacy, from whom they hold their honours and prerogatives, is the method by which Princes may best consult their people's good, and insure their submission and affection in return. By a practical acknowledgement we mean, not merely the solemn promise made to the chief ministers of religion, in the presence of an assembled people, at the foot of God's altar, "to maintain the laws of God, and the true profession of the Gospel," but a visible and consistent regard to that promise, in directing all their acts of government, as far as in them lies, to the promotion of piety and virtue; the exempting, in all its parts, of that summary of kingly duty, to which nothing need be added, and from which nothing may be omitted:—"Do justice; stop the growth of iniquity; protect the holy church of God; help and defend widows and orphans; restore the things that are gone to decay; maintain the things that are restored; punish and reform what is amiss; and confirm what is in good order."—From a Sermon preached before Her Majesty at Her Coronation, by C. J. Blomfield, D.D., Lord Bishop of London.

EPISCOPACY.

The Most High God came down to Mount Sinai and consecrated Moses; Moses laid his hands on Aaron; Aaron upon his sons; his sons successively upon those that followed them, until John the Baptist. John the Baptist laid his hands upon our Saviour; our Saviour upon his Apostles; his Apostles upon the Bishops that succeeded them; and they ever since on those who are admitted into holy orders.—*Morinus.*

Advertisements.

INFORMATION WANTED

OF CHARLES ALEXANDER STELL, (formerly of Hampton Court, Middlesex, England) who came to Canada on board H. M. ship *Active* 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 1838, 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—8w

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Toronto, July, 1838.

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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.

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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.

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.

(R. D. CHATTERTON, PRINTER.)