

## Poetry.

## THE SAINT'S SWEET HOME.

'Mid scenes of confusion and creature complaints,  
How sweet to my soul is communion with saints,  
To find at the banquet of mercy there's room,  
And feel in the presence of Jesus, at Home.  
Home, Home, sweet sweet Home,  
Receive me, dear Saviour, in glory, my Home.

Sweet bonds that unite all the children of peace,  
And thine precious Jesus, whose love cannot cease;  
Though oft, from thy presence, in sadness I roam,  
I long to behold thee, in glory, my Home.

In a desert, afar from the Father I love,  
How oft have I sigh'd for the wings of a dove;  
To finish my sojourn, as weary I roam,  
And repose with delight in my heavenly Home.

I sigh, from this body of sin to be free,  
Which hinders my joy and communion with thee;  
Though now my temptations like billows may foam,  
All, all will be peace, when I'm with thee, at Home.

While here, in the valley of conflict I stay,  
O give me submission and strength as my day!  
In all my afflictions to thee would I come,  
Rejoicing in hope of my glorious Home.

Whate'er thou deniest, O give me thy grace!  
The Spirit's sure witness, and smiles of thy face;  
Indulge me with patience, to wait at thy throne;  
And find, even now, a sweet foretaste of Home.

I long, dearest Lord, in thy beauties to shine,  
No more, as an exile, in sorrow to pine;  
And in thy fair image, arise from the tomb,  
With glorified millions, to praise thee, at Home!

## Youth's Department.

ANSWERS TO  
SCRIPTURE QUESTIONS.

For three weeks in advance.

- |                                |                               |
|--------------------------------|-------------------------------|
| 141. 1 Sam. xv. 7.             | city of Nineveh, (Gen. x. 11) |
| 142. 1 Sam. xxx. 17.           | and father of the Assyrians.  |
| 143. 1 Chron. iv. 43.          | Ashur is consequently used    |
| 144. Deut. ix. 2.              | as synonymous with Assy-      |
| 145. Acts xi. 26.              | ria: as Psalm lxxxiii. 8      |
| 146. Gen. viii. 4.             | —Assur or Ashur also is       |
| 147. 2 Sam. xxiv. 23.          | joined with them: they have   |
| 148. Colossians iv. 17.        | helped the children of Lot.   |
| 149. Acts xvii. 19, 22, &c.    | 154. 1 Kings xi. 33.          |
| 150. 2 Sam. ii. 18.            | 155. 1 Sam. vi. 17.           |
| 151. 2 Sam. ii. 21—23.         | 156. 2 Sam. i. 20.            |
| 152. Philistia. 1 Sam. v. 1—5. | 157. Acts xvii. 21.           |
| 153. There was one of the 158. | Acts xvii. 22, 23.            |
| sons of Jacob, (Gen. xxx. 159. | 2 Kings viii. 26.             |
| 13) and was the father of 160. | 2 Chron. xxii. 10.            |
| the tribe of Asher. The 161.   | 2 Chron. xxiii. 12—15.        |
| other was the founder of the   |                               |

## HOPE IN DEATH.

EXEMPLIFIED IN THE DECEASE OF LUCINDA M.

When the mysterious counsel of Providence removes suddenly any of his faithful children to the spiritual world, it reads an useful, an impressive lesson to all the survivors; and the more impressive, when the summons has been unexpected by the mournful friends—when the departed saint was cut down like a flower in the very bloom of youth and beauty; cut down in the vigorous exercise of Christianity; cut down amidst those "works of faith, and labours of love," which are at once the evidence and the ornament of Christian profession.

One such event has lately occurred in the Christian circle in this city.\* One such character has within these few days been transplanted into the Paradise of God. She is gone—"taken away from the evil to come,"—but she has left a brilliant example behind. Her holy walk and conversation point out to us a sacred pathway we should do well to follow; and happy indeed will the reader of these lines be, if he can, with the same simplicity of faith, experience the same patience of hope in Jesus; the same abstractedness from time; the same communion with eternity; the same readiness to "depart and be with Christ,"—and yet the same readiness to wait quietly and cheerfully the message of his Lord.

It was strikingly remarked by our lamented friend, that "If in our last moments, we are found depending on the Lord Jesus, death is the very best thing that can happen to any of us."—With this persuasion, our friend lay down on that bed of everish consumption, from which she expected never to rise again; with these sentiments terminated her short and hurried career of Christian excellence, which shone brightly for a moment, then as suddenly set in glory: like the splendid though evanescent track of a rushing comet shooting rapidly across our hemisphere, playing brilliantly for a short period on the skirts of our illumined horizon, and while our eyes are amazed at the velocity of its progress towards the great source of its light, heat, and planetary motion, while we admire its increasing magnitude and glory as it approaches nearer,—the beautiful object disappears! Thus in our mortal hemisphere, we have traced very lately, a noble object of admiration: we have beheld a lovely planet attracted by the Sun of Righteousness, deriving from His immediate energy moral lustre, spiritual light and motion in the celestial path of holiness. We have admiringly beheld this planetary visitant approach within our view for a passing moment, moving rapidly along towards the immaterial Sun, and encompassed with an ever-extending halo of "works of faith, and labours of love." We have seen it, too, suddenly disappear, and we can now only retrace on the page of memory, the pathway of the beautiful stranger.

"If in our last moments, we are found depending on the Lord Jesus Christ, death is the very best thing that can happen to any of us."—To this dying testimony of her Saviour's worth will every Christian heart readily reply: How very precious

\* Cork.

then must Jesus be to the believing some, when He can thus transform death into an angel of light, and even make him welcome! To the merely natural man, to man under the solitary guidance of his own reason and self-will, death is uniformly terrible—"The king of terrors," is his usual appellation among us: "The last enemy," is the scriptural epithet. And why, I would ask, are the expressions applicable? whence is it, that all, without exception, tremble at the thought? why does the recollection pass across the mind with an effect so gloomy and foreboding, that the tongue of the boldest falters at the name, and the cheek of the proudest turns pale? Is it that all are afraid to meet the shuddering moment? Is it that while death appears in the field an armed antagonist, we know ourselves to be both feeble and defenceless?—If it be, from whence arises our fear? and what has stripped us of our defensive armour of Righteousness and innocence?—I answer SIN!—"The sting of death is SIN." Consciousness of sin, arrays death with weapons irresistible and mortal; while, at the same moment, it presents our souls naked, helpless and unresisting, to receive the certain blow.

Take away sin then, and you deprive death of his malignant sting: you strip him in turn of all his fierceness, his weapons, and his power to hurt. Take away sin, and the mere stroke of death is welcome; for, as it falls, he ushers the soul from time to a happy eternity, he raises the creature from the footstool to be advanced to the throne of glory. Take away sin, and the dissolving body only emancipates the imprisoned soul, and allows its upward flight to the Church triumphant in heaven.—Take away sin, and the justice of Jehovah no longer opposes our happiness, while his everlasting love welcomes the ransomed spirit into his glorious and beatific presence, and conferring on that soul, as it mingles with the innumerable company that encircle the radiant throne, that "fulness of joy," those pure and rapturous pleasures which are at God's right hand for evermore. Take away sin, and our happiness is unalterably and eternally secured. Take away sin, and the power of Satan is fettered; he is chained within the bottomless pit; the gates of hell no longer expand before the sinner, with menaces of "the fire that never shall be quenched." Take away sin, and you at once throw open the everlasting doors of heaven; you push back forever the massive bars which almighty justice drew, when our title to bliss was forfeited by the primeval transgression. You remove the fiery cherubim, which at that awful moment were placed as a guard upon the "tree of life," and man may freely "come and eat, and live for ever."

But what can take away sin? what can effectually remove the conviction of guilt, of self-condemning guilt, so necessarily resulting to every man from the conscious delinquency of his life? if we must and do continually acknowledge, "that we have all erred and strayed from God's ways like lost sheep;" "that we have left undone what we ought not;" "that there is no health in us;" therefore "we cannot presume to come before God trusting in our own righteousness;"—if we have, indeed, thus "destroyed ourselves," where then is our help? Like conscience-stricken Adam, we must fly when we hear the voice of God; for we have (each by his own personal transgressions) awakened the storm of divine wrath against us, and though we may endeavor to escape, with Jonah, from the pursuing vengeance, yet the arm of the Lord can overtake us as it did his guilty prophet; and we too must be cast headlong into the depths of divine displeasure, we must inevitably suffer "the torments of eternal fire," we must groan beneath that "indignation and wrath," that "tribulation and anguish," which certainly await every unrepenting "soul that doeth evil."

Should we not anxiously inquire then, if this indeed be true, can ought allay the storm, hush the awful thunder, stop the lightning just prepared to fly, silence the angry winds, calm the troubled waves tossing and roaring for their wretched prey?—Yes! the voice of Jesus can authoritatively say, "Peace, be still;" for the storm roars not, and the lightnings fall not, on him who believes in Jesus! His precious blood speaks peace to the wounded conscience; His obedience unto death conferreth righteousness; His Holy Spirit imparts a new principle of divine life; and "his love which passeth knowledge," puts every believer into the actual and immediate possession of a salvation that is full, free, and everlasting. "There is no condemnation to them that are in Christ Jesus:" they are the children of God by adoption and grace; and "if children, then heirs; heirs of God and joint heirs with Christ." They walk with him here, and hereafter will reign with him in glory!

The privileges of the Gospel are indeed rich, and its provisions wisely adapted to the wants and infirmities of man.—While the sinner receives, on the one hand, pardon, and reconciliation through the atonement and righteousness of his Redeemer; he is, on the other, endued with the Holy Spirit to change his heart, sanctify his affections, and kindle that love to God which is essential to his meetness for the enjoyment of heaven. Looking, therefore, unto Jesus, under this two-fold character of a Saviour from the punishment of sin in eternity, and from the love of sin in time, the Christian is enabled to go on his way rejoicing in Him. The God of hope fills him with all joy and peace in believing, and he is privileged, through the Lord Christ, to view the last great enemy with a feeling even of joyful anticipation.

Death to the unconverted and unpardoned sinner may frown; the grave to him may threaten destruction; from the judgment-seat beyond may sound a loud and appalling alarm: but these, arrayed in their deepest shades of horror, have no horrors for the Christian! His soul, borne aloft on the wings of faith and love, can soar into the regions of everlasting day; he can leave this world without a pang; can prepare for his journey homewards without even a wishful look behind; and, laying hold on the fulness of salvation in the Lord Jesus, he enters into the state of endless rest, rejoicing in the Saviour, "with joy unspeakable and full of glory."

Such were the views of divine truth which moulded the character of Lucinda M.—; such her views of the excellency and glory of the great Redeemer; such the ruling principle of her whole life after she fully embraced "the truth as it is in Jesus." Once, indeed, while the world had its powerful though unsubstantial charms, she yielded, in the natural levity of her

heart, to the bewitching flatterer, and ran the thoughtless round of gaiety and pleasure; but when the Gospel came with its power to her mind, when she saw the solid happiness of religion, contrasted with the "baseless fabric" of worldly enjoyment, when she experienced the Sun of Righteousness dissipating the mists of ignorance that hitherto had clouded her path, then she became a new character altogether: the intellectual powers of mind with which she was eminently gifted, were now turned into their proper channel, and devoted to their lawful service; while the energy of her renewed affections settled on that "love of Christ which passeth knowledge," and became rooted and grounded in returning gratitude to Him. The believing reception of the Saviour's love into the heart, and the believing application of the same powerful principle, in regulating the general tenor of her "even and undeviating way," produced a practical exhibition of character, rarely observed, even in our day of wide profession. She was eminently a Christian. In simplicity of obedience, in singleness of eye—of heart—of object, in humility and meekness of mind, in devotion to the cause of God her Saviour, in going about doing good to the spiritual and temporal circumstances of her fellow-creatures—a service by which she gave the strongest evidence that "she loved not her life unto the death," for she lost it in the fulfilment of that work which her Father had given her to do, in an entire and noble disregard of the approval or disapproval of the world, when its opinion either way counteracted the law of her God or the dictates of her simple conscience; in all these striking evidences of Christian character, she rose greatly, pre-eminently, above the ordinary level: and an example was thereby exhibited which should not hastily be forgotten.

Such is a very feeble and unworthy outline of the character of her who is gone. Such were the pervading principles, and the patient "continuance in well doing," that marked her conduct through life, and, in the expected hour of approaching dissolution, dictated those memorable words—"If in our last moments we are found depending on the Lord Jesus Christ, death is the very best thing that could happen to any of us." To all who read these few lines, the writer (who well knew the character of her whose death he thus endeavours to improve) in conclusion would say, "Her faith follow," and "Prepare to meet your God."

## GOOD FROM EVIL.

If in our own age, and perhaps in our own country, Christianity has not only been boldly opposed, but audaciously vilified, it has only been so much the more seriously examined, so much the more vigorously defended. If its truth has been questioned by some, and denied by others, it has been only the more carefully sifted, the more satisfactorily cleared. The clouds in which sophistry had sought to envelope it, are dispersed; the charges which scepticism had brought against it, are repelled. The facts, arch-like, have been strengthened by being trampled upon. Infidelity has done its worst, and by the energy of its efforts, and the failure of its attempts, has shown how little it could do.—Wit, and ingenuity, and argument, have contributed each its quota to confirm the truths, which wit, ingenuity, and argument, had undertaken to subvert. Talents on the wrong side have elicited superior talents on the right, and the champions of the Gospel have beaten its assailants with their own weapons. Pyrrhonism has been beneficial, for by propagating its doubts, it has caused them to be obviated. Even Atheism itself has not been without its uses, for by obtruding its impieties, it has brought defeat on the objections, and abhorrence on their abettors. Thus the enemies of our faith have done service to our cause; for they have not advanced a single charge against it which has not been followed by complete refutation; the shaking of the torch of truth has caused it to diffuse a clearer and stronger light.—Hannah More.

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