

Youth's Department.

SCRIPTURE QUESTIONS.

XVIII. BABYLON.—CONTINUED.

175. Which of the Jewish captives were exalted to high stations while in Babylon?—(Dan.)
177. Who was it that in the pride of his heart exclaimed, "Is not this great Babylon that I have built?" &c., and what was the punishment of this proud boasting?—(Dan.)
178. When was the city of Babylon taken? and by whom?—(Dan.)
179. There are many passages in the prophets, which foretell the destruction of Babylon.—Can you point out one of the most striking from each of the prophets Isaiah and Jeremiah?—(Isaiah and Jer.)
180. What reason is there for supposing that a Christian Church was founded in the time of the apostles, in Babylon?—(1 Peter.)
181. The term Babylon, employed in the book of Revelation, is generally supposed to represent the Church of Rome.—Can you mention any of the chapters in which the prophecy respecting spiritual Babylon is alluded to?—(Rev.)
182. What prophecy in Ezekiel very strikingly resembles that of St. John concerning spiritual Babylon?—(Ezek.)

CHURCH CALENDAR.

- Feb. 11.—Septuagesima Sunday.
18.—Sexagesima Sunday.
24.—St. Matthias Day.
25.—Quinquagesima Sunday.
28.—Ash Wednesday.

SCENES IN OTHER LANDS.

No. XVII.

EDINBURGH.—CONTINUED; STATUE OF JOHN KNOX; HOLYROOD HOUSE; CALTON HILL; THE GENERAL ASSEMBLY.

In proceeding towards Holyrood House, we passed the ancient abode of the celebrated John Knox, the sturdy and virtuous reformer of Scotland:—the window was pointed out to me from whence he was accustomed to preach to the multitudes below the pure doctrines of a long darkened faith; and in a niche in the wall, near to the very spot where the form of the honest divine was so often seen in the promulgation of unadulterated Christianity, stands a rude statue to his memory. It is not to be thought that the reformer of Scotland was that rigid enemy of Episcopacy and of the ceremonies which usually attach to it that has sometimes been asserted:—to his successor Melvil that opinion may more correctly apply; but testimony is not wanting of Knox's approbation of the principle of Episcopacy, while the existence of a ritual under the title of "John Knox's Liturgy" proves that he was not at least an unqualified adversary of forms of prayer.

That the doctrines of the Reformation should have been introduced into Scotland under the Presbyterian rather than the Episcopal discipline, was matter, in a great measure, of accident: Calvin himself, to whom is ascribed this innovation upon the primitive and universal government of the Church, was by no means a rigid adherent of the novel system he had at least helped to introduce; and amongst other evidences to be gathered from his writings, his letters to the protector Somerset prove sufficiently his leaning to that apostolical form of Church government, and to those rules of worship, which the Church of England, in conscientious adherence to primitive truth and order, has felt it necessary to retain. Nor is it by any means the fact that, originally, Presbyterianism was the choice of a majority of the people of Scotland: episcopacy had a deep root and an extensive prevalence in that kingdom; and were it not for various injudicious civil proceedings, working rather upon the pride than the consciences of those amongst whom they were indiscreetly exercised, the general and peaceful establishment of Episcopacy would have been certain. It is indeed a remarkable fact,—I shall quote the words of the Rev. R. Adam in his 'Religious World Displayed,'—that "at the very time when Episcopacy was voted [in 1689] a grievance to the nation, three fourths even of the common people, and a much greater proportion of the higher ranks, were then Episcopalian."

The palace of Holyrood House stands at the foot of the Canongate, and is a fine venerable building in quadrangular form, having a spacious open court in the centre. In front are two large castellated towers; and the entrance is ornamented by four Doric columns, which support a cupola in the form of an imperial crown. Over the gateway are the royal arms of Scotland. Our first visit, upon entering, was to the great gallery hung round with the portraits—many of them of course fanciful—of one hundred and eleven kings of the country. Having next viewed the dining and drawing rooms of the Duke of Hamilton, the hereditary keeper, which for a regal residence seemed but indifferently furnished, we proceeded to the antiquated apartments rendered so famous by the melancholy history of Mary Queen of Scots. The bed of the unhappy queen was shewn to us—its furniture bearing about it remnants of regal costliness, but from age now scarcely hanging together. We were shewn also the opening in the wall which leads to the passage and trap-door communicating with the apartments below;—the very passage through which the jealous Darnley and his accomplices entered to murder the unhappy Rizzio. We did not of course omit to visit the private drawing room, where, while the queen and the favourite were at supper, this tragic scene occurred. A dark stain in the floor, near the threshold of this apartment, was pointed out to us as the spot, which nothing could wash away, where the murdered Rizzio lay "weltering in his blood."

At the time of our visit, Charles X. the ex-king of France, was the inhabitant of Holyrood House; the same as had been his place of refuge when he escaped from the horrors of the French Revolution in 1793. He retained ever the most grateful recollection of the kind and hospitable treatment experienced during this first sojourn in the capital of Scotland; and the remembrance of it no doubt induced him to select it as his place of exile

again, when the revolutionary spirit of his people drove him a second time from his country. Lest the citizens of Edinburgh, forgetful of their former guest, or charmed, perchance, by the wild spirit which dismissed him so lately from a throne, should relax in the attentions due to an individual who from rank and misfortune presented so strong a claim to their compassionate regard, a beautiful and pathetic letter was addressed to them—it is said by Sir Walter Scott—calling upon them not to forget the sacred duties of hospitality to the aged and unfortunate king.

From Holyrood House we walked to the Calton Hill. This is a rocky eminence almost within the city, and commanding from its summit views of unparalleled variety and beauty. On the top of the hill stands the National Monument, a structure (not then completed) which is designed to commemorate the immortal heroes who fell at the decisive battle of Waterloo. The model upon which this monument is constructing is that of the Parthenon at Athens; the classic citizens of Edinburgh resolving to stamp and perpetuate, by some structure reared by their own hands, the resemblance of their beautiful town to the ancient city of Minerva, of which there are said to be so many natural evidences. On the Calton Hill is also an Observatory, and a pillar to the memory of the gallant Nelson. In the burying ground attached to this spot, rest the ashes of David Hume, and not far from the Observatory, is a memorial to the honour of Professor Playfair.

From hence, after a never-tiring inspection of the beauties of nature and the handywork of man, so conspicuous from this noble eminence, I proceeded to enjoy a gratification of another description, at the General Assembly, which was then in session. I was fortunate enough to enter in the midst of a very animated debate on the subject of the heresies of the Rev. Edward Irving. That which came under more immediate discussion was the extraordinary doctrine advanced by that eccentric tho' pious and kind-hearted individual,—the alleged "peccability of the human nature of Christ;" and certainly the error was of sufficient magnitude, from the awful deductions which would flow from its admission, to call for the warmth of condemnation, which was on this occasion exhibited, and for the vote so overwhelmingly passed for the expulsion from the Church of Scotland of its talented but heterodox advocate. Fully two hundred members I should think were present, lay and clerical, and many of the speeches delivered on the occasion were marked by much force of argument and eloquence of expression.

Lord Belhaven sat at the head of the room as the representative of the King, the legal head of the Scottish Church; but his office did not permit him to take any part in the discussion. His lordship's countenance is fine and classical, but his political principles—almost a solitary exception I believe to the pervading feeling of the sixteen peers just elected at Holyrood House—partook, it is said, of the levelling mania of the day. He was dressed in military costume; surrounded by pages and other attendants; and he drove to and from the place of assemblage with almost regal pomp.

After the vote upon Mr. Irving's heresy had been taken, Dr. Lee, a prominent individual in the Assembly, rose with a voluminous report in his hand on the religious condition of his Scottish brethren in Canada; but the house, wearied by the long and exciting discussion which had just been concluded, showed many signs of impatience, to the evident annoyance of the philanthropic divine. They dropped away by scores; and in a few minutes Dr. Lee, being left to address a 'beggarly account of empty benches,' bundled up his papers, with many muttered reproaches at this indifference to the spiritually needy in distant climes, and retired also.

(To be continued)

BISHOP BARRINGTON.

The pleasantest hours which I passed with my lamented friend, were those, which elapsed between the removal of the supper and the entrance of the servant who attended him to his room. He was now ninety years of age, and he had long been accustomed to live in the constant anticipation of death. Every night he composed himself to rest, not expecting to live till the morning. The conversations, therefore, which we were accustomed to hold at this hour were always grave, and serious, though uniformly cheerful. He regarded death as a man of sound judgment and Christian principles will ever do—without fear, without rapture; with well-founded hope, though with undefinable awe; as a punishment decreed by the Almighty, yet as the introduction to a higher state of happiness than he could possibly experience (though he possessed every worldly enjoyment) in this state of being. The more frequent topics of our conversation were derived from the possible or probable approach of the period, when the body should be committed to the ground, and the spirit return to its Maker. He delighted to dwell on these subjects. The questions which appeared to interest him more than any others, were,—Whether the soul slept in the grave, with the suspension of its faculties, till it awoke at the resurrection; or whether, (as he steadfastly believed) it passed, in some mysterious manner into the presence of God, immediately upon the dissolution of the body; the nature of human happiness and misery; the continuance of the mental habits which are formed in this state, and which constitute, in some measure, our future condition; the extent of redemption, and the opposite opinions of Christians respecting the invisible state; these, and similar considerations were alternately discussed in those calm and silent hours: and he uniformly concluded by saying, "I know not, and I care not, what may be the solution of these questions: I am in the hands of a merciful God, and I resign myself to his will with patience and hope."—Rev. G. Townsend.

ANECDOTE OF COWPER.

Cowper the poet, in his Memoirs of his early life, gives an affecting instance of the benefit frequently derived from the recollection of some consolatory text of Scripture. It occurred while he was at a public school. My chief affliction, he says, consisted in my being singled out from all the other boys by a lad about fifteen years of age as a proper object upon whom he might let loose the cruelty of his temper. One day as I was sitting alone

upon a bench in the school, melancholy, and almost ready to weep at the recollection of what I had already suffered, and expecting at the same time my tormentor every moment, these words of the Psalmist came into my mind, "I will not be afraid of what man can do unto me." I applied this to my own case, with a degree of trust and confidence in God, that would have been no disgrace to a much more experienced Christian. Instantly I perceived in myself a briskness of spirit and a cheerfulness which I had never experienced before, and took several paces up and down the room with joyful alacrity; his gift in whom I trusted. Happy would it have been for me if this early effort towards the blessed God had been frequently repeated by me.—Saturday Magazine.

FAITHFULNESS OF GOD.

He who fears, that God will be less than his promise, let him fear that God will cease to be himself. It was the motto of the wise and learned Dr. Donne, the late Dean of St. Paul's, which I have seen more than once written in Spanish with his own hand, "Blessed be God, that he is God divinely, like himself." As the being of God is the ground of all his blessed ascriptions, so of all our firmitude, safety, consolation, since the veracity and truth of God, as his other holy attributes, are no more than his eternal essence. Fear not, therefore, O thou weak soul, that the Almighty can be wanting to himself in failing thee. He is Jehovah, and his counsels shall stand. Fear, and blame thine own wretched infirmities; but the more weak thou art in thyself, be so much the stronger in thy God; by how much more thou art tempted to distrust, cling so much the closer to the Author and Finisher of thy salvation.—Bishop Hall.

BODY AND SOUL.

If the body be such a rare piece, what is the soul? The body is but the husk or shell, the soul the kernel; the body is but the cask, the soul the precious liquor contained in it; the body is but the cabinet, the soul the jewel; the body is but the ship or vessel, the soul the pilot; the body is but the tabernacle, and a poor clay tabernacle or cottage too, the soul the inhabitant; the body is but the machine or engine, the soul that something within, which actuates and quickens it; the body is but the dark lantern, the soul or spirit is the candle of the Lord that burns in it.—Ray.

MAXIMS OF PYTHAGORAS.

Let not sleep, says Pythagoras, fall upon thy eyes, till thou hast thrice reviewed the transactions of the past day. Where have I turned aside from rectitude? What have I been doing? What have I left undone that I ought to have done? Begin then with the first act, and proceed; and in conclusion, at the ill which thou hast done be troubled, and rejoice for the good.—Rambler.

Distinguish carefully between the means and the end of religion. The means of religion are the reading, hearing, and meditating upon the word of God; public and private prayer; receiving the sacraments, &c.; but the end of religion, is—the change of our life and temper here; and the ultimate end, the salvation of our souls hereafter.

"One said that the great saints in the calendar were many of them poor sinners; Mr. Newton replied, they were poor saints indeed, if they did not feel that they were great sinners."—Life of Rev. J. Newton.

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