

# The Young Churchman

"Feed my Lambs."

No. 2.]

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[Original]

## Grassdale.

CHAPTER II.

### THE UNIVERSALIST.

One Friday towards the close of autumn, and during the absence of Charles Beverly for a day on a visit to a sick friend, some little excitement was created in Grassdale by the appearance of an ill-written, and worse spelled notice on the door of the school-room, which was the great advertising medium of the place. This document set forth that on the following Sunday a sermon would there be preached "by the Rev. Sampson Growler, a Deacon of the Reformed New Connexion, Old Light, Free-will, Remonstrant Universalists,"—the public at large being invited to attend for edification and enlightenment.

Saturday witnessed the arrival of the important personage thus announced who, about noon, entered the village on horse-back, with a capacious brace of leathern bags strapped to his saddle, together with a faded cotton umbrella to protect his broad-brimmed white beaver from the assaults of chance showers.

It must be confessed that Mr. Growler did not present the most prepossessing of conceivable exteriors. He was a short, bandy-legged man, more than *inclined* to obesity, and with a countenance deeply furrowed by small-pox. His eyes, moreover, had a sinister, furtive cast, which prevented him from looking any one steadily in the face, conveying the impression that he did not elish an overly minute scrutiny. To sum up, Mr. Sampson indulged in a pair of huge green spectacles, as much, perchance, to hide the above mentioned defect, as to aid imperfect vision.

The "Reverend" pilgrim having no acquaintances in Grassdale, was somewhat at a loss where to seek quarters for himself and his pack. On surveying the various dwellings within view, that of our friend Beverly attracted his regards, as promising from its exterior recommendations a softer couch and a choicer meal than any of the neighbouring home-steads. Thither, accordingly, the Deacon shaped his course, and in a few minutes was knocking for admission at the door of the selected mansion.

Charles, having by this time returned, answered the summons in person;—and as no one, "gentle or simple," who craved lodging and refreshment at his hands, was ever dismissed, hungry and foot-sore from his threshold, he at once acceded to the request of Sampson, and invited him to enter.

No sooner had the itinerant divested himself of his hat, overcoat, and glasses, than Beverly at once recognised in him an ancient, though by no means cherished acquaintance. Having subsequently learned from Charles a few particulars of his visitor's history, we shall communicate them to our readers, before further following the course of our narration.

Sampson Growler had been apprentice to a respectable shoemaker, in the village where Beverly was brought up. Of an idle, unsettled disposition, his school-days were trifled and frittered away in mischief and folly, so that when he became indentured to Mr. Crispin he could read but little and write less. Young Growler carried his unprofitable habits with him from the classroom to the work-shop—and, save when his master's eye was upon him, seldom applied himself with industrious fidelity to the duties of his calling. He feared not God, and

was only a man-pleaser from dread of the correcting thong!

The reading which this hopeful stripling indulged in was mainly confined to the unstamped penny newspapers of the day, and to that trashiest portion of them, which advocated seditious and democratic doctrines. Like the majority of gossiping idlers, he cherished a feeling of envious malignity against all who occupied a higher step on the social ladder than himself.—Forgetting that it is the hand of the diligent that maketh rich, he looked with a jaundiced eye upon his wealthier neighbours, as if their prosperity had been attained at his expense; and his favourite declamatory topics were, the unequal distribution of money—the vices of the aristocracy—and the violence done to the “*sacred rights of man!*”

Though dimly ignorant, Growler had a certain fluency of language, which, amongst his equally shallow associates, passed current for wisdom. His leading ambition was to attend the sederunt of the *Radical Club*, meeting every Saturday night at the *Tom Paine's Head*, where he descanted to his admiring confrères, upon the “slavery” under which they groaned, and the “priest-craft” which rivetted the chains more closely upon their limbs. The oratorical exertions of Sampson were generally rewarded by the payment of his “score” by the company, who regarded him as a “village Hampden,” or rustic Joseph Hume!

In process of time, the period of the embryo Deacon's apprenticeship expired, much to the satisfaction of his master, who was an old-fashioned supporter of Church and State—and Mr. Growler commenced business on his own account. Having been left a legacy of some £80 by a distant relative, he opened shop in his native village, and, as he had calculated, obtained nine-tenths of the members of the “*Radical Club*,” as customers. The *patriotic* individuals were by no means sparing of their orders, so that the journeyman, and two apprentices, composing his operative establishment, had sufficient employment to keep them actively employed for a season.

So far as Mr. Growler was concerned, he had more important matters to mind than measuring the feet of the public, or cutting of leather. Old England, with its multiform sources of oppression, engrossingly occupied his attention, and parties who desired an interview with him always inquired, in the first instance, for their man, at the *Tom Paine's Head*. Seldom did he visit his shop except to transfer the contents of the *till* to his pocket; and, as his neighbours often remarked, it was more owing to good luck than to good guiding, that he contrived to make the two ends meet!

To speak the honest truth, had the foreman of Mr. Sampson (whom he often used to laugh to scorn, as a “poor, mean-spirited pet of the par: 3,”) not been a steady, anxious-minded, honest servant, he never could have kept afloat, even for six weeks.

As we shall see, however, in our next Chapter, the crash, which every sober observer saw was inevitable, fell upon the thoughtless and improvident tradesman before long.

[Original.]

[In the “*Church Scholar's Notes*,” the effort will be to supply an element left out in the otherwise useful *Comments of the Tract Society, Barnes, &c.* These common popular books are mostly expurgated of references to the Church founded by our Saviour and its distinctive teaching. As these are almost the only books in the department of Scripture-Exposition, accessible to even Church Sunday School Teachers, serious damage is done to the cause of the Church ‘in the house of its friends,’ and great ignorance on some very vital points is fostered.]

#### THE CHURCH SCHOLAR'S NOTES ON THE NEW TESTAMENT.

#### The Gospel according to St. Matthew.

##### CHAPTER I.

Ver. 1. *The book of the generation of Jesus Christ.*] The term “book” here means a “document” or “record.” The word “libel,” *i. e.* “little book,” is used in some courts of law to denote the paper containing a statement of the matter to be tried.—“The book of the generation of Jesus Christ” extends from the 1st to the 16th or 17th verse. It appears to be an extract from the genealogical registers which are

known to have been kept. Thus Josephus, in his account of his own life, gives a genealogy of himself taken from public records.—“The little book” given in vision to St. John (Rev. x. 9) has light thrown on it by the expression “roll,” used by Ezekiel (iii. 1).—The first verse of the 1st chapter of St. Matthew may be thus paraphrased: “A record of the genealogy of Jesus the Messiah, showing him to have been of the royal family of David, and a descendant of Abraham, to whom the promise was made that in one of his blood all the families of the earth should be blessed.” (Gen. xii. 3.)

The Gospel by St. Matthew was originally intended particularly for the use of the Jewish Christians.

Ver. 6. *David the king.*] The Messiah was to be a descendant of David, and to perpetuate, in some way, the throne of David for ever. He was to represent king David. Hence, in the Scripture-way of speaking, he was to be king David. “Thus saith the Lord God: Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land: and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them: all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God. And David my servant shall be king over them; and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children’s children for ever: and my servant David shall be their prince for ever. Moreover I will make a covenant of peace with them; it shall be

an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be my people. And the heathen shall know that I the Lord do sanctify Israel, when my sanctuary shall be in the midst of them for evermore”. Ezekiel xxxvii. 21—28. Israel here means the Church founded by our Lord, which has come on in an unbroken succession to this day, and is spreading over the earth. Over this Israel, dispersed throughout the world, Christ our Lord is the sole Prince.

Ver. 8. *Joram begat Ozias.*] “Bogat” is here used in an extended sense. In Scripture, a person is sometimes called the son of another, when he is simply his descendant. Thus our Lord is called “the son of David.” Between Joram and Ozias [Uzziah] three steps intervene. It is probable that the names were left out of the public genealogies in consequence of the curse pronounced upon the house of Ahab, to which the three princes omitted, viz. Amaziah, Joash, and Azariah, belonged. (2 Chron. xxvi. 1.) “Let them be blotted out of the book of the living, and not be written with the righteous.” Psalm lxxix. 28.

Ver. 10.—Ezekias and Manasses are the Hezekiah and Manasseh mentioned in 2 Kings xx. 21. The difference in the orthography arises from the fact, that the Greek alphabet cannot conveniently represent all the sounds which the Hebrew alphabet represents; and, therefore, in the case of proper names, translators from the Hebrew into Greek have to approximate as they best may. The termination *-ah* in Hebrew proper names is often represented by *-as* in the Greek version; and from the latter our English New Testament is taken. Sometimes *-e* represents the termination *-ah*, as in *Noe* for *Noah*, *Core* for *Korah*.

Ver. 11.—*Josiah begat Jechonias.*] This *Jechonias* means Jehoiakim. The *Jechonias* in ver. 12 is a different person, viz. the son of Jehoiakim. See 1 Chron. iii. 15. The names *Jechoniah* and *Jehoiakim* are very similar when written in Hebrew. According to

1 Chron. iii. 19, Zorobabel (ver. 13) was grandson of Salathiel. It is supposed that Abiud was also called Meshullam. Compare 1 Chron. iii. 19.

Ver. 16. *Joseph the husband of Mary.*] The strong impression among the Jews was that our Lord was the son of Joseph. To satisfy them that, even on this supposition, he was "the son of David"—the true Messiah—St. Matthew traces up Joseph's ancestry to David. Moreover, Mary was of the same house and lineage with Joseph. (See Luke i. 27; which might be thus read—"The angel Gabriel was sent to a virgin of the house of David, espoused to a man whose name was Joseph.") By proving Joseph's lineage, therefore, Mary's is proved. The usual genealogies of Jewish families were reckoned through the males.

Ver. 16. *Jesus who is called Christ.*] The expression "who is called," means often in the New Testament "who is called and actually is." For example: "called [to be] an Apostle" (Rom. i. 1), "called [to be] saints" (1 Cor. i. 2), respectively signify, "actually an Apostle"—"actually saints."

Ver. 17. *So all the generations from Abraham to David are fourteen generations.*] This division of the steps in the descent of our Lord (humanly contemplated) into classes of fourteen, is to assist the memory. The fourteen generations, or removes, from Abraham to David, are "all" the steps between those two points. In the fourteen between David and the carrying away into Babylon, three steps are omitted. The first fourteen generations constituted the era during which the Israelites were under Judges and prophets; the second fourteen embraced the time when they were governed by Kings; the third fourteen denote the period when the Asmonean priests were at the head of affairs. Again: the first era extends from Abraham, who received the promise that the Messiah should be of his family, to David, who had the same promise given him more clearly: the second era begins with the building of the First Temple, and ends with the destruction of it: the third era includes the exile

of the Jewish people in Babylon, their return, the reconstruction of the Temple, and the visit of the Messiah, the Lord of the Temple, to it, to cleanse it, and to develop forth from it the Church, the new kingdom of heaven upon earth.—All the names of the ancestors of Joseph, from Jechonias downwards, are not recorded in the Old Testament.

## SELECTED ARTICLES.

### ON FORMS OF PRAYER.

(From the Churchman's Monthly Penny Magazine.)

"The saints in heaven appear as one,  
In word, and deed, and mind,  
When with the Father and his Son,  
Their fellowship they find.

It is very well known that in the most ancient times, Liturgies, or forms of prayer, were in general use in the Christian Church. As early as the fifth century, we read of an improved and enlarged Liturgy, introduced by St. Germain into our own country; and we are informed of four distinct forms which existed previously in different Churches in Europe. This fact, derived from early Church History, at once recommends the propriety of forms of prayer and an established Ritual, for the orderly conducting of public worship, and the harmonious regulation of all Church services and ceremonies.

"Let all things be done decently and in order," is a wise apostolic injunction, and we cannot conceive anything more conducive to this godly order and propriety, than a book of devotions and a series of directions laid down, by which ministers and people are to be guided in the solemn services of the sanctuary; as, for instance, in the succession and interchange of exhortation and intercession, prayer and praise and thanksgiving, reading and hearing, preaching and expounding, communion and benediction, which are contained in our own scriptural form of public worship.

Our blessed Lord appears plainly to have encouraged, if not openly to have recommended, the use of forms of prayer, when he taught his disciples, in his authoritative sermon on the Mount, to pray after a certain manner; and then addressed to them the concise and sublime form which we call "The Lord's Prayer."

Some denominations of Christians are so adverse to set forms of every kind in their prayers, that even this excellent form laid down by our Lord himself is scrupulously shunned by them; as if the *spirit* of prayer were in danger of being destroyed by praying in our Saviour's own words, or in helping our understanding with words previously known.

"I will pray with the spirit," says St. Paul, "and I will pray with the understanding also. I will sing with the spirit, and I will sing with the understanding also." (1 Cor. xiv. 15.)

The very persons who appear so adverse to forms of prayer, do not hesitate, as has often been observed, to use forms of praise, in their psalms and hymns. Why may not the spirit of devotion, especially in public worship, where order is more positively requisite, be equally promoted by a form of prayer and supplication and thanksgiving, as by singing from set words and music to the praise and glory of God?

We allow that in private, and on various other occasions, extempore prayers may be most suitable, as prompted by the particular circumstances of the case. Such indeed we find offered up by holy men, in many instances in the Old Testament, and by our Lord and his apostles in the New. The child of God should be held in no bondage in his approaches to his heavenly Father. In this matter let us not be children, but men. But we are now speaking of the case of congregations of Christians assembled in churches, and meeting Sabbath after Sabbath, for public devotion and edification. Is not a Liturgy, drawn up like our Book of Common Prayer, from the most approved sources, and by the most holy and learned Bishops and divines, a great advantage to the united worshippers who meet in the Lord's house from time to time, for combined devotion, to know His holy name and His word, to seek His grace at one common fountain, and to speak His praises with one accord? Where can these proper purposes of congregational worship and edification be so fully and faithfully carried out, as where it is understood by all beforehand "what things they shall pray for;" where it is agreed touching those things they shall ask and seek; and where both ministers and people may cordially offer up, without embarrassment or distraction of mind, the stated and well-known prayers and praises, intercessions and thanksgivings, of the United Church?

The "one accord"—the "common supplication"—the individual as well as united devotion—to which is attached our Saviour's special presence and blessing (Matt. xviii. 19, 20), appears more surely attainable by a form of Liturgical service, well-known and understood by all, than by the delivery of extemporaneous prayers, unknown to the congregation before, and modified greatly by the minister's frame of mind and form of sentiment.

With respect to the peculiar excellence of our English Liturgy, and its suitableness to all purposes of public devotion, even one [Robert Hall, of Leicester] who did not conform to it, remarked, that "the majestic simplicity of its language, the Evangelical purity of its sentiments, and the chastened fervour of its devotion, combine to place it in the very first rank of uninspired writings."

Feeling then, the privilege of belonging to a Church

whose Liturgy is so valuable for aiding devotion, and for edifying the body of Christ, let us "hold fast this form of sound words in faith and love which is in Christ Jesus." In the use of the form, let us see that we neglect not the spirit of devotion. "It is the spirit that quickeneth." The form is nothing without it. But it undoubtedly offers the best human aid, derived from the treasury of God's truth and grace, for cultivating and cherishing the spirit of sound religion:—

"O Thou, by whom we come to God,  
The Life, the Truth, the Light,  
The path of prayer thyself hast trod,—  
Lord, teach us how to pray."

### RULES FOR MAINTAINING A PEACEFUL AND UNRUFFLED MIND.

1. When harrassed and discomposed by worldly troubles, remember the throne of grace is ever open to you, and help may always be sought and found there.
2. Be thankful for every thing which leads you there; perhaps these trials may serve to keep alive the spirit of devotion in your heart.
3. Never forget that your Almighty Lord can turn the hearts of man, and rule every event of life for the benefit of his beloved children.
4. Receive injuries and affronts from others as permitted by God, and for the benefit of some grace in which you are deficient. Has he not promised all things shall work together for good to those who love Him?
5. Remember them who for your sake suffered "greater things than these," and be silent.
6. Always be encouraged by the sweet remembrance of the exceeding love of God towards you. Think of what he is preparing for you. Glance by faith at the invisible world. Try and imagine for a moment the blissfulness of that land into which no sorrow or trouble shall ever enter. Think how the glories of one hour spent there will exceed in immensity all the sorrows of the longest life below.
7. Finally, be cheered by the consciousness that God is ever present with you, and seek by faith to realize that presence more and more. His gentle Spirit will not dwell in the heart that harbours uncharitable and unkindly feelings. Therefore, would you retain that heavenly Guest, pray and fight against them.

### FAITH ILLUSTRATED.

Several years since, at a small seaport in Massachusetts, one of those easterly storms came on which so often prove fatal to vessels and their crews on that coast. The wind had blown strongly from the north-east for a day or two; and as it increased to a gale, fears were entertained for the safety of a fine ship, which had been from the commencement of the north-easter lying off and on in the bay, apparently without any decision on the part of her officers

which way to direct her course, and who had once or twice refused the offer of a pilot.

On the morning of a Sabbath, many an old weather-beaten tar was seen standing on the highest point of land in the place, looking anxiously at her through his glass; and the mothers listened with trembling to his remarks on the apparently doomed vessel. She was completely land-locked, as the sailors say, (that is, surrounded by land,) except in the direction from which the wind blew; as between her and the shore extensive sand banks intervened, her destruction was inevitable, unless she could make the harbour.

At length, a number of resolute men, perfectly acquainted with the intricate navigation of the bay and harbour, put off in a small schooner, determined, if possible, to bring her into port. A tremendous sea was rolling in the bay, and as the little vessel made her way out of the harbour, the scene became one of deep and exciting interest. Now lifted up on the top of a dark wave, she seemed trembling on the verge of destruction; then plunging into the trough of the sea, was lost from our view, not even the tops of her masts being visible, though probably twenty feet high; a landsman would have exclaimed, "She has gone to the bottom." Thus alternately rising and sinking, she at length reached the ship, hailed, and tendered a pilot, which was again refused. Irritated by the refusal, the skipper put his little vessel about, and stood in for the harbour, when a gun was discharged from the labouring vessel, and the signal for a pilot run up to her mast-head.

The schooner was laid to the wind, and as the ship came up he was directed to follow in their wake until within range of the light house, where another sea would allow them to run alongside and put a pilot on board. In a few minutes the vessels came side by side; passing each other, the pilot springing into the ship's chains, was soon upon her deck.

The mysterious movements of the vessel were explained. She had taken a pilot some days before, who was ignorant of his duty, and the crew, aware of his incompetency, were almost in a state of mutiny. When first hailed from the schooner, the captain was below, but hearing the false pilot return the hail, went on deck, and, deposing him of his trust, at once reversed his answer by firing the signal gun.

The new pilot having made the necessary inquiries about working the ship, requested the captain and his trustiest man to take the wheel; gave orders for the stations of the men, and charged the captain, on the peril of his ship, not to change her course a hand-breadth but by his order. His port and bearing were those of a man confident in his knowledge and ability to save the vessel; and as the sailors winked at each other and said, "That is none of your land-sharks," it is evident that confidence and hope were reviving within them.

All the canvass she could bear was now spread to the gale, and while the silence of death reigned on board, she took her way on the larboard tack, directly toward the foaming breakers. On, on she flew, until it seemed from her proximity to those breakers, that her destruction was inevitable. "Shall I put her about?" shouted the captain, in tones indicative of intense excitement. "Steady," was the calm reply of the pilot, when the sea was boiling like a cauldron under her bows. In another moment the calm bold voice pronounced the order, "About ship," and she turned her head from the breakers, and stood boldly off on the other tack.

"He knows what he is about," said the captain to the man at his side. "He is an old salt, a sailor every yarn of him," was the language of the seamen one to another, and the trembling passengers began to hope. The ship now neared two sunken rocks, the places of which were marked by the angry breaking and boiling of the sea; and as she seemed driving directly on them, "Full and steady" was pronounced in tones of calm authority by the pilot, who stood with folded arms in the ship's bows, the water drenching him completely as it broke over her bulwarks. She passed safely between them: the order for tarring on the other tack was given, and again she stood towards the fearful breakers. Nearer and nearer she came, and still no order from the pilot, who stood like a statue, calm and unmoved amidst the raging elements. The vessel laboured hard, as the broken, foaming waves roared around her, and seemed just on the verge of sinking, when "About ship," in a voice like thunder, rose above the fury of the tempest. Again she stood upon the starboard tack, and soon entered the harbour and cast anchor in safety. One hour later she could not have been rescued, for by the time she reached her anchorage no vessel could have carried a rag of sail in the open bay. Ship, crew, and passengers, more than one hundred in all, must have perished. When the order was given to "back the foretopsail, and let go the anchor," a scene ensued which baffles the description of a painter or poet. The captain sprang from the wheel, and caught the pilot in his arms; the sailors and passengers crowded around. Some hung upon his neck, others embraced his knees, and tears streamed down the faces of the old seamen, who had weathered many a storm, and braved untold dangers. All were pressing forward, if only to grasp the hand of their deliverer in token of gratitude.

And now for the application.—*The ship's crew had faith in their pilot.* He came out of the very harbour into which they sought entrance. Of course, he *knew* the way.—*Their faith amounted to confidence.* They gave up the ship to his direction.—*It was an obedient confidence.* They did not say—"He will save us," and sit down indolently and neglect his orders. The helm was turned, the sails were trimmed, and every rope loosened or tightened as he directed. Nor did they disobey, though sometimes apparently into the jaws of destruction.

THE RIGHT INTERPRETATION OF WHAT ARE CALLED 'IMPRECATIONS' IN THE PSALMS.

Psalm cix 5-14.

"Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.  
 "When sentence is given upon him, let him be condemned: and let his prayer be turned into sin.  
 "Let his days be few: and let another take his office.  
 "Let his children be fatherless: and his wife a widow.  
 "Let his children be vagabonds, and beg their bread: let them seek it also out of desolate places.  
 "Let the extortioner consume all that he hath: and let the stranger spoil his labour.  
 "Let there be no man to pity him: nor to have compassion upon his fatherless children.  
 "Let his posterity be destroyed: and in the next generation let his name be clean put out.  
 "Let the wickedness of his fathers be had in remembrance in the sight of the Lord: and let not the sin of his mother be done away.  
 "Let them always be before the Lord: that he may root out the memorial of them from off the earth."

Many persons have great reluctance to join in the reading of the above passage. There seems, in the language used, to be something so at variance with that spirit and disposition which are inculcated by the principles of the Gospel, that they feel unwilling to utter the words and make them their own.

Yet this proceeds from ignorance respecting them. These verses contain not imprecations, but predictions; not wishes for ill by man against man, but solemn declarations of righteous vengeance by the prophet of the Most High, against wickedness of the worst kind.

We are led to a just application of them by a part of of them being quoted as fulfilled in Judas, the betrayer of our holy Lord. The whole passage should be read, as it was meant to be written, prophetically; and they need not be repugnant to the tenderest heart, when it is considered that it is not calling down of curses by man (which would be inconsistent with the Gospel), but a declaration of punishment justly due for foreseen abominable wickedness.

These remarks are applicable not only to the above passage, but also to some verses in Psalm lxi.,—from the twenty-third to the thirtieth,—and to others also; and I am induced to make them in consequence of a little incident which lately occurred within my own knowledge.

An elderly lady was in the habit of reading aloud, with some portion of her family, the Psalms appointed for the day. Whenever she came to the above passage, she was accustomed to pass over it, in consequence of what seemed to her its unchristian spirit, and its unsuitableness to the purpose of promoting that holy disposition which, by these exercises, she was anxious to promote. But one day, a little grand-daughter, who was frequently present, said to her mamma, "Mamma, do you believe the Bible?" "Yes, my dear." "All of it?" "Yes, all of it." "Not all of it, mamma." "Yes, every word of it, my dear: it is God's own word." "Why do you and grandmamma leave out those verses in the Psalms, then?"

If the purport of these verses has hitherto been misunderstood by any of your readers, and they have been thought to be an outpouring of a vindictive spirit by David, instead of a declaration of future wrath upon the worst enemies of God, it may not have been amiss that these few lines have been written, in order to give a more correct understanding of them. The explanation may prevent the omission of the passage in private use, and the creating such an impression on the mind of the young as is exemplified above. And is not the anecdote related another illustration of the truth, "Out of the mouths of babes and sucklings, thou hast ordained strength."

PROFESSION WITHOUT PRINCIPLE.—"All you can tell me," said one on a dying bed, "I have long well known; but I tell you that I have lived without real religion: I was forward in the Church, but fixed in the world, and my profession only now serves to terrify me."

POETRY.

THE FRIENDSHIP OF THE WORLD.

Hast thou gone to the world, and tried its power,  
 When thy soul was bowed down with its load of cares?  
 And what didst thou meet in that darken'd hour—  
 Has it soothed thy sorrow, and dried thy tears?  
 Did it meet thee with love, in that time of woe,  
 And give to thy troubled spirit rest?  
 Did kindness and sympathy gently flow,  
 In healing balm, o'er thy stricken breast?  
 Did it leave its gay revels, and come to thine aid,  
 To cheer thy deep gloom with its winning smiles?  
 Did it quit the bright sun-shine, and seek the dark shade,  
 To dispel every cloud by its magic wiles?  
 No—it coldly looked on as the mourner passed by;  
 It held no communion with anguish and grief:  
 Its aspect was chilling—no beam from that eye  
 Gave a glimmer of hope, or a glance of relief!  
 But what didst thou meet at the throne of thy God,  
 When the voice of thy mourning ascended on high?  
 Wert thou harshly repulsed from that glorious abode,  
 And left in thy hopeless despondence to die?  
 That theme is too mighty—it scars from our reach;  
 The tongue of a seraph those mercies should tell—  
 The words should be uttered in heavenly speech,  
 For the lips of a mortal are bound by a spell!  
 A soft, gentle whisper just comes from below,  
 Like the voice of the Spirit—the life-giving Dove—  
 It exhales from that heart where those mercies o'erflow,  
 And breathes forth its tribute to Infinite Love!

## SUNDAY-SCHOOL INTELLIGENCE.

*(For the Young Churchman.)*ST. GEORGE'S CHURCH SUNDAY SCHOOL,  
TORONTO.

The annual distribution of buns to the children of the above Sunday-School took place on Wednesday, the 1st of January. Divine Service commenced at half-past nine: the children, to the number of 280, being ranged with their teachers in the centre aisle, presented a most interesting appearance. Service being concluded, the Incumbent (Dr. Lett) delivered an address to the children and their teachers; of which the following is an outline:

"MY DEAR CHILDREN,—Doubtless, you have noticed, when admiring the very beautiful decorations with which your teachers have ornamented our church, previous to the happy season of Christmas, those words under the gallery, traced in handsome Old English characters,—'Prophet, Priest, and King.' I trust you all understand their meaning: they signify the three-fold office of our blessed Lord. He came as a Prophet, to instruct His people, to impart to them lessons of heavenly wisdom; as a Priest, to offer a sacrifice for them; and, what was peculiar in this offering, he himself was at the same time the Priest and the Sacrifice. It was to save little children such as you from eternally suffering the dreadful anger of a sin-hating God, that the blessed Jesus left his Father's throne, and became man,—a helpless infant, whose only shelter was a stable—whose cradle was a manger—but who now, as the third word imports, is a mighty King upon his throne; and woe be to that being, be he young or old, who rejects his authority, for he himself has said, 'These mine enemies, who would not that I should reign over them, bring them thither, and slay them before me.' But, my dear children, we would hope better things of you, and things which accompany salvation. I feel sure that many of you have found that Saviour to be precious; and that you can look back on the hours you have spent in your Sunday-School with pleasure, and can say, 'It was good for me that I had been there; for it was there my kind teacher told me of a loving Saviour, and it was there the Holy Spirit blessed to me the instructions thus imparted.' Since last we were met together, on a similar occasion, the hand of death has removed some of our numbers, and transplanted them from the Church below to the Church above; and (strange, my dear children, as it may seem to you) it is with pleasure I refer to the removal of these holy children: for those whom I attended on their death-beds, gave undoubted testimony, if such were wanting, of the value and benefit of our School. And when our school is assembled again, on a next New Year's Day, none of us can say that we will not have been removed to 'that bourne from which no travel-

ler returns.' Lay this, dear children sincerely to heart, and consider it well; see your great advantages,—children of wrath, you have been made as your catechism teaches you, by baptism, the children of grace, and called unto a state of salvation. You have been instructed, moreover, in that holy religion, the truth of which a glorious company of martyrs sealed with their blood; and you have thus been, the especial object of the Church's fostering care; may your advantages and opportunities never render up in judgment against you an account of your neglect of them.

And to the teachers a few words must be spoken; the great requisites for the important office of a Sunday-School Teacher are, Patience, Perseverance, Prayer. Let this be fixed on your memories,—patience to enable you to overcome the many difficulties that will present themselves to you in your work—perseverance is also essential. Your children are possessed of more observation than you may be inclined to give them credit for, and if they see you remiss in your efforts, or irregular in your attendance, you must not be astonished that they will follow your example; and any class, whose teacher wants steady perseverance, invariably falls off: but all your doings, patience, perseverance, regularity, learning, aptness to teach, all will be useless without fervent prayer to Almighty God, to bless to yourself as well as to your young charge, the instructions which you impart. Your office too is an awful one, for the word of the Saviour is to you, 'Take heed that ye offend not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father who is in heaven.'"

At the conclusion of the address, the benediction was pronounced, after which Mrs. Lett, assisted by the ladies present, proceeded to distribute to the happy family substantial buns provided by the Churchwardens.

**MONEYS RECEIVED.** *on Account of the Young Churchman, since last publication*—Rev. Mr. Ellegood, 2s. 6d.; Rev. G. Bourn, 10s.; Mrs. Ridout, 5s.; Rev. G. Hallen, 10s.; Rev. C. Ruttan, 7s. 6d.; Rev. A. Townley, 10s.; Mr. Metcalf, 2s. 6d.; Mrs. Draper, 5s.; Mr. Nelles, 10s.; Rev. Mr. McKenzie's pupils, 2s. 6d.; J. R. Smyth, 2s. 6d.; Rev. Mr. Bell, 5s.; Mr. Mulholland, 25s.; Jas. Macklem, Esq., 2s. 6d.; Mrs. Jones, 2s. 6d.; Mr. J. Ritchie, 2s. 6d.; Rev. Mr. Jessop, 5s.; M. Keffer, 2s. 6d.; John Ballenger, 2s. 6d.; Rev. S. Armour, 35s.; W. H. Whyte, 5s.; Mr. Jacob Potts, 2s. 6d.; Rev. T. B. Read, 10s.; Ven. Archdeacon Bethune, 5s.

**ERRATUM.**—In page 2, of our last, for "receiving communicative instruction, read "receiving and communicating instruction."

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