

consciousness that much more might have been done, and that amidst all our labours and exertions much remains to be done. Our sufficiency is of God, and we must look to our Saviour Jesus Christ, the Head of the Church, for supplies of grace and strength to animate and invigorate us for future exertion and perseverance in duty. "We can do all things through Christ who strengtheneth us." To him, as the author of man's salvation, and our Lord and Master, we shall have recourse by prayer in all our trials, difficulties, labours and sufferings. His spirit shed upon faithful Ministers will encourage and strengthen love, and his example will be a rule for you to follow in all the vicissitudes and troubles of this life. The Lord whom you serve will abundantly reward his faithful servants, and receive you to that kingdom of glory whither Christ is gone; and to you and to all who continue faithful to the close of life, will be addressed these words of commendation and reward, "Well done, good and faithful servants; ye have been faithful over a few things, I will make you rulers over many things: enter ye into the joy of your Lord."

I commend you to God's holy keeping in this life, and to the divine favour and blessedness in Heaven. AMEN.

SCRIPTURAL ILLUSTRATIONS.

To the Editor of the Church.

September 23, 1837.

Sir,—In No. 6 of "Scriptural Illustrations," the author of them in his remarks on Numbers xi. 1, "The fire of the Lord burnt among them," says, that it is generally supposed that the Simoom or hot wind of the desert is here spoken of. When I read it, it struck me that his idea was a mistaken one, and I thought I would examine into the subject. The words in the original are *Esh Jehovah*, "the fire of Jehovah," and the same word is used in Leviticus x. 2, with this difference, that it says, "fire went out from before Jehovah and devoured them." In Numbers xi. 1, you are referred by the margin to Psalm cvi. 18, and thence to Numbers xvi. 35, 46:—in verse 35, it speaks of the "fire of Jehovah," and in verse 46, Moses says, "wrath is gone out from Jehovah; the plague is begun." In Psalm cvi. 18, where allusion is evidently made to the account in Numbers xvi. 35, 46, it is said; "the fire burnt in their congregation; the flame burnt up the wicked,"—where the word translated *flame* is the same that is used Joel ii. 5,—"the noise of a flame of fire that devoureth the stubble." I shall now quote a few texts where I think the Simoom is spoken of. In Jeremiah iv. 11, the prophet says, "a dry wind of the high places in the wilderness."—in the original it is *Ruach Tsach*, "a hot wind."* (See Parkhurst under the word *Tsach*.) In Jeremiah v. 11, the prophet speaks of a "destroying wind," *Ruach Mashchith*. Parkhurst, under *Shachia*, says that the Simoom or hot wind of the Desert is here spoken of; and he then gives the same account of it from Niebuhr that we find in your paper. In Jeremiah iv. 11, you are referred by the margin to Ezekiel xvii. 10, where it says, "when the east wind toucheth it, it shall die." The same words *Ruach kuding* are used Hosea xiii. 15, and also in many other places. I think however, from my examination, that where the Simoom is spoken of, the word *wind* is always used.

H. B.

* In the Vulgate it is *Ventus Urens*.

Perhaps the following illustrations may be worthy of a place in your paper:—

LEVITICUS xix. 27.—"Ye shall not round the corners of your beard."

The reason of this command may not perhaps be known to the generality of your readers; it originated in the superstition of the nations by whom the Israelites were surrounded, and as they were chosen by the Lord for his people, it was necessary that they should not do any thing which might seem even to favour any superstition of the idolaters. This reason as well as to separate them more effectually from the Gentiles, will explain many of the seemingly trivial commands of Moses. Parkhurst's remarks on this command are as follows, translating it thus, "Ye shall not go round, i. e. with a razor, the sides of thy head, neither shalt thou spoil the sides of thy beard." Ye shall not shave off the hair from your head, or beard, as the heathen did, in token of excessive mourning; ye, as children of God (compare Deut. xiv. 1.) and the priests in particular, (Lev. xxi. 5, 6,) shall not sorrow as men without hope for those that sleep in Him. But why not, if, as some vainly talk, they looked only to transitory promises?—Do not, then, these and the like commands of God imply his promise of a resurrection to life eternal? As to the custom of the eastern idolaters in cutting or plucking off the hair of their head or beard in mourning, (see Isa. xv. 2, Jer. xvi. 6) so the Greeks tore, cut off, and sometimes shaved their hair in mourning for the dead. And Herodotus, lib. 2 cap. 36 mentions it as a general custom among all men, except the Egyptians, to have their heads shaved in mourning. He also thus speaks, lib. 3. cap. 8, concerning the people he calls Arabians; "they say that they trim their own hair in the same circular form as Dionysius* did his, shaving round his temples." By Dionysius whom he says they called *Ourotal* (perhaps from *Or* light, and *Tal* to cast forth) they probably meant the sun or solar orb. And Vitrina on Isaiah, tom. 1. p. 463. Col. 2., says, he looks upon this manner of trimming themselves as, "a symbol of the sun equally diffusing his rays, which the Ancients called his hair."

H. B.

* *Dionusos* in the original, commonly translated *Bacchus*.—ED.

Under the word *Ashal*, which he translates *Oak*, Parkhurst has some interesting remarks. He says, as Abraham, Gen. xxi. 33, agreeably no doubt to the institutions of the patriarchal religion, planted an *Oak* and called on the name of Jehovah, the everlasting God, (comp. Gen. xiii. 18.) so we find that *Oaks* were sacred among idolaters also. "Ye shall be ashamed of the oaks which ye have chosen," says Isaiah (ch. i. 29.) to the idolatrous Israelites; and in Greece we meet, in very early times, with the famous Oracle of Jupiter at the oaks of Dodona. Among the

Greeks and Romans we have *sacra Jovi quercus* even to a proverb; and in Gaul and Britain we find the highest religious regard paid to the same tree and its mistletoe, under the direction of the Druids, i. e. the oak prophets. Few are ignorant that the mistletoe is indeed a very extraordinary plant, not to be cultivated in the earth, but always growing on some other tree as upon the oak or apple. "The Druids (says Pliny) hold nothing more sacred than the mistletoe or the tree on which it is produced, provided it be the oak: they make choice of groves of oak on their own account, nor do they perform any of their sacred rites without the leaves of those trees, so that one may suppose that they are for this reason called, by a Greek etymology, Druids. And whatever mistletoe grows on the oak they think is sent from Heaven, and is a sign of God himself having chosen that tree. This, however, is very rarely found; but when discovered is treated with great ceremony. They call it by a name which, in their language signifies the curer of all ills, and having duly prepared their feasts and sacrifices under the tree, they bring to it two white bulls whose horns are then for the first time tied.—The priest dressed in a white robe, ascends the tree, and with a golden pruning hook cuts off the mistletoe, which is received in a white saguna or sheet: then they sacrifice the victims, praying that God would bless his own gift to those on whom he has bestowed it."—Is it possible for a Christian to read this account without thinking of him who was the desire of all nations, of the Man whose name was the BRANCH, who had indeed no Father on earth, but came down from heaven; was given to heal all our ills, and after being cut off through the Divine counsels was wrapped in fine linen, and laid in the sepulchre for our sakes?—I cannot forbear adding, that the mistletoe was a sacred emblem to other Celtic nations, as for instance to the ancient inhabitants of Italy. The golden branch of which Virgil speaks so largely in the 6th book of the *Aeneid*, and without which he says no one could return from the infernal regions (see line 126) seems an allusion to the mistletoe, as he himself plainly intimates, by comparing it to that plant, line 205:—and was not the Cumæan Sybil a Celtic Druidess?

In the hope that the above may prove of some use to you, I remain yours,

H. B.

For the Church.

FROM ADAM CLARKE'S COMMENTARY ON THE SCRIPTURES.

Reasons for the frequent occurrence of the Lord's Prayer in the Liturgy.

HOSEA xiv. 2.—"Take with you words, &c." "And you may be assured that you pray aright when you use the words which God himself has put in your mouths. On this very ground there is a potency in the LORD'S PRAYER, when offered up believingly, beyond what can be found in any human composition. And it may be presumed that it was this consideration that induced our Reformers to introduce it so frequently in the public Liturgy."

Opinion on the union of Church and State.

I. "There should be a public acknowledgment of God in every nation; and this should be provided for by the State in a way the least burthensome to the people, that all may rejoice in the benefit. Happy the nations that have a Bible so correct, and a Liturgy so pure, as those in the British Empire! In such cases a religion established by the State is an unutterable blessing to the nation; only keep it to the Bible, and to the Liturgy, and all (under God) will be well; but when the sermon is against these, all is bad.—Notes on Ezek. ch. 46. in fine.

II. "A Christian State has surely authority to enact,—The christian religion is, and shall be, the religion of this land; and prejudice apart, should not the laws provide for the permanence of this system? Is the form of Christianity likely to be preserved in times of general profligacy, if the laws do not secure its permanence? What would our nation have been if we had not had a version of the Sacred Writings established by the authority of the laws; and a form of sound words for general devotion established by the same authority? Whatever the reader may do, the writer thanks God for the religious establishment of his country."—Notes on 1 Kings, ch. 13. in fine.

Our Methodist Brethren are wont to attach great importance to the opinions of this learned commentator; let them, then, diligently peruse, and reflect upon the above.

UNUS.

THE CHURCH.

COBOURG, SATURDAY, OCTOBER 7, 1837.

One of our able contemporaries with whom we enjoy the benefit of a regular exchange,—the CHRISTIAN WITNESS, published at Boston—expresses much gratification at the prospects of our church in this Province, not unmixed with surprise that we number in our communion so considerable a portion of the population. These are the words of our esteemed fellow-labourer:—

"We have been highly gratified to learn what large and rapid strides the principles of the Protestant Episcopal Church are taking in the British Colonies,—particularly in Upper Canada. We had supposed that the Church in that Province was both small and feeble: but the able and interesting paper recently established at Cobourg, has revealed a hidden power, which, under the guidance of the Great Head of the Church, promises to sway the destinies of the Canadas."

We can assure our able contemporary that were a pastor of our venerated communion furnished to every flock which anxiously solicits his services, the great question as to the predominating religion of Upper Canada would soon be settled to the satisfaction of those who are now, upon that point, the most sceptical. But again have we to deplore the meagre proportion of supply to the vast amount of our wants. We shall take one District as a sample,—the NEWCASTLE DISTRICT, because with this we naturally possess the best acquaintance. On glancing over its map we discover about twenty townships, with a sufficient number of inhabitants to justify the appointment to each of a settled minister. But of these, only six are furnished with clergymen of the Established Church; while in almost every one of the remainder, not only is there a considerable and influential body of

Churchmen, but an actual demand and petition for the services of a clergyman of their communion. We shall, however, point out, as precisely as we can, the places within this District where clergymen of our church would meet both with full employment and a hearty welcome.

In *Haldimand* there is a large number of most respectable Protestant Episcopalians, on the eve of erecting a church, and most anxiously desirous that a clergyman of their communion should be placed amongst them. In *Colborne*, in the township of Cramahe, there is a similar opening, and the expression of a similar desire. In *Percy*, as the report of our late Travelling Missionary informs us, there is a wide and promising field for the services of a Church of England minister. In *Asphodel*, combined with the adjoining township of Otonabee, one devoted clergyman would find abundant occupation. In *Dummer*, connected with a portion of one or two bordering townships, a clergyman is anxiously sought and greatly needed. At *Fenelon Falls*, provision has been commenced for a minister of our church, whose charge would comprise the scattered population of two or three neighbouring townships. In *Emily*, there is a large population attached to the church, as a recent memorial to the Lord Bishop of Montreal, praying for a clergyman, will testify. The neighbouring township of Ops would claim a share of the attention of the minister who might be settled in Emily. *Cavan* is a field too wide already for a single clergyman; and at its S. E. extremity a minister should be placed who might extend his services to Monaghan, and those portions of the rear of Hamilton and Hope lying nearest to him. In *Clark* and *Darlington*, the church population is sufficiently numerous to justify the immediate appointment of a clergyman to each.

Here, then, are TEN places in the District of Newcastle alone,—and doubtless the same relative destitution will be found to exist in the other eleven Districts of the Province,—where clergymen are not only needed, but, in many cases, actually petitioned for. Now, if from the published statistics of five out of the six clergymen of the District (one has been too recently established to make a return) we find that their combined charges, during the year 1836, numbered — inclusive of the returns made by the Travelling Missionary for only half a year,—443 Baptisms and 503 Communicants,—what addition to our communicants and adherents would not the ten ministers, whom we show to be required, be the means of very speedily effecting?

But this leads us to another consideration. Why are these ten stations permitted to be unsupplied? Why are not the means provided for the immediate support of ministers for each? Why, too, are three-fourths of every District in the Province unfurnished with the means of religious instruction according to the rules and doctrines of the Established Church of England? Why are we weakly put off, from year to year, with shifting and contradictory opinions and projects upon the main question affecting this lamentable destitution, instead of applying resolutely and at once the proceeds of our lawful property to the birth-right claim of every Church of England Christian to the religious instruction which the Constitution of his country guarantees to him?

But again to the question of our religious destitution:—We should be much gratified if some of our correspondents from each District would furnish us with a detail similar to that above presented. The information, at the present time, is important; and if two or three clergymen living within reasonable distances of each other would meet for consultation upon that subject, the necessary statement would not be long in preparing. The detail of our wants, thus specifically given, would help our cause in the mother country; for nothing is wanting to render universal the sympathy there on our behalf but a clear and full explanation of our spiritual need. Moreover, in our conscientious efforts to obtain a settlement of the Clergy Reserve question, how completely must such an exposition of our necessities put to flight the chimeras of the Voluntary System, and demonstrate the absurdity and wickedness of the attempt to alienate to foreign purposes the property set apart for the maintenance of religion! How completely, too, must it set at rest the often asserted but ill-supported doctrine that the Reserve appropriation is far too great for any present or prospective wants of the Church of England!

Were nothing more than our own gratification concerned in the well and kindly written extract which follows from the MISKOCU STANDARD of the 15th August, we should certainly abstain from its re-publication; but while it expresses a commendation upon our own labours, for which we are thankful, it speaks far more for the talent and zeal of our correspondents; by which, we trust, they will be encouraged. But above all, it proclaims a noble advocacy of the cause in which we are engaged, by which all of us should be incited to renewed exertion.

This, too, is a word of kindness which comes to us the more cheerily from the sister Province, where—from whatever cause—our humble labours do not seem to have engaged the sympathy of all our brethren of the clergy. In that Province we number in all but 80 subscribers, one-third of which are furnished by the city of Quebec; and although we have had refreshing proofs of the friendly zeal of many of our brethren there, and proud we are to reckon amongst our kindest patrons the Lord Bishop of Montreal, still,—would it be believed—in three instances in that province, (we ought to add only in that Province) our paper has been returned to us "refused" by clergymen of the Church of England! But we shall say no more, and turn to a more encouraging theme:

"If the task which I have undertaken for this week were performed by a hand sufficiently practised it would hardly fail to be read with emotions of pleasure, because it is one which, to a benevolent mind, is always pleasing. For my own part I have ever deemed it a source of the purest pleasure, to contemplate the virtues and the laudable acquisitions of my fellow creatures, through all the forms, and through all the walks, in which they appear to my view: and what gives me satisfaction, I can no more conceal, than I can bury in my thoughts, what gives me pain. For me to be pleased with the excellencies of others is very easy, because I consider it as a source of pleasing enjoyment to see so many of my brethren so far before me, and, as it were, encouraging me to follow, till all who are 'looking unto Jesus the author and finisher of our faith,' arrive at the ultimate end of their labours in the 'New Jerusalem.' I can therefore speak my mind voluntarily,