

# The Church.

THEREFORE I WILL NOT BE NEGLIGENT TO PUT YOU ALWAYS IN REMEMBRANCE OF THESE THINGS, THOUGH YE KNOW THEM AND BE ESTABLISHED IN THE PRESENT TRUTH.—2 PETER, 1, 12.

VOL. I.]

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## PROSPECTUS.

In presenting to the public a specimen number of the proposed Weekly Journal which is designed to set forth the principles of the Church of England,—the Apostolical constitution of her ministry, and the Scriptural purity of her Articles, Homilies and Liturgy,—a brief development of the motives which have given rise to this attempt, and of the plan to be pursued in its progress, will probably be expected.

To the numerous class of our well informed readers, the sentiment contained in the motto we have selected will prove, we trust, a sufficient apology for recommending the present publication to their attention and support;—That they may be "put in remembrance of these things, though they know them, and be established in the present truth." Yet as it is not to be supposed that all within the communion of the Church of England are thoroughly instructed in the nature of her distinctive principles and polity, a publication like the present may serve to "strengthen the hands" of her ministers in their efforts to extend that important information; while to such as enjoy not the regular ministrations of the Church, and are out of the reach of pastoral counsel, it may prove the instrument of communicating much valuable instruction. Nor as a vehicle of general religious intelligence, will its influence be less beneficial in serving to concentrate the sympathies and enliven the mutual charities of all the widely scattered brethren of our communion,—in awakening amongst them joy with those that prosper in the Lord, and exciting the christian desire of being fellow-helpers to such as are destitute of the means of grace.

On the other hand, the fact is not to be disguised, that for many years the most groundless misconceptions and the most uncharitable prejudices have existed in these provinces against the Church of England: and that, after all the fluctuations of popular opinion upon some of the virtual questions which affect her welfare, there is still unhappily prevalent a degree of misrepresentation in regard to her Scriptural principles, and her equitable and constitutional claims, which it most deeply concerns all her attached members earnestly to endeavor to remove.

The method of effecting so desirable a result,—of allaying hostility from without, and of strengthening concord and promoting tranquillity within,—by a WEEKLY PAPER, is one, of which various experiments in this country as well as in the United States have tested the utility and success. The CHURCHMAN, and GOSPEL MESSENGER, with numerous other periodicals devoted to the same cause, have been the honored instruments of advantage and blessing to the Protestant Episcopal Church in the United States which call for the warmest gratitude and support to their able and pious conductors. Nor should we be just in denying that the religious periodicals of other denominations of Christians have been equally productive of benefit to the communities of which they are respectively the accredited organs.

These advantages, which other lands and other persuasions of christians have derived from their weekly or monthly miscellanies will, it is humbly hoped, attend the dissemination of a similar journal amongst the numerous and devoted members of the Church of England throughout these provinces. To the newly arrived emigrants of her communion from the mother Country it will, it is believed, afford a peculiar advantage in furnishing them with that information,—from which, through various causes, they may be debarred,—which can alone enable them to withstand the attempts so often industriously employed to unsettle their attachment to the Church of their fathers.

To place, in short, our venerated communion in the full light of its truth and purity;—to undeceive those who may be misled by the false statements of ignorance, envy or uncharitableness;—to foster the feelings of love which are already entertained for that hallowed creed and ritual, and to revive them when they are decaying;—to implant in the breasts of the young, and to maintain in the bosoms of all that ardent attachment which is so justly claimed from her members, will be the anxious exertions of the conductors of THE CHURCH.

In a professed declaration of the principles upon which this journal is to be sustained, its conductors do not hesitate to avow their conscientious adherence to the doctrine, that no State can prosper whose institutions are not based upon the Gospel of Truth,—that the Government of every country should be guardians of Religion;—and that, in the firm belief of the total insufficiency of the voluntary principle to provide for the spiritual wants of a whole people, it is the duty of every government to supply the means of religious instruction to all classes of its subjects. With these impressions, the conductors of THE CHURCH will not fail to give the most unqualified, because conscientious, support to the only Constitutional view of that question which has of late years been so mischievously employed for purposes of political agitation;—the question of the CLERGY RESERVES.

But while the columns of this Journal will be more particularly appropriated to the diffusion of religious knowledge, as maintained in the formularies of the Church of England, it is not designed to exclude other topics which, though not directly connected with religion, have nevertheless a bearing upon its interests and advancement. The subject of Education, especially, with such plans for its furtherance as may be under public discussion or in actual progress, will here receive the most careful attention. In such a topic the conductors of a religious journal cannot fail to be deeply interested; because it is indispensable to the well being of Society that every national or combined system of education should exhibit a correspondence, and even an association with the primary principles of religion. And while they feel constrained to imitate the spirit of their heavenly Master,

that "to the poor the Gospel should be preached," they will esteem it a pleasing duty to receive and to offer every suggestion that may tend to the amelioration of the temporal as well as spiritual condition of the destitute and distressed.

The proposed contents of THE CHURCH will be:

Essays, original and selected upon religious Subjects generally. Expositions, and Illustrations of Scripture. Essays upon the Doctrines and Ritual of the Church. Notices of Festivals and Fasts as they occur.

Religious Biography.

Missionary notices, foreign and domestic, especially of the progress of Itinerant Missionaries within this Diocese.

General Religious Intelligence, comprising Parochial proceedings, Organization of Parishes, Building of Churches, Notices of Sunday Schools, &c.

Reports of Religious societies, Religious Anniversaries, &c.

Episcopal Acts, Ordinations, Confirmations, &c.

Reviews of Religious publications.

Original and Selected Poetry, connected with subjects of Religion;—&c. &c. &c.

In order to disseminate the information, thus detailed, as extensively as possible, the conductors of THE CHURCH are anxious to reduce the annual amount of subscription to the lowest practicable scale; but in proposing to render this so low as TEN SHILLINGS per annum, they are sensible that nothing can exempt them from serious loss or justify the prosecution of the work but the most rigorous exertion on the part of their friends to procure a large list of Subscribers, and diligence in obtaining punctual payment. To this zealous support they look with hope and confidence; and in the firm belief that their brethren in both Provinces of this extensive Diocese will prove 'fellow helpers' to this work they commit their cause to God "as to a faithful Creator," praying that his blessing and help may direct all their endeavors to the Glory of his name, and to the everlasting welfare of the souls of men.

## SCRIPTURAL ILLUSTRATIONS.

No. I.

COUNTRY ROUND JERICHO.

LUKE x. 30.—"A certain man went down from Jerusalem to Jericho and fell among thieves."

About six o'clock in the morning a Janissary was in waiting. Having been repeatedly assured that there was no danger on this side Jericho and scarcely believing that there was any on the other, I had resolved upon having no other attendants except him and my servant Nicholas. I was at the same time provided with a letter to the Governor of Jericho commanding him to furnish me with an escort. As we were on the point of starting Nicholas expressed a wish to see the Jordan; a horse was procured; he girded on his sword; and with my fowling-piece in his hand we sallied forth.

The route is over hills, rocky, barren and uninteresting. We arrived at a fountain, and here my two attendants panted to refresh themselves. The day was so hot that I was anxious to finish the journey, and therefore I hurried forward. A ruined building situated on the summit of a hill was now within sight, and I urged my horse towards it. The Janissary now galloped by me, and making signs to me not to precede him, he rode into and round the building and then made signs to me to advance. We came next to a hill, through the very apex of which has been cut a passage, the rocks overhanging it on either side. I was in the act of passing through this ditch when a bullet whizzed by close to my head. I saw no one, and had scarcely time to think when another was fired some short distance in advance. I could as yet see no one: the Janissary was yet beneath the brow of the hill in his descent: I looked back, but my servant was not yet within sight: I looked up, and within a few inches of my head were three muskets and three men taking aim at me. Escape or resistance were alike impossible. I got off my horse. Eight men jumped down from the rocks and commenced a scramble for me. I observed also a party running towards Nicholas. At this moment the Janissary galloped in among us with his sword drawn; and as I knew that if blood were spilt I should be sacrificed, I called upon him to fly. He wounded one man who had hold of me and presently cut down a second Arab, and all the rest scrambled up the rocks. The Janissary then turned his horse and rode off, calling on me to follow him, which I did on foot. In the mean time the Arabs prepared their matchlocks and opened a fire upon us; but only a few of their shots came very near us. We had advanced about a league when two of the banditti made a shew of cutting us off. A sudden panic seized the Janissary: he cried on the name of the prophet and galloped away. I called out to him that there were but two; that with his sword and pistols, if we stooped behind a stone we could kill them both. He rode back towards the Arabs; they had guns, and the poor fellow returned full speed. As he passed I caught at a rope hanging from his saddle. I had hoped to have leaped upon his horse, but found myself unable: my feet were dreadfully lacerated by the honey-combed rock: nature would support me no longer; I fell, but still clung to the rope. In this manner I was drawn some few yards, till, bleeding from my ankle to my shoulder, I resigned myself to my fate. As soon as I stood up one of my pursuers took aim at me, but the other happening to advance between us prevented his firing. He then ran up, and with his sword aimed such a blow as would not have required a second. His companion prevented its full effect, so that it merely cut my ear in halves and laid open one side of my face. They then stripped me naked."—*Sir F. Henniker's travels.*

## SLEEPING ON THE TOPS OF HOUSES.

I. SAMUEL, ix. 26.—"And it came to pass about the spring of the day, that Samuel called Saul to (on) the top of the house, saying, up, that I may send thee away."

"It has ever been a custom with them, equally connected with health and pleasure, to pass the night in summer upon the housetops, which for this very purpose are made flat, and divided from each other by walls. We found this way of sleeping very agreeable, as we thereby enjoyed the cool air above the reach of gnats or vapours, without any other covering than the canopy of the heavens, which unavoidably presents itself in different pleasing forms upon every interruption of rest, when silence and solitude strongly dispose the mind to contemplation."—*Wood's Babec.*

"At night all sleep on the tops of their houses, their beds being spread upon their terraces without any other covering over their heads than the vault of heaven. The poor seldom have a screen to keep them from the gaze of passengers; and as we generally rode out on horseback at a very early hour, we perceived on the tops of the houses people either still in bed or just getting up, and certainly no sight was ever stranger. The women appeared to be always up first, while the men were frequently seen lounging in bed long after the sun was risen."—*Morier.*

"Among the hurtful animals that Egypt produces, those that we call gnats ought not to be forgotten. If their size prevents all apprehension of dangerous accidents from them, their multitudes make them insupportable. The Nile water, which remains in the canals and the lakes into which it makes its way every year, produces such a prodigious quantity of these insects that the air is often darkened by them. The night time is that in which people are most exposed to receive punctures from them, and it is with a view to guard themselves from them that they sleep so much here on the tops of their houses, which are flat-roofed. Their terraces are paved with square flat stones, very thin; and as in this country they have no apprehensions from rain or fog, they are wont to place their beds on their roofs every night, in order to enjoy their repose more undisturbedly and coolly than they could any where else. Gnats seldom rise so high in the air;—the agitation of the air at that height is too much for them, they cannot bear it."—*Mauvel.*

## HORÆ BIBLICÆ.

No. I.

THE SUBLIMITY OF THE SACRED WRITINGS—THEIR SUBLIMITY.

One great reason why so many persons turn away their eyes from the word of truth, is, that they consider it as defective both in taste and in materials of interest. There is a strange notion of dulness attached to every Bible sentiment and Bible story. And it is with the desire to remove, if possible, this false and injurious conception from the minds of my readers, that I propose to present the subject to their notice in a short series of Essays.

Had we been required to give an opinion on the style and manner in which it would be proper for God to make known his will to man, I think it probable, that we should scarcely have ventured to desire any thing more than a very plain and unadorned statement of such facts as it might be needful for us to know; such laws as it would be our duty to obey; and such promises and threatenings as should, on the one hand, encourage us to obedience, and, on the other, deter us from sin. And we should have conceived that these plain directions from so high a quarter, combined with the great importance of the subjects to which they related, would be more than sufficient to arrest every eye, and engage every heart.

All this God has actually given us. And to this he has added much to render the truth more attractive than it would have been if nothing but a bare statement of doctrines, and facts, and duties, had been set before us. The heart of man is to be moved, as well as his mind informed; and therefore the Holy Spirit in directing the inspired penmen, was not only attentive to the matter which was to be recorded, but also to the manner of recording it.

The sublimity of scriptural language shall be the subject of the present essay. And here I would observe, that the passages to which reference will be made, are few out of very many which might be adduced with perhaps equal claims to consideration.—My object is not to exhaust the subject, but merely to give a specimen of what an attentive reader of the Bible may expect to find in almost every day's perusal of the sacred volume.

The first chapter of Genesis is filled with examples of the sublime; and it is only because we have been in the habit of hearing and reading it without attention, that we are not astonished at the descriptions it contains.

When events are in themselves great, language is capable of adding but little to them. The best way to record them is to do it in as few words as possible, and those words so plain and intelligible, that the mind may instantly seize upon the idea they contain. If the language be florid, the mind is detained in the contemplation of the sign, instead of being engrossed immediately in the thing signified; and that admiration which would have been complete if it had been fixed upon the grand event at once, is enfeebled by being divided between the event itself and the language which describes it.

When Moses begins his narration of the most astonishing event with which we are acquainted, he proceeds without preface and without ambiguity to state the fact. *In the beginning God created the heaven and the earth.* What introduction to the sacred volume could be more striking than this? God and his works compose the theme of the divine record; and therefore here is, in the commencement, a brief yet comprehensive view of the