

The Church;

A

WEEKLY PAPER,

DEVOTED TO THE INTERESTS OF THE

Church of England,

IN THE PROVINCES OF

Upper and Lower Canada.

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, I. 12.

VOLUME I.

COBOURG, U. C.

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The Church.

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VOL. I.]

COBOURG, U.C., MAY 6, 1837.

[NO. 1. SPECIMEN NUMBER.]

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

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grand event which lies at the foundation of all our relation to the Supreme Being. The statement is not so diffuse as to become intricate and bewildering—not so short as to be uninteresting and unintelligible—not so labored as to occupy the mind about words instead of things. There is nothing defective and nothing superfluous, and the simple declaration of the fact gives to the mind a more sublime conception both of the architect and the performance, than could have been conveyed had the writer's own mind been so little taken with his subject as to make him spend his time in search of expressions to describe it.

Let there be light, and there was light, has been quoted with the highest commendation by Longinus in his treatise on the sublime, as most of my readers well know. And indeed the expression does produce an irresistible effect upon the mind the moment our attention is turned to it. That the words of Jehovah should produce the effect of most strenuous exertions is wonderful. But when he is described as merely opening his lips and calling light out of darkness; when he is represented as attaining an end to which no power of which we can form a conception is adequate, by a means to which we ordinarily ascribe no real efficacy whatever, our astonishment is beyond measure increased. The same simple means is represented as calling forth into existence the heavens and all the host of them, the earth and the fulness thereof. Where, I would ask, is so sublime a picture of Deity to be found in any other volume except the Bible? We see the Everlasting God employed about a work to which Omnipotence alone is equal, the work of creation. But his greatness is without effort, his labour without weariness:—*he speaks and it is done, he commands and it stands fast.*

The short description which God gives of himself to Moses is the most sublime definition of deity that ever was given; I AM THAT I AM. It is an expression calculated to throw as much light upon the subject as the human intellect can bear, and, at the same time, draw the thick veil of obscurity over the greater part of the character of the Incomprehensible Jehovah. *I am that I am*, proclaims at once Self-existence, Eternity, Immutability, and the rest of the infinite perfections of Godhead in the abstract; but it lays a solemn interdict on the prying curiosity of mortals, and bids them not attempt to find out the Almighty to perfection. I have yet confined myself to what may be called the *simply sublime*—that which is sublime without the aid of figure, or of poetry. Instances of this latter and more complicated kind are very numerous in Scripture.

The former part of the 18th Psalm is a most striking specimen of sublime poetry. God is represented as having heard the prayer of the Psalmist, and is coming down from Heaven to his assistance. How finely is his descent described! *He bowed the Heavens and came down, and darkness was under his feet. And he rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind.* It is to be observed that, in this description of the Deity, there is a remarkable union of serene composure, and of stupendous majesty and power. And how is their combination effected? By the most simple and natural of all processes. God is not made to go forth in ungovernable fury—to hurl thunderbolts of vengeance, and to sweep all before him. He calmly advances; but such is the dignity of his mind that the earth trembles and shakes at the sight of him. The presence of Jehovah is by the Psalmist made more formidable than all the actions of the gods of heathen poets; and then while all is in confusion and dismay before him, he alone is serene and unmoved. *He bowed the Heavens.* When he comes down to earth he brings the Heavens along with him. He must not be attended by any of the pomp and splendour of his court. *And darkness was under his feet.* There is real sublimity in thus rendering darkness palpable and substantial, and making it the footstool of Him who dwelleth in the light which no man can approach unto. To pourtray his majesty, he is exhibited as riding upon cherubim; and to indicate his swiftness, as flying upon the wings of the wind. If we had merely been told that he flew upon the wind, this would have been a striking illustration of his speed; but the sublime picture is perfected, when wings, the great poetic emblem of swiftness, are added to the wind, in order to compose a vehicle of sufficient rapidity for the divine Majesty.

J. K.

VIEWS OF OUR ZION.

PSALM lxxviii. verse 12 13.—Walk about Zion, and go round about her; tell the towers thereof. Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generations following.

No. 1.

THE MINISTRY.

ZION, a word which often occurs in, and is always affectionately dwelt upon by the sacred writers, was no doubt, in the passage here quoted, primarily applied by the Psalmist to the city of Jerusalem, the endeared seat of the sanctuary of God, which the conjoined ties of religion and country, all the associations of their altars and their firesides, caused them to regard with intense interest and love. But the word ZION is unquestionably susceptible of a spiritual application: and it may be, as it often is, rightly appropriated to that spiritual but visible society which embraces the followers of the blessed Lord Jesus,—to the hallowed fold into which the chief shepherd of the sheep gathers together his ransomed flock,—to that CHURCH which is "built upon the foundation of the prophets and apostles, Jesus Christ himself being the chief corner-stone."

Gladly, therefore, do I seize the opportunity, which the present long needed publication offers, to invite my fellow churchmen to a consideration of the distinctive characteristics of our Zion; anxiously do I invite them to a contemplation of the strength and beauty of those bulwarks and fortresses which constitute her graces and defences; and earnestly do I pray them, with an application to our beloved communion of the striking and beautiful words of the Psalmist, to "walk about Zion, and go round about her; to tell the towers thereof; to mark well her bulwarks, to consider her palaces; that they may tell it to the generations following;"—that their children and their children's children may be made acquainted with those peculiar privileges and advantages which the faithful and devout enjoy

in belonging to a Church which is justly termed the bulwark of Protestantism and the glory of the Reformation.

In fulfilling what I propose, to lay briefly before my fellow Churchmen our distinctive polity, doctrines and worship, I shall commence with a succinct defence of that EPISCOPAL jurisdiction which we conceive to be essential to the proper constitution of the Christian Ministry.

It can scarcely be necessary that I should point out the benefit and importance of a standing order of men whose peculiar office it should be to "declare the counsel of God," and administer the various ordinances of religion; their great and acknowledged utility was expressed by Him who best knew the wants of his redeemed creatures; and this provision of "ministers and stewards of his mysteries" was early made by our blessed Saviour himself. Soon after entering upon his ministry, he chose twelve Apostles to preach the Kingdom of God and baptize the converts to the faith; and subordinate to these, he not long after appointed seventy Disciples to be propagators of his doctrine.

But it will be anxiously asked, was this salutary provision of heralds and stewards of the Gospel to cease with the earthly sojourn of its holy author? Was no mode suggested; was no principle settled by which the benefits of this ministry were to be secured to all future times? After his departure from the world, was the dissemination of the Glad tidings of truth to depend on the casual zeal of any convert who might start up and preach to others the conversion which he had himself experienced and "strengthen his brethren" in the faith in which he himself was confirmed?

While such an uncertain and unsettled mode of propagating the Gospel and administering its ordinances would create the perpetual recurrence of this question to self constituted teachers; "By what authority doest thou these things, and who gave thee this authority?"—while it would violate this rule which heaven itself once fearfully interposed to sanction; "No man taketh this honour to himself, except he be called of God as Aaron was;"—it would be at open variance with the prudence and caution which seemed to have guided the first preachers of the Gospel in requiring those invested with authority to "commit the same to faithful men who should be able to teach others also;" and to "lay hands suddenly on no man." But the divine wisdom of the holy author of our faith graciously fixed upon an established and certain basis the means of perpetuating "to the end of the world" the heralds of his will and the guardians of his Church. "As my father sent me, so send I you," was the solemn mode of his appointment of the Twelve: I leave you the high office which I myself shall no longer visibly and personally perform; "and lo! I am with you always, even unto the end of the world;"—my perpetual presence will for ever aid and encourage those whom, by virtue of this commission, you may depute, and whom they, after you, may authorize to be preachers of my gospel.

Accordingly, after the ascension of our Saviour into heaven, the eleven apostles, with the utmost preparatory solemnity, chose Matthias to fill the vacancy caused by the apostasy of Judas. Soon after we find them with a similar solemnity of preparation, appointing seven Deacons to assist in the duties of the ministry;—in process of time, presbyters or elders were ordained in every Church;—presently we discover Timothy and Titus invested with the authority of "overseers of the Church," and commissioned to appoint and superintend inferior ministers and coadjutors in their office;—and in the latter days of St. John, the last of the apostles, we find "seven Angels," who were no other than seven overseers or bishops, presiding over the "seven Churches" of Asia Minor.

In the works of early Christian writers and immediate successors of the Apostles, we observe the same principle uniformly established and acted upon:—we observe in the acts and records of every church, the names of Episcopal presidents or BISHOPS, as supreme;—of PRESBYTERS or PRIESTS, as subordinate to these: and of DEACONS as inferior to both.

For an evidence of this gradation of ranks in the earliest constitution of the Christian ministry, we may go back to the days of our Saviour himself. There we will observe the twelve Apostles superior in office and rank to the seventy Disciples; and in subsequent times, as a testimony of the truth of this distinction, we find that Matthias, who was elected into the body of the twelve, had according to the most authentic evidence of Christian antiquity, belonged previously to the seventy. This is a circumstance which would clearly prove the superior rank of the twelve. Some time after, we have another discovery of the pre-eminence of the Apostles over the ministers of the Church in the circumstance of Peter and John being sent for to lay hands upon, or to confirm, those converts whom Philip the deacon had baptized. St. Paul, too, had evidently an authority over Timothy, and Titus; and Timothy and Titus were certainly superior in rank to the elders whom they were required to "ordain in every city," and whom they were authorized to overlook, to admonish, to encourage and to rebuke.

But let us more closely observe this distinction and gradation of offices to which our church hath endeavored, in her ministry, faithfully to conform. While every thing in nature attests the propriety of such gradations, and every maxim of human policy shews its reverence for this dictate of nature;—while we observe that an all-wise providence does not confer upon ourselves, at once, the perfection of bodily strength and of intellectual capacity, but advances us to both by slow degrees; while we discern and admit the propriety of this rule, that every candidate for human distinctions should be proved in a humbler office before he is advanced to a higher sphere;—we shall perceive that our Saviour himself acted upon the same principle in his selection of the ministers of his religion.

First, he invites to follow him certain persons whom he esteemed most fitted for the work of the ministry he was engaged in. After a certain state of probation, he solemnly calls them together and selects twelve out of their number to do the work of evangelists.

Some time after he called the same twelve together and gave them authority to preach and baptize, to heal diseases, and to cast out devils. A little before his crucifixion he makes an addition to the authority conferred upon them by presenting to them the consecrated symbols of his body and blood, and in re-

quiring them to do the same in future "in remembrance of him." And lastly, after his resurrection, he further enlarges the power of his Apostles by conferring upon them authority to invest others also with the like office of teaching and baptizing.

From these successive commissions conferred upon the Twelve; from their successive investment with increased authority and a more extended trust; is it not evident that our Lord himself designed, nay established gradations of rank and authority in the ministry? At the first appointment of the Twelve their charge was similar to that of DEACONS in the succeeding times of the Church; afterwards upon a solemn convocation of them together our Lord enlarged their authority; then & more especially in their subsequent charge to commemorate & dispense his last supper, they having become what PRESBYTERS were soon after in the order of the Ministry: and lastly, when he himself was about to ascend into heaven, he gave them the commission to ordain others which has since been entrusted to BISHOPS, the first order in the ministry.

It is, too, a striking fact, and one which ought not to be overlooked, that upon the first advancement of the Apostles in their spiritual charge, the seventy Disciples were ordained by our Lord to perform the inferior duties which had been committed to the Twelve. It will appear, therefore, from this, that even in our Saviour's time there were three orders in the ministry; CHRIST himself, then the personal overseers of his church; THE TWELVE APOSTLES: and the SEVENTY DISCIPLES.

C. R.

(To be Continued.)

THE CHURCH.

COBOURG, SATURDAY, MAY 6, 1837.

TO THE FRIENDS OF THE CHURCH OF ENGLAND.

In commencing so important and arduous an undertaking as the Journal now presented to the public, we shall be excused for appealing, with earnestness and anxiety, to the zealous co-operation and support of all the friends of the Church of England throughout these Provinces,—both lay and clerical,—upon whose influence and exertions the success of the present effort mainly depends. We trust that among the members of our Church few will deny the absolute necessity in some cases, & the expediency in all, of such a vehicle of religious intelligence and instruction as is now proposed to be established. And presuming upon the general prevalence of that conviction, we venture to express a hope that no diligence or activity will be spared by them to procure for THE CHURCH an extensive patronage.

Upon a reasonable computation of the resources which we conceive to exist within our communion, we have considered that a list of one thousand subscribers in Upper Canada alone,—of persons who could, without inconvenience, comply with the proposed terms of our publication,—is an attainment which it only needs a vigorous and simultaneous trial immediately to accomplish. We naturally, however, look for corresponding patronage in Lower Canada,—the interests of our venerable Church being in both Provinces the same;—but we would beg to have it understood, that with less than a thousand paying subscribers, from the low terms of the paper and the absence of the usual profit derived from advertisements, the necessary expenses of publication could not be defrayed. The additional charge of five shillings per annum to subscribers at a distance will barely cover the cost of postage and the other expenses attending the transmission of papers by mail,—expenses, too, which must in all cases be paid in advance by the conductors of the paper. The necessity of soliciting from all our subscribers payment in advance,—at least for six months, where payment for a year may not be convenient,—will be apparent to every person who will for a moment contemplate the very considerable expenditure which must, at the outset, be incurred in a publication like the present.

Several copies of this Specimen Number are sent to the different Clergy of the two Provinces, as also to certain lay-members of the church, upon whose aid and co-operation we have ventured to rely. These copies we beg those gentlemen to circulate in their respective neighborhoods, according to their discretion; and after affording opportunity for due inspection of the plan and contents of the paper, to proceed with the filling up of the accompanying Subscription-lists. These lists it is requested may be forwarded as early as possible to THE EDITOR OF THE CHURCH, COBOURG, UPPER CANADA, that no unnecessary delay may intervene between the issue of the present and succeeding numbers.

We shall only add a request,—equally essential to the successful prosecution of this work,—that the literary friends of the Church of England in these provinces, Laymen as well as Clergymen, would, to the best of their power and convenience, contribute to the supply of materials necessary to the conducting of this paper; for it will immediately be apparent that no single Editor, especially when to this gratuitous labor are added the undiminished duties of an extensive parish, can be supposed equal to the mental and bodily exertion requisite for the respectable progress of such a Journal. While, therefore, the conductors of this paper, according "to their power, yea, and beyond their power, are willing" to labor, they entertain a confidence that many of their brethren, in like affectionate concern for the welfare of our beloved church, will add their contributions towards its support and efficiency. Upon our mutual endeavors in this good cause we heartily implore the blessing of Him "from whom all good counsels and all just works do proceed."

THE RECTORIES.

It is now some fifteen or sixteen years since the CLERGY RESERVES became the subject of public discussion in this Province, and we have no desire nor intention to trace the progress of the angry disputes to which it gave rise. Suffice it to say that as far as respects the Kirk of Scotland, all intemperate feeling on that topic seemed, until within the last few months, to have died entirely away. The ostensible cause of its unhappy resuscitation was the endowment by Sir John Colborne of certain Rectories in this Province;—a measure which, amongst others, various members of the Kirk of Scotland have condemned,—first, because of the appropriation of any portion of the Reserves pending the general question; and secondly, from the apprehension that

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the establishment of Rectories invested the Church of England with privileges and powers which would bear invidiously and offensively on the rights of other religious denominations.

In regard to the first objection it must be very generally known that, probably for the last twenty years, certain GLEBES have, from time to time, been specially affixed to stations of the Church of England throughout the Province; and it was to afford to their Incumbents the means of deriving from them those advantages, from which, through defectiveness of title, they had previously been debarred, that the method was adopted of securing those allotments to their respective possessors, which the Lieut. Governor, according to the Constitutional Act, was clearly authorized to employ. The average portion of land to each of the Rectories thus constituted is about 400 acres, and many of these are at present perfectly valueless, making in all 20,000 acres. This amount, when contrasted with the whole appropriation of one-seventh of the Province, is scarcely of magnitude sufficient to create alarm in any other claimants for a provision from that source!

With respect to the second objection, it is difficult to foresee in what manner any privilege conferred upon the newly appointed Rectors can be brought to bear oppressively or vexatiously upon other religious classes, in a country where tithes are prohibited by an express statute—where no power exists of levying either church or poor rates—and where the very terms of institution would seem to imply a limitation of ministerial supervision to the members of their own congregations! It is rather surprising that the late investiture with the rights and privileges which the title of Rector confers, should not have been attended with a similar alarm in the public mind several years ago in Lower Canada; when in Quebec, Montreal, and various other places in that Province, Rectories were established, with all privileges,—a landed endowment perhaps excepted—which can possibly appertain to the same appointment here. The only solution of the mystery is the fact, that for any such apprehension not the shadow of a reason was considered to exist.

The agitation which has so needlessly been excited upon this subject is particularly to be lamented in the present position of the question. In the speech from the throne in November last, the Lieut. Governor earnestly requested the attention of the Legislature to the subject of the Clergy Reserves; and after much debate, the progress of which was marked by no exhibition of unbecoming feeling, a recommendation proceeded from a select Committee of the House of Assembly, that a division of these lands was expedient; and certain religious denominations were named, the Kirk of Scotland included, as those to whom such distribution should be extended. Before the Report of this Committee could be acted upon, another discussion arose in consequence of petitions from various ministers and congregations of the Kirk of Scotland, praying, in some instances, that the Rectories already established should be abolished! This attempt at the subversion of rights, conferred according to the letter of the Constitutional Act, and solemnly guaranteed by Patent from the Crown, and the spirit especially of the whole transaction, naturally provoked a warm debate, in which Mr. Attorney General Hagerman bore a prominent part, and was represented to have expressed himself harshly and contemptuously of the Kirk of Scotland. The original version of this imputed calumny has subsequently undergone much alteration; and the testimony of disinterested witnesses has established the fact that Mr. Hagerman did not, on that occasion, manifest any outrage on the customary freedom of debate. However, upon that exaggerated version have been predicated all the public meetings and resolutions which have since been in such industrious process; and all the clamour and agitation by which of late the true friends of religion have been so much pained.

That Mr. Attorney General Hagerman is a zealous and able advocate of what he conscientiously believes to be the rights of his own Church, will not be imputed to him as a fault; that his conduct on that whole question has been statesman-like and generous, his adversaries ought not, in justice to deny. In the first stages of its discussion he refrained from opposition to the proposed scheme of division, from a willingness to meet the matter fairly; and when he discovered that no plan for the specific appropriation of the Reserves was likely to be agreed upon by the Assembly, he introduced,—and it is much to be lamented that he did not succeed in carrying through,—the only feasible alternative for the settlement of the question, *their reinvestment in the Crown*. For this proposition he clearly deserves the thanks of the Kirk of Scotland, because it would have placed them precisely in the position by which to partake of our Sovereign's gracious intentions towards that Church as inferred from the often-quoted message of 1832.

We have considered it expedient thus far to notice this subject, as well for the sake of explanation of the state of the question generally, as from a sense of duty towards an individual who has been unjustly maligned in his well-meant attempt to guard the rights of his aspersed and assaulted Church. We would conclude our remarks by recommending to the friends of the Kirk of Scotland the very course which Mr. Hagerman was disappointed in bringing to a successful issue;—the *re-investment of the Clergy Reserves in the Crown*. To the zealous approbation of this measure they ought certainly to be persuaded if they confide, as circumstances would seem to imply that they do, in the gracious intentions of the King as inferred from the Message already alluded to. But in doing this, and in addressing the Sovereign with renewed appeals to his paternal regard and favour, they need scarcely be reminded that public clamour and the excitement of the public mind is not only unnecessary, but unwise.

LORD BISHOP OF QUEBEC.

We are grieved to state that, by the last accounts of the health of our venerated and beloved Diocesan, the hopes so fondly entertained by his Clergy of his early return to this Country, are likely to experience further disappointment. A late severe attack of the afflictive complaint to which, within the last few years, his Lordship has been subject, had given cause for the most anxious forebodings; yet we trust that as no unfavorable intelligence has subsequently been received, he has at least partially recovered from its effects, and may be enabled to revive

the intention which, previous to that providential visitation, there was every prospect of his fulfilling,—his return to his Diocese during the ensuing summer. In the meantime, under this trying deprivation of the services of our beloved Bishop, it is a matter of congratulation with the Canadian Church that the arduous and manifold duties of his high office have been delegated to an individual so exalted in piety, talent and zeal as the Lord Bishop of Montreal. We fear, however, that the engagements which call for his Lordship's more immediate attention in Lower Canada, are likely to deprive the numerous Clergy and congregations of the Church in this province, during the present year at least, of the gratification with which his arrival amongst them will be hailed.

CHURCH STATISTICS.—It was our intention in this number to have given a list of the Clergy of the Church of England in the Diocese of Quebec, arranged in alphabetical order, and with their respective stations affixed. But finding that it would occupy more space than could be spared, we have postponed its insertion to another occasion, and have contented ourselves in the meantime with an account of such of the Parishes within the District of Newcastles as we had it in our power to obtain. This, we are satisfied, is a species of information which will prove satisfactory to the Church at large, and in that belief, we solicit similar communications from other parts.

MISSION OF THE CARRYING-PLACE.

The Rev. John Grier, Minister; who is laboriously engaged in serving five stations, inclusive of the Carrying-Place and Trent, at each of which places service is performed every Sunday. In the year 1836 there were—Baptisms, 68; Marriages, 25; Funerals, 14; and Communicants, 41.

RECTORY OF COBOURG.

The Rev. A. N. Bethune, Incumbent. Service is performed twice in Cobourg on each Sunday; and at stated periods on Sundays at Grafton at 3 P.M. Exclusive of the Gaol, where services are given every fortnight to both classes of persons there confined, there are three other stations occasionally served on week days.—During the year 1836 there were,—Baptisms, 110; Marriages, 23; Funerals, 40; and Communicants, 172.

RECTORY OF CAVAN.

The Rev. Samuel Armour, Incumbent, is zealously and usefully employed in serving two churches in Cavan regularly every Sunday, and in performing occasional services at five other places in that and the neighboring townships on week days. In 1836, there were—Baptisms, 100; Marriages, not communicated; Funerals, 10; Communicants, 70.

RECTORY OF PORT HOPE.

The Rev. J. Coghlan, Incumbent. Service in St. John's Church on Sundays, and also at a school-house four miles in rear. Occasional ministrations in Clarke and Darlington. In 1835, there were—Baptisms, 43; Marriages, 23; Funerals, 11; Communicants, 30.

We have been disappointed in obtaining similar information from Peterboro', in consequence of the lamented illness of the Rector, the Rev. R. H. D'Olier.

CLARKE AND DARLINGTON.

In the Township of Clarke a very handsome and commodious Church has just been completed on the estate of S. S. Wilmot, Esq., and at the private cost of that gentleman. Such instances of pious liberality it is extremely pleasing to be enabled to record. The opening of this church is fixed for Trinity Sunday, the 21st inst.—and the Rev. A. N. Bethune has consented to perform the necessary services. As a most appropriate conclusion to the solemnities of the day, the Holy Sacrament will be administered, and a collection will also be made in aid of the Travelling Missionary fund.

TO CORRESPONDENTS.

The letter of CECIL in approbation of our undertaking is unavoidably postponed.

An article on "Travelling Missionaries" is unavoidably deferred.

THE TRUE CHURCHMAN, and the article on CHURCH RESPONSES shall have a place in our next.

ILLUSTRATIONS OF THE CHRISTIAN CHARACTER will be thankfully received and have an early insertion.

THE PAPER ON THE OFFICE OF DEACONS IN THE PRIMITIVE CHURCH will be thankfully received.

A person being once asked "Where is God?" replied; I will answer you when you have told me where he is not."

A young Prince having requested his tutor to instruct him in Religion, and teach him to say his prayers, was answered, that he was yet too young.—"That cannot be," said the little boy, "for I have been in the burial ground, and measured the graves, and found many of them shorter than myself."

Prince Henry, the son of James I. had a particular aversion when a boy, to the vice of swearing, and profanation of the name of God. When at play, he was never heard to do so, and on being asked why he did not swear at play as well as others, he answered that he knew no game worthy of an oath.

There are people enough who employ themselves in reforming the world, but there is scarcely one who begins by reforming himself.

For the Church.

THE COMPLAINT OF SUNDAY.

SIR,—Were I to detail to you the honours which my Father has bestowed upon me, and that in the most public manner, you would wonder that I could meet with contempt from any one; but tho' it is true that for eighteen hundred years I have by many persons been held in the highest esteem, yet there are others who entirely disregard me, and even ridicule and scoff at me; while by many who profess to honor me I am considered as a stupid good sort of person, whose company is very dull, and to whom they are very glad to say "good bye."

Now, Sir, I rather think that the worst part of my enemies are not very likely to listen to my complaint, at least in your

publication, and therefore it will be of no use to enter into the grievances I meet with from such persons; but it is possible that some of my more sober enemies, if I may so use the term, may chance to take up my letter; and it is the hope of prevailing on these to attend to my claims which encourages me to proceed.

Before I begin my narration I must state, that into whatever company I enter I expect certain kinds of discourse and occupation to be laid aside. I am, however, no friend to idleness, tho' a great lover of rest and composure, and am always ready to introduce my friends to employments of the most noble and interesting kind; but many who will oblige me so far as to lay aside what very grossly offends me, yet do not choose to listen to what I have to suggest, and will not accept of any enjoyments I would offer them in place of those of which I deprive them.

But to enter now into detail. These enemies of mine are very ready to admit my other six brothers as soon as they knock at their doors, yet I am generally obliged to wait for several hours before I can gain admittance, and then I am often doomed to remain in the hall or passage till ten or eleven o'clock, about which time I must in justice allow that I am admitted into a neat sitting room, and find the greater part of the family well dressed to receive me. So far I certainly am respected, but I cannot say I am welcomed. Some of the family, nay, perhaps all, will accompany me to one or other of my favorite resorts; but a slight cold or a shower of rain will often prevent their obliging me in this way. In many families, however, I am treated with this complaisance twice in the day, besides receiving from them other outward tokens of respect. And perhaps with all these marks of civility you will say that I have no cause to be dissatisfied. But if you were to witness the extreme weariness, and almost disgust, which these very persons who have gone so far to oblige me, will manifest during the remainder of the day, you would not wonder that my feelings should be wounded.

I have seen far more yawning and expressions of weariness on account of my presence, than is ever produced by all the hurry and bustle of which my youngest brother complains. Sometimes also I am affronted with the introduction of newspapers, and with discussions about people's bonnets and cloaks—new hats and coats,—with private scandal and politics.—Indeed I cannot enumerate half of the disagreeable subjects of discourse with which I am haunted. Then there are some who expect me to attend them on parade, at pump rooms, and in favorite drives—in musical parties, and large dinner, or quiet tea parties, as they are called. Some unceremoniously neglect me for half of the day together, while they are looking out of the window;—and all this for the sake of seeing and being seen. Others, of a different description, require me to write letters, or even to settle accounts, and enquire the character of servants, and make private bargains; and as I am known to be fond of walking in gardens and pleasant solitudes, in order to meditate on the works and word of God, my enemies take advantage of this my taste by obliging me to accompany them on errands and journeys of business or pleasure. And yet, in spite of these affronts which I have named; if only their work-bags, and novels, and cards, and a few other things of that sort, are laid aside, and if their counting-houses and shops are shut when I appear, then they think they have conferred on me a great favor, and when they part with me at night, which they are very glad to do, they feel perfectly satisfied with their conduct towards me.

And now, Sir, you will perhaps be ready to enquire of me what kind of treatment it is that I would wish to receive. And as I have already trespassed so much upon your time, I will endeavour as briefly as possible to state it.

Those who love me, Sir, and know my value, esteem me a very holy and lovely personage. They long for my presence before they see me, and admit me early into their houses. I am not made to wait in their vestibules, but am invited to their secret chambers, yea even to their bosoms. They meet me not merely with the ringing of bells and the outward demonstrations of joy, but they welcome me with the feeling of one who receiveth a very dear friend. They likewise go in company with me to honor me with public honors; and having tasted how sweet my society is, they delight to welcome me still further at their homes.

Whether they read in private, whether they partake of a cheerful meal, or converse with a friend; whether they go abroad in sunny fields or shady gardens; whether they assemble their servants or little ones around their firesides; in short, whatever may be their employments or arrangements, my wishes and tastes are cheerfully consulted in every thing. In return for this heartfelt but respectful reception, my delight is to converse with them of such things as from the privileges of my high birth I am enabled to do; and such are my gifts and attainments, that I can abundantly recompense them for the honors which they give me. Had I, indeed, the pen of a ready writer, I could not describe to you the hundredth part of the great and surprising things which I have to communicate to them. How often, while conversing with me, do the hearts of my friends burn within them! They part with me unwillingly, and frequently when I bid them farewell I leave behind me a sweet remembrance, which passeth not quietly away.

Many, even among the young, regardless of the ridicule of my enemies, have formed a friendship with me; and when they have filled up the measure of their days and have lain on their bed of death, they have declared that their intercourse with me was the choicest blessing of their lives, the sweetener of their trouble, and the spring of all their joys; and that to the knowledge which I gave them they owed their overflowing hopes in futurity.

And now, Sir, can I be blamed for thus wishing to call your attention to the wrongs which I so frequently receive—wrongings which will return with a hundred fold increase upon those who inflict them. O, that they would but look upon me, and see if there were no beauty in me that they should desire me!

I now court their attention and offer them my choicest gifts. But if they persevere in slighting me, the day will eventually come when they will vainly long for one of those golden hours which I would now willingly spend in their company, and when they will call to mind with unavailing anguish their present unhal-
lowed and inexcusable neglect of
SUNDAY.

The Church.

POETRY.

WHITSUNDAY.

And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting.— And there appeared cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost.— Acts, chap. ii, 2, 3, 4, verses.

When God of old came down from Heaven,
In power and wrath he came;
Before his feet the clouds were riven,
Half darkness and half flame.

Around the trembling mountain's base
The prostrate people lay;
A day of wrath and not of grace;
A dim and dreadful day.

But when he came the second time,
He came in power and love,
Softer than gale at morning prime
Hover'd the holy Dove.

The fires that rush'd on Sinai down,
In sudden torrents dead,
Now gently light a glorious crown,
On every sainted head.

Like arrows went those lightnings forth
Wing'd with the sinner's doom;
But these like tongues o'er all the earth,
Proclaiming life to come.

And as on Israel's awe-struck ear,
The voice exceeding loud,
The trump, that angels quake to hear
Thrill'd from the deep, dark cloud;

So, when the spirit of our God
Came down his flock to find,
A voice from heaven was heard abroad,
A rushing mighty wind.

Nor doth the outward ear alone
At that high warning start;
Conscience gives back the appalling tone;
'Tis echoed in the heart.

It fills the Church of God: it fills
The sinful world around;
Only in stubborn hearts and wills
No place for it is found.

To other strains our souls are set:
A giddy whirl of sin
Fills ear and brain, and will not let
Heaven's harmonies come in.

Come Lord, come Wisdom, Love and Power,
Open our ears to hear;
Let us not miss th' expected hour;
Save Lord, by Love or Fear.—Keble's *Christian Year*

SCENES IN OTHER LANDS.

From a Traveller's Diary.

ALBANY, NEW-YORK, THE ATLANTIC, &c.

It was a mild and sunny morning in March when I entered the vehicle which was to bear me away for many long and weary months from all the sweet associations of home and country.— Highly excited as were my feelings at the prospect of the countless gratifications anticipated in the classic lands I was about to visit, there was a shade of sadness in the thought that the scenes I was now forsaking—scenes familiarized and endeared to me by a thousand nameless associations—might be beheld no more. The roads were in a wretched condition; and after many days of very wearisome travelling in lumbering vehicles which four stout horses had great difficulty in dragging through the half-frozen mud at the rate of three miles per hour, we reached Albany, & alighted at an admirable hotel just as a snow storm, with a furious north-wester, was setting in. Albany is neatly built and pleasantly situated on the banks of the Hudson; but its curiosities are not numerous. The Capitol, seated on a commanding eminence, is one of the most attractive objects; and the House of Representatives being then in session, the steps of a stranger were naturally allured thither. About 100 Members were present, and they seemed in general very respectable persons. The apartment was most comfortably fitted up, and the seats commodiously arranged in a semi-circular form, so as in every direction to face the Speaker's chair. There was a bountiful and tasteful display of maps about the room, and the usual national emblems were well arranged.

The Museum, with the exception of those ghastly waxen figures—the most repulsive representations imaginable of the human countenance—presents a very considerable and attractive collection of curiosities. The environs of Albany are also pleasing, and a little out of town stands the noble mansion and elegant park and gardens of the Patroon. Moreover a drive to Troy, a beautiful town about six miles to the northward—and where a visit to the very handsome church of St. Paul's will amply repay the traveller's trouble—upon a smooth macadamized road was a most gratifying treat after so many days creaking and jolting in heavy stages over nearly impassable roads. Fortunately, we were not compelled to adopt this most tedious mode of travelling during the remainder of the journey to New York, for the Hudson had within a few days become clear of ice, so that about twelve hours in a comfortable Steam Boat brought us to New York. There we were safely landed, but the procuring of lodgings was an attainment by no means easy. We inquired and were rejected at half a dozen hotels—all full—and at last obtained refuge in one of those excellent and well-appointed boarding-houses in which New York so much excels; yet not without undergoing the imposition so commonly practised by hackney coachmen in that city, the one of whom in question we were obliged to pay not less than five dollars for an hour's service with two vehicles!

Amongst the first of the new acquaintances which I had the gratification of making in New York was the amiable prelate who presides over that Diocese, Bishop Onderdonk. Unassuming, agreeable and sensible, he immediately wins the strong regard of a stranger; and as far as my observation extended, all his clergy seemed to be on terms with him of filial and confiding familiarity. The popular Rector of Grace Church was also

amongst my acquaintances in that city; and none who have experienced his kind hospitalities will ever forget the cheerful and generous hearted Dr. Milnor. It was my satisfaction to attend on a Sunday at Grace Church, where Dr. Wainwright, in the pulpit especially, fully equalled my expectations. His manner in the desk did not exactly accord with some of my old fashioned prejudices which lean to great simplicity in the reading of our admirable prayers; but in the pulpit Dr. W. is decidedly graceful—fervent, without being impassioned,—and evincing as much taste and discretion in the matter as in the manner of his sermons. But decidedly the highest gratification of this sort, because novel and unexpected, which I experienced in New York, was derived from attending the services of the African Episcopal Church. The clergyman, clerk, organist, choir, as well as the whole congregation, were all of that colour which marks the African descent, and never did a Protestant Episcopal congregation afford an example of greater devotion and earnestness in the conduct of those impressive services by which they have chosen to worship the God of their fathers. Their manner of making the responses was extremely impressive:—not a tongue was silent: the pronunciation of Amen, as in the days of St. Jerome, was like a clap of thunder; and in the singing and chanting the breaking forth of glad voices was loud and simultaneous.

It was a calm and drizzling, but mild morning towards the close of March when I took passage in one of the noblest of those splendid packet ships which make their regular voyages between New York and Liverpool. From the direction of the wind it was necessary we should be towed by a Steam Boat out of the Bay; but having reached Sandy Hook, the gallant ship spread out her pinions to the breeze, and we were soon careering merrily over the blue waters at the rate of eight knots the hour. I walked the deck, or leaned over the bulwarks until the shades of evening gathered round us, and obscured the last fading traces of land; and long after night had spread her curtain over the world, did I watch the hissing waves as the flying ship dashed them as it were scornfully away, and mark the phosphoric sparkles which danced about the prow. On the following morning, observing the sunbeams to gleam brightly and invitingly through the blinds of my cabin, I attempted, in the undiminished flow of enthusiasm, to rise and dress, and view the now unbounded ocean in its morning glory; but alas! no calculation had been made for the effects of a reeling and heaving vessel over an increasing sea during ten or twelve preceding hours, upon a mere novice on the waters. Sickness, a death-like sickness, paralyzed every limb and prostrated all strength. Feeble and helpless as an infant I lay in my narrow berth, conjuring up a thousand melancholy forebodings, and wondering how such wretchedness was to be sustained during the many days we must still be tossed and heaved upon the mighty sea! But, thank God! these were sufferings of no long continuance: in twenty-four hours after the first experience of their indescribable misery, I was able to reach the deck, look out with admiration upon the rippled and sunny sea, and inhale the refreshing and strengthening breeze.

Ten days, marked by considerable fluctuations of wind, though never violent, passed away, and by observation we were then just half way across the Atlantic; but tedious in the extreme was our progress over the other half of our watery journey.— For fifteen successive days the wind blew freshly ahead: sometimes rising into a perfect gale, accompanied with heavy and cold showers of rain, and the sun sometimes invisible for forty-eight hours at a time. It was on the evening of one of these days, the sea rough, the sky overcast, the air damp and chill, that I sat ruminating in my little cabin;—my thoughts travelled homeward, and they lingered long and fondly on its thousand fascinations. I thought of a spring day's smiling sky on shore, and of the attractions of shrubs and flowers amongst which I was wont to be regaled;—I thought of affectionate friends from whom I had reluctantly parted, and of the prayers and wishes which were wafted from kind hearts towards me;—I thought of—but it was too much; I could not withstand the rush of such feelings, and they found their vent in tears!

But often after the copious shower, the sun breaks out brightly and cheerily; so after such an effusion of natural and irrepressible feeling, there is often a joyousness and a calm in the heart. So I experienced it, and I knew where to ascribe the mercifulness of the change. The wind howled on; the waves heaved and roared; and the vessel reeled and shivered and moaned in her distress: but I yielded to sleep, amidst the worst tumult of the elements, calm and undisturbed. On this, as on some other occasions, my thoughts reverted with an extraordinary degree of pleasure to the little story of the child who, on playing unconcernedly about during a violent and most dangerous storm, was asked by some of the bystanders if he was not afraid. "No," was the reply, and a better one than "Cæsarem vehis,"—one which I have often thought upon as applicable to a higher confidence—"my Father's at the helm."

(To be continued.)

A REMARKABLE DREAM.

(From the *Cottager's Magazine*, England.)

RELATED IN A LETTER FROM A MINISTER RESIDING IN SCOTLAND.

"In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then He openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose."—Job. xxxiii chap. 15, 16 verses.

Our conversation on Monday evening, perhaps I should have said on Tuesday morning, was both entertaining and profitable. Mr. — (I am bound to conceal his name) related a dream, if indeed it were a dream, which he had at the age of sixteen, or seventeen, which had such an influence on his pursuits, and such an impression on his heart, as to change the whole current of his future life. The moral is strictly Scriptural; it is truth beautifully allegorized.

I should mention that Mr. — has five brothers and one sister. His mother entertained a presentiment that God had designed him, and only him in the family, to be a Minister; but at the time referred to, there seemed to be little prospect that her hopes and wishes in this respect, would ever be realized.— His views were worldly and ambitious; and becoming discon-

tented with his situation, he and another young man entered into an agreement, to run away from their parents and go abroad. The plan was laid, and the very night before it was to be put into execution, he had the following remarkable dream:—

He imagined that he had set out on a journey, and coming to two cross roads, he felt himself at a loss which to choose.— The path to the left hand was very narrow, rugged, and amazingly steep. Here he saw a few travellers. Each had a staff in his hand, and a burden on his shoulders, under which he seemed to be bowed down. His feet were so lacerated with the roughness of the road, that the pathway was sprinkled with blood.

The road to the right hand was broad, beautiful and plain, for miles as level as a bowling green. It was covered with carriages of all descriptions. Some were attended by servants dressed in splendid liveries, and all went merrily onward as though it had been a season of mirth and jollity. The sides of the road were lined with delightful gardens, beyond which were fruitful valleys adorned with overhanging woods.

His inclination immediately led him to prefer the right hand path; but it occurred to him that his object was to gain a certain place, and he hesitated whether the less pleasing way might not bring him sooner to his journey's end. While in this perplexity, a youth, seemingly about twenty years of age, with a countenance the most engaging, beautiful and prepossessing he ever beheld, passed by, and told him if he would accompany him, he would shew him the termination of each of the paths before him; and then returning to the spot where he now stood, he would be more able to decide for himself.

With the utmost confidence he committed himself to the care of his new guide, and took the road that appeared the most inviting. Here the most magnificent scenes of gaiety burst upon his view; and life appeared to consist in one uninterrupted round of pleasure. At length his guide conducted him to a river about two miles wide, the waters of which were black and horrible. On the side of the river where he stood, he saw drivers, carriages and their owners, rushing furiously forwards and disappearing in an instant. On the other side the shore was bold, rocky and precipitous, so as to afford no place for landing. Amazed at the conduct of the persons who persisted in rushing onwards to this horrible gulf, he inquired of his guide the cause of their infatuation, who replied, that they did not perceive the waters until they were actually sinking in them. After this he beheld a flight of birds, attempting to cross the river, instantly drop down dead into the water. He asked his guide what was the cause; whether it arose from any poisonous vapour arising out of the river, or from what philosophers call a vacuum. His guide replied that there was no poisonous vapour, and that what philosophers call a vacuum, is only another name for ETERNITY.

Mr. — asked how he was to cross the river, but had scarcely put the question when he found himself on the opposite shore. Feeling a similar perplexity how he was to ascend the precipice, whose bending summit threatened to crush him to atoms, he instantaneously found himself upon the top of the rock. From that situation he saw a widely extended plain, spread, as it were, on a circle of hills, many miles in circumference. The heavens above were dark, but round the circle of hills there was a faint glimmering light, which just served to render the "darkness visible." Looking intently forwards he saw between himself and the distant twilight, a scene which reminded him of Milton's description of the fallen angels, "seated on hills, retired, apart, reasoning on fate and absolute decrees." The descent on every side of these hills appeared to be covered with ashes. Descending into the vale he met some of the companions of his youth, who had long been dead.— On seeing him, they fell at his feet, and clasping him round the knees, exclaimed, "We never expected you would come to this place. You had a pious mother to teach you the way of salvation. Our parents were strangers to God, they brought us up without religious instruction; we died without a knowledge of Christ, and are now reserved in chains of darkness until the judgment of the great day." Then they uttered the most heart-rending cries, expressive of the utter hopelessness of their condition; and every cry they uttered seemed to convey a bitter reflection on the cruel kindness of those parents, who, with so much apparent care and tenderness, had nursed them for this region of woe.

To be continued.

The Church

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The Hon. and Ven. The Archdeacon of York; The Rev. Dr. Harris, Principal of the U. C. College; the Rev. A. N. Bethune, Rector of Cobourg; the Rev. H. S. Grasset, Asst. Minister of St. James's church, Toronto;—to any of whom communications referring to the general interests of the paper may be addressed.

EDITOR for the time being, The Rev. A. N. Bethune, to whom all communications for insertion in the paper (post paid) must be addressed, as well as remittances of Subscription.

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The Clergy of the Church of England in both Provinces.

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Charles Brent Esq., *Port Hope.*

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