

further enforce obedience to the divine commands by repeated instructions, by exhortations, and by rebukes."

The Scriptures are divided into the Old and New Testament; and, therefore, it is provided by the church that both should be read in the course of the public service. The Old and New Testament, says St. Chrysostom, are "two handmaids and sisters attendant on one Lord": "the Law," says Justin Martyr, is the prediction of the Gospel, and the Gospel is the Law fulfilled: "that," says Bishop Sparrow, "which lies in the Old Testament, as under a shadow, is in the New brought out into the open sun; things there pre-figured are here performed. Thus, as the two Seraphims cry one to another, 'Holy, holy, holy,' so the two Testaments, Old and New, faithfully agreeing, convince the sacred truth of God. First, one out of the Old Testament, then another out of the New; first the precepts of the Law, then of the Gospel. 'Which method of their reading,' says the incomparable Hooker, 'either purposely did tend, or at the least wise doth fitly serve, that from smaller things the minds of the hearers may go forward to the knowledge of greater; and by degrees climb up from the lowest to the highest things.'" To these sentiments our Church fully agrees, as the Seventh Article shews:—"The Old Testament is not contrary to the New; for both in the Old and New Testament everlasting life is offered to mankind by Christ."

"The ancient Fathers," as is observed in the introduction to the Book of Common Prayer, "so ordered the matter, that all the whole Bible, or the greatest part of it, should be read over once every year; that the people, by daily hearing of the Holy Scripture read in the Church, might continually profit more and more in the knowledge of God, and be more inflamed with the love of his true religion." The Old Testament is appointed for the first lessons at morning and evening service, because "the law is our schoolmaster to bring us unto Christ;" and the second lessons are taken from the New Testament, and are so appointed as to be "read over orderly every year thrice, besides the Epistles and Gospels; except the Apocalypse, out of which there are only certain proper lessons appointed on diverse feasts."

These brief remarks upon the Lessons may be profitably concluded with some observations from Dean Comber, on the manner in which the Scriptures should be heard in public worship, and on the conduct which befits those who have the privilege of hearing them:

"Being thus prepared before by prayer, purity, and holy resolutions, when the Lessons are begun, let us hear them with all reverence, according to that excellent example of those devout Jews, (Nehem. viii. 6.) who, when the law was read to them, 'lifted up their hands, bowed down their heads, and fell on their faces.' And sure we should express such outward respects as may declare we are mindful of the Author of these proclamations, who is King of kings and Lord of lords. The Scripture daily salutes us, as Elud did the king of Moab, (Judges xii. 20.) 'I have a message from God unto thee.' And if the tyrant at that news rose from his seat, shall not he condemn us, if we receive it with less signs of regard and reverence? But especially let us labour to fill our minds with serious apprehensions, that it is the word, the will, and mind of the great God, and then we shall express our outward reverence with more ease and sincerity. Let us receive it as being truly his (1 Thess. ii. 13.) and it will work as effectually as if it came with the terrors of Mount Sinai, or were delivered in thunder from the battlements of Heaven. And the better to affect your heart, behold the evident demonstrations that God is in and with them. Think how many sad hearts these promises have cheered; how many erring and wavering minds these truths have established; how many obstinate sinners these exhortations and threatenings have converted, and it will help to give them their due value in your eyes. Mark them with a most diligent attention, as those did our Saviour's words. (Luke xix. 48.) Let your eyes be fixed on the minister, as if you 'expected to receive something.' (Acts iii. 5.) Let your ears be open to receive the words, and your heart ponder well the sense; and be sure you narrowly watch, and speedily drive away those evil thoughts which come to devour your sacrifice and carry your souls away. How deservedly would that poor man want relief, who should entertain himself with every bird within his view, at a time of distribution, till all were disposed of? Yet such is their folly, who while they are pursuing every idle thought which is suggested by Satan, lose many sentences, which might open their eyes, strengthen their hands, and comfort their hearts. You know not what good he deprives himself of, that lets the least sentence slip unobserved; for the very filings of gold are precious, and there is weight in the least tittle of God's word." (Matt. v. 18.)***

"After the Lessons be ended, then meditate of them, and lay them up in your heart, that you may faithfully remember what you have learned, and readily bring it forth upon occasion. We do not only hear God's word to stir us into a present devotion; but to fill our treasures, store our armoury, and victual our fort, against we be besieged by temptation or affliction; and it is not our affections when we hear it, so much as our memory of what we hear, that thus makes it serviceable to us. But we must especially treasure that which is the most pertinent to our own condition; and as for the Jewish masters' love to allegorize, we must not be like the winepress, which keeps the husks and lets out the pure wine; nor like the sponge which promiscuously sucks in all; nor yet like the hour-glass, which pours out at one side what it received on the other; but in hearing we must be like the fan, which retains nothing but the solid corn. If we have but skill to choose according to our needs, there is in Scripture plenty and variety for all estates; and if our arms be fewer, yet if they be ready and fit, they may be more serviceable than more that are not so well ordered. Begin immediately to put what you hear into practice, and then it is out of Satan's reach. Take warning by the threatenings, to fly from the evil; encouragement from the promises, to perform the good; submit to the reproofs, observe the directions, and pursue the rewards. If this glass have shewed us our deformities, we must immediately amend them, or we shall soon forget them, and so lose the labour and benefit of our hearing. What signifies a counsellor's opinion or physician's advice, if they be not followed? The better the counsel is, the more is our shame, if we look more on the glory of asking it, than the honour and benefit of observing it."†

* See Introduction to Common Prayer.
† Companion to the Temple, Section ix.

RELIGION THE ONLY SURE FOUNDATION FOR EDUCATION.
From an Assize Charge by Lord Abinger.

In looking at the calendar, he (Lord Abinger) witnessed the classes into which was distributed the education of the

prisoners; those who could read and write well,—read and write imperfectly,—and those who could not read at all.—Out of a calendar of twenty prisoners, there were only three who could not read and write. The doctrine which had been lately promulgated was, "Give the poor education and you destroy crime." This had not turned out to be the case with the calendar before him; for he found that most of the desperate robberies and burglaries were committed by persons who were described as reading and writing well. He adverted to this, certainly not to discourage educating the lower classes, but to suggest what, indeed, he would boldly affirm, that, if education was not founded on moral and religious principle, instead of becoming a blessing to the poor, it would in the end be a curse to society. To give a sound education to man, moral and religious instruction must accompany it, and be its foundation. Man should be made to perceive and to cultivate that religious and moral feeling which is a part of his nature, and his distinction from the beasts that perish. It had been truly said by Lord Bacon, that "knowledge is power." To give knowledge, then, without teaching the right method of using it, and the true purpose for which it was designed, was to give the force of a giant to the indiscretion of an infant. Man should be taught, and could not be taught too early, that the powers of reason were given to him that he might use them to control his passions, and understand his duties as a moral and religious being;—that he might learn the truths and estimate the value of revelation; that he might cultivate an habitual feeling of reverence towards his Maker, and believe that to serve his fellow creatures, and respect their rights, was part of his religious duty. When these become the objects of education, he had no hesitation in saying that crime would greatly diminish.—British Magazine.

ON THE RELIGIOUS WORDING OF WILLS.

It is fearful to witness the rapidity with which the public recognition of religious truths is fading away from official documents and secular transactions. Our ancestors commenced almost every serious action with some religious form or formula; whereas of late years, except where innovation is not easy—as in various public and international proceedings—there is in too many cases a silent omission of accustomed expressions, which were at least a nominal—and often doubtless a real—acknowledgment of the presence and providence of a God. Even in that solemn transaction, the drawing up of a man's last will and testament, it is now usual, I understand, to omit the solemn preambles used by our forefathers; such as, "In the name of God, Amen." "My soul I humbly commend to the mercy of Almighty God," and the like. It may not be known to some who scoff at such declarations, that EDMUND BURKE commenced his will as follows:—"First, according to the ancient good and laudable custom, of which my heart and understanding recognize the propriety, I bequeath my soul to God, hoping for his mercy through the only merits of our Lord and Saviour Jesus Christ." Let all your readers open their will—if, as becomes a Christian, mindful of the uncertainty of life and the duty of being prepared for death, they have made one—and examine whether they have expressed themselves as seriously as befits so solemn a document. Might they not even improve upon the hint, and make their last will a posthumous sermon to their surviving relatives and friends? A few lines of holy admonition might fall with peculiar weight upon the feelings and the consciences of survivors, when their earthly remains lie silent in the tomb.—Christian Observer. D. C.

THE CHURCH.

COBourg, SATURDAY, JANUARY 19, 1839.

Amongst the "Sins of the Times,"—individual sins, we mean, which lead to national degeneracy, and therefore to national judgments,—must be reckoned the sin of INTemperance. That, for various causes, this is a vice more prevalent in the New world than in the Old,—more extended, in proportion to their respective numbers, amongst the masses of America than of Europe,—is a fact, we believe, well established and generally admitted. That its unhappy prevalence must proportionably affect the moral construction of society, and loosen those restraints and pervert those principles upon the maintenance of which a nation's safety depends, is a natural and irresistible conclusion. But we intend to deal with the subject in its individual application, and briefly to represent its awful inconsistency with our duties as reasonable and social beings, and with our hopes as Christians.

It is painful to state the fact; but, throughout the length and breadth of the land, how numerous and appalling are the instances of the degradation of human nature and of the complicated calamities, which are induced by an inordinate indulgence in this pernicious propensity! With a frantic avidity they seek the intoxicating draught, and resort to those wild and fearful joys by which the reason is subverted and the sensibilities of the soul are blunted and destroyed. Mournful, indeed, are the ebullitions of the mind in this state of self-induced derangement,—mournful to those who thus behold the noblest work of God defiled and marred—who witness this spectacle of fallen humanity,—who contemplate this wreck of a creature which its gracious Creator designed for the immortality of heaven. With a shudder of horror and disgust, we mark the victim of intemperance wandering with tottering steps along, venting the crude frolics of a disordered mind,—a spectacle for the compassionate to pity, and the careless to deride. He rises in the morning, not to thank God for his bounties, to pray for his guidance and blessing, and to enter upon his lawful occupations with a light heart and cheerful spirits, but to renew the revel of the mind's madness in the intoxicating cup. And when the day is closed, instead of commending himself, at the hour of repose, to the gracious protection of his heavenly Father, he flies again to the same delirious joys; he drowns all thought, all recollection, all sensibility in the maddening draught,—presenting a heart-rending spectacle to his afflicted family, who, from witnessing the continual repetition of these baneful indulgences, foresee the speedy arrival of want, and wretchedness, and infamy in their most aggravated form. These constantly recurring scenes awaken the melancholy conviction that soon a husband, a parent must be lost; and, in this deprivation, they foresee their own exposure, needy and unprotected, to the 'bleak mercy of the world;' for their sustenance has been wasted, their all has been consumed in the revel and riot of intemperance.

And when the sabbath comes, cheering with its smiles and soothing with its stillness, where are we to look for these reckless pursuers of forbidden and destructive joys?

Not in the courts of the house of the Lord—not engaged in the holy exercises of a devout retirement—not confessing and bewailing their sins, and imploring the mercy and pardon of their God; but we may seek and find them in some noisy and tumultuous scene, exulting, with abandoned associates, in the frenzy of bewildered minds, with the shout of ungodly mirth, and in reckless mockery of every thing sacred and holy!

Long and dismal is the catalogue of crimes which this fearful infatuation produces. Clouding the faculties with a thick mist of darkness, it takes away all power of reasoning, all sense of discrimination, all regard for high and hallowed sanctions. Acts of folly and wickedness are committed, which, in the hours of partial and temporary sobriety, are bitterly lamented; gusts of passion and sallies of anger are indulged, which drive headlong on to deeds of rashness and violence, of daring and dreadful sin in the sight of an offended God.

And how, under that stupifying influence, is any duty to God or man to be performed,—with every energy both of body and mind deadened and prostrated! Alas! every exercise of Christian service is neglected, perchance despised; while the household store, the provided sustenance is all wasted and consumed to glut one craving appetite. The little remnant, the last earthly stay of a helpless family, is dissipated and gone that one delirious and destructive pleasure may be pursued.

But these are not all the miseries consequent upon this baneful indulgence. Friends and family are not all who feel the pangs of the wounded spirit and the bleeding heart: his own bosom is not without its sting; his own breast is not free from the gnawing worm. Look at him in the languid intervals of dissipation—during the brief spells of sobriety; follow him to the loneliness of retirement, and mark his secret feelings! View the dread conflict which rages within him,—the guilty conscience, the wounded spirit, the imagination haunted by fiend-like terrors! Appalling is the spectacle which the inner man would reveal,—telling a tale of warning by which a thoughtless world might profit.

When a gleam of light breaks in upon the eclipse of the soul, and in the temporary lull of the mind's madness, the voice of conscience can be heard,—how dismal is the prospect presented, how fearful the alarms that are spoken! If he looks hurriedly backwards upon his past career, what a blackened waste is exhibited; if he contrasts the sweet hopes of childhood and the bright promises of youth with his present degradation, how heart-rending must be the comparison! Looking back upon the serenity and innocence of his early days, and the depth of sin in which he is plunged, he can have but the agonizing reflection that he is lost to the world and lost to himself,—the enemy of God, the bane of society, the ruin of his family, and the destruction of himself!

But of these alarms of conscience, what is the frequent consequence? Does he obey its warning voice shake off these galling chains, and become once more the rational being which a gracious Creator had made him? Alas! it happens too often that the insupportable stings of conscience, (this fitful gleam of a lucid interval which so mercifully reveals the darkness and terror of his state, impel him,—not to the deep and improving sorrows of contrition, not to supplications for Almighty God's forgiveness, not to earnest purposes of amendment,—but they impel him to seek relief from these insupportable distresses of the soul in new draughts of the intoxicating cup, which may darken again this unwelcome gleam of light, and blunt this painful sensibility!

And to close the dreadful picture,—the sapped constitution and the wasted frame hurry the victim of intemperance to an early grave. Death visits at an age when the sun of life has scarcely reached its meridian,—when scarcely half the common span is measured; and he summons the unprepared soul to the tribunal of that God who hath said, "Neither thieves, nor covetous, nor drunkards, nor revellers, nor extortioners, shall inherit the kingdom of God."

But there is still "place for repentance," and shall we not hope that it will be seized? O that such would pause in their mad and destroying career,—that they would turn their eyes to the parent's tears, the wife's agony, and the child's complaint,—that they would look upon their own precious and immortal souls, for which the destroyer is watching! Should they turn a backward glance of yearning on the joy and peace they have forsaken, we entreat them to repeat that look of fondness; should they direct a glance of hope to the heaven from which they have been straying, we implore them to fix upon it their steadier gaze. For the sake of those whose bosoms they rend with agony,—for the sake of that Redeemer whose wounds bleed afresh at these ungrateful returns of his love,—for the sake of their own immortal souls which are hovering on the brink of eternal ruin, we entreat them to "sin no more." God is merciful, and willet not the death but the repentance of the transgressor; Christ's merits are all-sufficient for the cleansing and reconciliation of the guilty soul. Let those, then, who may be enslaved to this destroying practice, resolve in the strength of the Lord God to "touch not, taste not, handle not" the unclean and pernicious thing. Then will weeping friends dry up their tears, and the sunny smile of satisfaction succeed the sighing of the heavy heart; then will the virtuous and the godly every where welcome the return of their erring brother; then will angels of God have joy over the repenting sinner; then will the grieved Spirit come back again to the outcast heart, and in the consciousness of adoption, the joyful soul will raise once more the cry of "Abba, Father."

The intelligence from England, which we have copiously transferred to our summary of civil news, is of a very interesting and important character. The Earl of Durham arrived in England about the end of November; and with the exception of a faint cheer of welcome from the "liberals" of Portsmouth, was received not merely without honour, but with positive incivility. The leading Conservative Journals had openly and unequivocally denounced the later proceedings of His Lordship, long before he reached the shores of his native country; and the severity of their attacks was by no means diminished upon his arrival. His former friends and colleagues—disciples and co-mates in the same political school—received him with a cold and sullen neglect: he landed without the customary recognition of his official rank; and his Countess, conscious of the loss of the royal favour, resigned the honorary distinction she had held in the household of the Queen.

We never were amongst the flatterers of the Earl of Durham in the palmy days of his vice-regal power,—we never tendered to him any homage when his political star was in the ascendant; and we shall not join in "striking at his head" in the lowering period of his adverse fortune. Neither do we blame the Conservatives of England for their honest and consistent opposition to the public conduct of

Lord Durham: Britain's Conservatives are the only persons on whom, under Providence, the nation's confidence is stayed; but we blame the former friends and allies of that noble lord, who pressed upon him the acceptance of the Colonial trust which he held,—who constrained him to its resignation,—and who, when he returned to give an account of his abruptly terminated stewardship, received him with frowns and repulses!

But let none suppose that it was any high and honourable sense of public duty, which produced, in the Whig administrators of the Empire's affairs, this bold abandonment and undisguised contempt of the powerful Earl of Durham. Had not the Conservatives of the country preceded in the declaration of uncompromising warfare to his Lordship's policy, and given proof that in them at least he should find neither advocates nor abettors, we should not have discerned this attitude of boldness in the Ministers of the Crown! But opposed by the Conservatives and rejected by the Whigs, Lord Durham has nothing to lean upon; he is thrown, as it were, a wreck—a weed, upon the sea of political strife. The Radical party, though powerful enough to do mischief, have not that moral weight or influence which could exalt into a stable or commanding position the failing fortunes of the dishonoured Earl. But this much we may anticipate,—that it will concentrate into a separate phalanx that section of the politicians of the United Kingdom; and that these, under the direction at least of Lord Durham, will not henceforward be likely to lend their aid in support of the tottering Cabinet of Lord Melbourne. Their hostility, in conjunction with the growing strength of the Conservatives, will undoubtedly tell, and that speedily, upon the present Ministry, and help to accelerate the dissolution of a Cabinet who have weakened the energies and tarnished the honour of their country. When we see the reins of power consigned to safe and honourable hands,—much as our sight may for a time be pained with fragments of wreck and desolation,—we shall endeavour to forget those who have so grievously abused their trust.

Of the tidings lately conveyed to us from the mother country, not the least interesting and important is the account of the manner in which the people of England have received the intelligence of the late outbreak in the Lower Province, and of the lawless and unprovoked invasion of the Upper. The extracts which we have given, in another place, from several of the leading journals, sufficiently prove that the spirit of the British nation is roused,—and that the might of the empire will be put forth as well to eradicate the seeds of rebellion, as to suppress effectually every future attempt at foreign aggression. The Government of the United States, as it was easy to predict, will be held responsible for the outrages of their citizens upon our shores; and, as the only means of preventing them in future and securing our ultimate quiet and prosperity, reparation from them for the wrongs we have endured will be insisted upon. Such is the position already assumed by the people of England; and when the items of expenditure, incurred in consequence of these lawless and unprovoked invasions, come to be recited in the House of Commons, the popular indignation on account of these outrages is not likely to be diminished. We deprecate war, and sincerely do we trust that the exercise of common justice on the part of the United States Government may be interposed to avert it; yet if, to check a spreading conflagration, rows of houses are sometimes blown up with gunpowder, it may, in the same manner, be needful to endure the temporary desolations of war in order to be spared from more terrible and more protracted calamities.

We have been favoured with a letter from the Secretary of the UPPER CANADA CLERGY SOCIETY, by the hands of another Missionary from that excellent and praise-worthy Association—stating the Society's determination, with the blessing of God, zealously to prosecute their labour of love, and steadily to extend their operations. The letter of Sir R. Farquhar, which we lately transferred to our columns from the London Record, furnishes an interesting account of the progress of the Institution; and in the Valedictory Address from the Rev. W. Bettridge, (clause 4,) published by us some time ago, a similar testimony is borne to the honourable and Christian exertions of this Society.

The Reverend Mr. Morse, the Missionary last arrived, makes the fifth clergyman sent out by this Society; his destination, we understand, is Paris in the Gore District.

We are most happy to welcome our contemporary the Southern Churchman, in its enlarged and improved form, and heartily wish its conductors "God speed." We shall rejoice, too, to see our old friend and favourite, the Gospel Messenger, visiting us in its new and "beautiful garments."

The Rev. W. M. Harvard will please accept our thanks for the transmission to us of his pamphlet on the Clergy Reserves. We may offer some remarks upon it hereafter.

We have also to thank REUBEN TRAVELLER Esq. for his very clever pamphlet on the subject of the excitement attempted to be raised concerning a "Dominant Church."

CHURCH STATISTICS AND INTELLIGENCE.

RECTORY OF PETERBORO'.

Rev. C. T. Wade, Incumbent. Service in St. John's Church every Sunday morning and evening, and occasional ministrations performed in the neighbouring Townships of Smith, Otonabee, Dummer, Douro, and at Fenelon Falls. Baptisms in 1838, 66; Burials, 19; Marriages, 9; Communicants, including Foreigners, 148.

RECTORY OF PORT HOPE.

Resident Minister, the Rev. Jonathan Shortt; who officiates on Sunday in St. John's church, Port Hope, at 11 A.M. and 6½ P. M., and occasionally at four different stations in the township of Hope. The self-imposed and spirited exertions of two young ladies of this parish lately, have resulted in the addition to the funds of the Sunday School of £5 12 6. The handsome contributions of the parishioners towards the support of the resident Minister, during the past year, tendered on account of the obviously insufficient salary attached to the charge, claim his warmest thanks. In 1838 there were Baptisms 65; Marriages, 23; Burials, 13. Sunday School, 50 on the list; average attendance, about 45. Communicants, 36.

MEDONTE.

Rev. George Hallen, Officiating Minister. In 1838, there were Baptisms 11; Marriages 5; Burials, 1. Average number of communicants at one time, 14.