

with him through life. During the first period of infancy the physical frame expands and strengthens; but its delicate structure is influenced for good or evil by all surrounding circumstances,—cleanliness, light, air, food, warmth. By and by, the young being within shows itself more. The senses become quicker.—The desires and affections assume a more definite shape. Every object which gives a sensation, every desire gratified or denied, every act, word, or look of affection or of unkindness, has its effect, sometimes slight and imperceptible, sometimes obvious and permanent, in building up the human being; or rather, in determining the direction in which it will shoot up and unfold itself.

Through the different states of the infant, the child the boy, the youth, the man, the development of the physical, intellectual, and moral nature goes on, the various circumstances of his condition incessantly acting upon him—healthfulness or unhealthfulness of the air he breathes; the kind, and the sufficiency of his food and clothing; the degree in which his physical powers are exerted, the freedom with which his senses are allowed, or encouraged to exercise themselves upon external objects; the extent to which his faculties of remembering, comparing, reasoning are tasked; the sounds and sights of home, the moral example of parents; the discipline of school; the nature and degree of his studies, rewards, and punishments; the personal qualities of his companions; the opinions and practices of the society, juvenile and advanced, in which he moves, and the character of the public institutions under which he lives. The successive operation of all these circumstances upon a human being from earliest childhood, constitutes his education; an education which does not terminate with the arrival of manhood, but continues through life—which is itself, upon concurrent testimony of revelation and reason, a state of probation or education for a subsequent and more glorious existence.—*Lator on Education.*

### THE GUARDIAN.

HALIFAX, N. S. WEDNESDAY, FEBRUARY 26, 1840.

#### THE VINEYARD WELL CARED FOR,—OR SOME THOUGHTS AS TO THE RIGHT REGULATION OF A PARISH.

To fill up this outline, we must borrow pretty liberally from fancy,—for in the imperfect state of things in which we live, we cannot find a real model from which to draw. The embryo condition of this new country, in religion, as in other things, does not furnish us with any complete specimens of the parochial system, well, and fully organised.

The *Utopia* of which we speak, the parish well ordered, should, *imprimis*, possess a minister who becomes his office, and adorns the gospel. Among the leading features of his character should be the following. Deeply imbued with the knowledge of divine things, he should possess the faculty of imparting this, in a plain, perspicuous, and manly style, as well from the pulpit, as with the pen. Possessing this gift, he should put it forth into active exercise, in his Sabbath ministrations, and his week-day visitations.—Preaching the Gospel with plainness, faithfulness and energy on the Sabbath, he should during the week bring it to each man's door, making his visits occasions, wherein to instruct the ignorant, alarm the careless, build up saints, comfort the mourners, and prepare the dying for the solemn event. The minister in question should be equally at home in the pulpit, and at the bed side, equally excellent in his Sabbath, and his week day ministrations.

Around this man there should be a little body guard of good men and true, the venerables of the parish, the elders of the flock. These should be men of ripe years, of mature understanding, of weight among their brethren, sound and steadfast in the doctrines of their faith, unflinching in opinion, blameless in practice. They should, so far as may be, be taken from each different district of the parish, and should co-operate zealously with the minister, in every plan and project that seems fitted to promote true religion in their several districts. We have thus secured a good governor and house of representatives.

The church, in this fancy parish of ours, should, if possible, be placed in the centre of the locality and should be constructed on the principle of being able to contain at least two thirds of the whole congrega-

tion. The sacrament of baptism should be publicly dispensed, according to the rule prescribed in our Confession, and every effort should be used, to put down those feelings of vanity or false shame, which would seek to pervert it into a household ordinance.—The sacrament of the Lord's Supper should be steadily celebrated, and at the least twice in the year, and no means should be spared to inculcate on the congregation, that this ordinance is not only a privilege, but a bounden duty,—is not only pleasant and profitable, but essential to salvation.

Attached to the church should be a Sabbath School. Not that it is the best possible system for the instruction of the young, but that, so long as parents neglect to fulfil this duty themselves, the Sabbath school is the only means by which the neglect can be supplied. It should be under the close superintendance of the minister and elders, and should be fostered and tended by them, under the notion that it is the nursery of the young religion of the district.

An institution which is the very mainspring of the welfare of the parish, is a good day school. Without this, all the other means of improvement, will only graze the surface of the community, and will effect no real and permanent benefit. As well might you direct light upon a blind *retina*, as address religious instruction to a society, that was not prepared by mental culture; in either case the faculty would be wanting, to the which you attempted to address yourself. The teacher of this school, being the second functionary in the parish, should be a man of sound head and heart, commanding an influence, by the rightness of his understanding, and the purity of his moral principles and conduct. His acquirements should be respectable, and the labour of instruction, should be to him a labour of love. He should co-operate with, and assist the minister, by preparing the youth for the instructions of the pulpit, by taking a prominent place in the duties of the Sabbath School, and by filling the office of secretary to the parish, in all that relates to its registers and public books.

There are two principal methods by which a pastor should seek to evangelize his parish. The *ONE* is to do all that in him lies, to render the attendance of the church regular, zealous and general. The means to effect this, are to make his pulpit services as interesting and influential as may be, moreover to visit his flock, and by his private addresses to them, to arouse them from their torpor, and urge them out to the public services of the Sabbath. And would he thoroughly effect his purpose, he must clearly teach his people, that the church is the centre towards which they must converge, *that they must come to him, not he to them.* And to this end he must scrupulously abstain from preaching in districts, which are within a reasonable distance of the parish church.

The *OTHER* method by which the religion of the parish is to be promoted consists, in impressing it strongly upon each man, that it is his imperative duty to be a priest in his own household. In other words, it consists in inculcating the duty of family worship upon the flock. Thus, within the parish, there would be the action of the two forces, the *centripetal* and the *centrifugal*, the two combining to promote in it a harmonious and symmetrical movement. In its centre would stand, as it were, the great temple, with its weekly sacrifice, repaired to by a crowd of eager worshippers, and all around it would be a host of smaller altars, on which, to use a common but lovely simile, there would be offered up a morning and evening sacrifice. By this system, religion would radiate from the church outwards, to the circumference of the district, and would converge back again to the church as to its focus. And in this manner would be discarded those conferences and feverish gaddings about, whereby the energies of the minister are squandered—whereby religion is transmuted into a thing of gossip and dissipation—whereby the duties of men's callings are continually interrupted—whereby a people are deterred from doing any thing for their own personal religion, and whereby the order of communi-

ties and households is miserably invaded and overturned.

Thus, with an active and zealous minister, effective in the pulpit, impressive in the house and at the bedside, with a board of elders, faithfully co-operating with him in their several districts, and forming with him, from time to time, a central council—with a Sabbath school zealously supported, and fitly introducing the youth to the higher things of religion that are promulgated from the pulpit—with a day school so conducted, as to impart the needful elements of education in an effective manner—with its teacher himself contributing his influence, for the intellectual and moral cultivation of the community—with public ordinances well frequented, and vigorously dispensed in the centre, and private religion carried out towards the extremities—with all these things obtaining in our parish, there would be a rich harvest of the goodliest fruits, peace, harmony, temperance, industry and opulence. The district would be a little kingdom, over which Jehovah ruled, it would be a household, over which God was the master, it would be a family united in love, in which the Most High dwelt as a father. Presbyterians, what hinders but that each of our parishes might present an aspect as lovely?

W. T. W.

Shelburne, 10th Feb. 1840.

With a view to enlist the talents of our friends in support of our Journal, to afford scope for the illustration and dissemination of the principles of Religion and Morality, and to furnish varied and profitable instruction to our Readers, we have readily and cheerfully published a number of valuable communications, from respected correspondents in different parts of the country, although we could not always concur in their opinions, and were constrained to believe that some of their observations might be either misapprehended, or liable to abuse. When the general tendency of their remarks appeared to be conducive, to the moral and spiritual improvement of mankind, we felt unwilling to disappoint our correspondents, and deprive the public of the benefit of their lucubrations, because perhaps through inadvertence, or from want of information they had committed some small unintentional mistakes.

In many instances we have been strictly enjoined, either to publish their communications exactly as we received them, or return them to their respective authors, and to make any alterations after receiving such strict injunctions as these, would be a breach of confidence, a want of common honesty, with which we trust we shall never be found chargeable. Even in these cases, where we have been left to our own discretion, we have always wished to make as few alterations as possible in the manuscripts sent to us, as we might by a new arrangement of a passage, be led to convey a meaning which its author never intended to express, and nothing is so annoying and provoking to a judicious and correct writer, as to have his carefully composed papers published in a mutilated and garbled state. There is still, however, one way left for correcting errors, by appending as is often done, some Editorial remarks to the article, at the time of publication, and in this way providing an antidote for the evil, before it has produced any dangerous consequences. This we believe is the fairest course that can be adopted, although, it may be from false delicacy or a facility of temper, it has always appeared to us to be somewhat unfair and ungenerous in an Editor, to commence an attack upon his correspondents in a Journal under his entire control.

We have found it necessary for us, to offer the foregoing observations, in vindication of our own conduct, and as an introduction to the strictures which we are compelled to make upon one or two passages in "W. T. W.'s" communication. It cannot be denied that all his letters, which have appeared in our Journal, have had a beneficial tendency, that they are designed to recommend and to enforce the observance and the practice of very solemn and important duties, and we feel sincerely grateful to our es-