

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."

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EVENING HYMN.*

Too much to day this heart of mine,
Hath been, O Lord, estranged from Thee;
But still do Thou Thine ear incline
To hear and to remember me:
O let Thy truth, and love, and power,
Watch o'er me through the slumbering hour.

Defend me from the rage and shame
Of outward foes and dreams of ill;
And let Thy sweet, ennobling name
Transform and feed my spirit still;
And make my thoughts as pure and bright
As angel's in Thy world of light.

And soon as doth the morning rise
In beauty through the earth and air,
Call forth my heart to sacrifice
To Thee in faith, in praise, and prayer;
And lead my soul aloft to see,
How high their hope who trust in Thee!

So, Father, let our ev'ning close—
So, Father, let Thy morrow come,
And raise us up from this repose
More near, or in, our heav'nly home;
How sweet to think, nor sin, nor care,
Nor night, can hush our praises there!

To the Editors for the Colonial Churchman.

As you have already noticed in your columns, the proceedings at the late public meeting of members of the Church in this city, called to determine on the means of making suitable provision for the Rector and his assistants,—you will be pleased to learn that the whole annual sum of £600, which was required for the above purpose, has been subscribed; and that there is every reason to hope, notwithstanding the present depressed state of our trade, that if a pro-missionary can be found for the adjacent districts, a portion of his income will be made up in this Parish so as actually to relieve the Society for Propagating the Gospel in Foreign Parts from any further charge on our account, in a way most accordant with the objects and wishes of that Venerable Body.

It is certainly true, as you have often forcibly observed, that the churchmen in both these provinces, whom God has given wealth, talents, station, or influence, should exert themselves in behalf of that Church whose doctrine and principles they profess to adhere, and whose usefulness they must desire to promote. I cannot but think that if those who really value the importance of the subject, would act and speak as if they were in earnest; if they would use their exertions to impress on the people here a sense of their obligation to those which are made to contribute with such effect on the benevolent contributions in the mother country, (many of whom are gentlemen with every limited incomes), such places as Halifax and St. John would not so long have been dependent on the funds of the Venerable Society, particularly after the withdrawal of so large a part of Parliamentary grant.

The dawn of a brighter day is at length, I hope, opening on us. There is a wide field yet in these provinces for the Missionary spirit to exert itself. We have many settlements among us where the sound of the Gospel in the public worship of our Church is never heard; and when I read of the spiritual destitution of the Eastern coast of Nova Scotia beyond Halifax, (almost wholly dependent for any church ordinances on the yearly visit of the Rev. Mr. Stevenson in the interval of his collegiate duties,) and of the poor miners in Pictou, members of our church and numbering, I believe, with their families, four hundred persons—left entirely without public worship on the Lord's day,—I cannot but earnestly pray that some effectual means may soon be adopted within as well as without the provinces, to supply such urgent wants.—Surely Halifax will not be behindhand in the great work, with all the advantages it possesses in its resident Clerical Establishment and wealth of many of its laity, over other places in either Province.

I trust, also, your useful paper may, with the Divine blessing, prove an efficient instrument in the great work of religious improvement and instruction; bringing forward and supporting calmly, but firmly, the sound Christian Doctrine, and scriptural rites of our Church, without bitterness or hostile feeling towards other denominations, who are united, though in different ways, for the same great object with ourselves.

COLONUS.

St. John, N. B. July 1st, 1840.

For the Colonial Churchman.

EDUCATION OF YOUNG CHILDREN.

The following is an extract from a speech delivered by Lord Brougham in the house of Lords in July 1839.— Hoping that its perusal may aid in impressing on the minds of some of your readers, the necessity of eradicating from the minds of those entrusted to their charge, that most noxious evil—ignorance,—I have to request from the Editors, its insertion in the Churchman.

SIGMA.

Lord Brougham stated that—

"He had now to add what he felt to be the most important of all kinds of education, because it went at once, straight as an arrow, to the very path of public morality, to the amount of crime in this country, to the whole administration of criminal justice, and did more for the prevention of crime than the example of punishment—he meant infantine education.

He verily believed from all his observations on this matter, and from all he had heard, that though the law must be executed, and the statutes of the penal code were necessary, though much depended on the judicial structure of that code, and its firm execution in practice, yet the good that was done for preventing crime by the force of examples of punishment was lamentably less than was generally supposed. He had talked to many Secretaries of State, many judges, many gaolers, and other persons who had an opportunity of forming correct opinions on this subject; and the result of all his communications had been that persons must not flatter themselves in ascribing such great virtue to the force of example of the punishment of some, for deterring others from the commission of crime. When the strong

passions of man were excited, his detestable feelings of lust, or the more ungovernable passion of gambling, the temptation before him, and the urgency of other feelings, put to flight all the lessons or examples he might have seen of punishment for committing similar offences. He did not mean to say that examples did not produce some effect, but of this he was morally certain, that that effect was much overrated. The only mode of preventing crime was to "train up a child in the way he should go." If you took infants at the earliest stage, as soon as they could be taken from their mothers, and implant in their minds a regard to truth—the first foundation of all honour, comfort, and morals, and kindly feelings towards their fellow-creatures—and if you also repressed in them the love of everything that was low, detestable and abominable, taking them out of the way of evil temptations, and leading them to contract better and purer habits—then he did hope, as much as the frail nature of man would permit, to eradicate the crime and noxious results that sprang from ignorance.—It was the lower classes of the people that furnished the greatest numbers of criminals; and, therefore, if you took the children of the lower classes and trained them up in better habits, you would cut off the great source of supplying criminals. His firm opinion was, that in any system of education, they might establish not only moral schools, but infant schools, and that that would tend to remove the greatest blot on the morals of the country, and ought to be the object of the peculiar care of all."

THE UNSTUDIOUS PASTOR.

The complete pastor must be, even to his dying day, no less a Christian student than a Christian teacher. God honours human learning, if used in subordination to Divine grace. It is truly said, "any branch of knowledge which a good man possesses he may apply to some good purpose. If he possessed the knowledge of an archangel, he might apply it all to the advantage of men and the glory of God." An unstudious minister has a paralyzing effect upon a parish. There is a sameness of preaching, which becomes first unprofitable, then intolerable. The old sermons fail to excite an interest.—There is no suitability of application, no progressive building up in the faith, no address to individual conscience. The bow is drawn mechanically, and the arrow is shot at a venture, and naturally misses the mark. So, too, in respect of literature. If the preacher betray the barrenness of his intellectual stores, and his want of sympathy with the educated class of his congregation, what can be the consequence but failure of personal respect, absence of attractiveness, loss of influence for the great objects of his ministry?—*Bp. C. R. Sumner.*

No bolder task there can be none, for a rational being than that of providing, with the most punctilious exactness, for the due celebration of the Creator's honour; nor any worthier dedication of the offerings of nature, and the devices of art, are alike His gift, than in the seemly adorning of His earthly dwelling place. At the same time we desire nothing less than that matters like these should be taken up without constant reference to "weightier" things; that were indeed, to begin at the wrong end; nay, we would go farther and say that there is something quite revolting in the idea of dealing with the subject of external religion as a matter of mere taste. It is far too intimately allied with all that is high and awful, to admit of being approached lightly, or even unguardedly discussed.—*British Critic.*

God denies a Christian nothing, but with a design to give him something better.