

THE COLONIAL CHURCHMAN.

"BUILT UPON THE FOUNDATION OF THE APOSTLES AND PROPHETS, JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE. Eph. 2 c. 20 v.

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THE LEAF.

By Bishop Horne.

We all fade, like a leaf.—Isaiah, 61. 6.

See the leaves around us falling,
Dry and withered to the ground;
Thus to thoughtless mortals calling,
In a sad and solemn sound.

Sons of Adam, once in Eden,
Blighted when like us he fell,
Hear the lecture we are reading,
'Tis, alas! the truth we tell.

Virgins, much, too much presuming
On your boasted white and red,
View us, late in beauty blooming,
Numbered now among the dead.

Gripping misers, nightly waking,
See the end of all your care;
Fled on wings of our own making,
We have left our owners bare.

Sons of honor, fed on praises,
Fluttering high in fancied worth,
Lo! the fickle air that raises,
Brings us down to parent earth.

Learned Sophs, in systems jaded,
Who for new ones daily call,
Cease, at length, by us persuaded,
Every leaf must have its fall.

Youths, though yet no losses grieve you,
Gay in health and manly grace,
Let not cloudless skies deceive you,
Summer gives to autumn place.

Venerable sires, grown hoary,
Hither turn th' unwilling eye,
Think, amidst your falling glory,
Autumn tells a winter night.

Yearly in our course returning,
Messengers of shortest stay
Thus we preach, this truth concerning,
"Heaven and earth shall pass away."

On the Tree of Life eternal,
Man, let all thy hope be staid,
Which alone, for ever yernal,
Bears a leaf that shall not fade—

For the Colonial Churchman.

Romans 16. 17—"Mark them which cause divisions, and avoid them."

In this province the dissenters have very successfully propagated the opinion that it is a matter of very small consequence whether a person belong to the church or to any of the numerous religious sects, as they are only different roads all leading to heaven. And indeed until people become confirmed members of their societies and can scarcely retract their steps, they are systematically encouraged under the specious plea of liberality to countenance different denominations, both by their presence and their purses. But however consonant such opinions may be to the temper of our times, I feel satisfied that true religion would be advanced by an attention to the revealed will of God which teaches otherwise.

St. John tells us that when Christ had finished the work which God had given him to do, He solemnly prayed to the Father that He would keep through His name those disciples whom He had given Him, that they might be one. St. Paul also adjures us as Brethren, by the name of our

Lord Jesus Christ, that we all speak the same thing, so that there be no divisions among us, but that we be perfectly joined together in the same mind and in the same judgment.

Surely these texts are not without meaning. They assuredly impose upon us a religious obligation to cultivate singleness of faith, to avoid division and sects, and to preserve the unity of the Spirit in the bond of peace. Assuredly these and like passages of God's word teach that we should sacrifice our private opinions to promote the important object of unity; and that some deference should be paid to the authority of the church properly constituted, when its decisions are agreeable to the will of God. But how diametrically opposed to these injunctions do we set, when every one setteth up a separate leader for himself,—when one followeth Paul, another Apollos, and a third Cephas!—Christ is not divided.

Discoursing thus to neighbours, I have been asked if I would prevent men from exercising their private judgment in religious matters; and not suffer people to frequent the place of worship they think proper. My object is not to control, but to convince; which manifestly is the spirit of the church. The toleration laws of England permit no man to be coerced in religious matters—these laws allow every man perfect freedom to choose his sect, and change his sect with every moon if he shall please. But the laws of England can never dispense with the laws of God. These denounce wo to every one by whom offence cometh; and offence does come by every infraction of that unity enjoined by Christ—by every the least secession from the Church: in which none can point out false doctrine, or essential error; and of which none can prove that she has departed from the faith once delivered to the saints in any important instance either of doctrine or discipline.

Lunenburg, November 14th, 1837.

Gentlemen,
Having noticed in a recent number of the Colonial Churchman, a statement of the number of places of worship belonging to the different denominations in London,—I was surprized that there appeared only fourteen to belong to the Wesleyan Methodists: allow me to request you to correct the mistake. The following statement you may rely upon as correct:—

In the Circuit of City Road Chapel.....	11
Great Queen St.....	10
Spitalfields.....	18
Hinde Street.....	10
Southwark.....	6
Lambeth.....	6
Total.....	59

As several of these may be (properly) in the country, and others small,—a safe estimate of the London Chapels will be to set down their number at about fifty. Yours, respectfully,

W. E. SHENSTONE.

To the Editors of the Colonial Churchman.

Waste of Time.—Beware of low and trifling pursuits.

Aeropus, King of Macedonia, spent his time in making lanterns.

Biantes, of Lydia, was excellent at filing needles.

Nero, when Emperor of Rome, prided himself most on his musical talents.

THE DEAF, DUMB AND BLIND GIRL.

Julia Brace, a resident in the Deaf and Dumb Asylum, at Hartford, is an object of much curiosity there, having added to these afflictions, the total loss of sight. She is deprived of all means of receiving ideas from others or of communicating her own, and it is thus she is surrounded by a cloud of almost impenetrable, mental as well as physical darkness. We were gratified with a visit to that institution the other day, and through the politeness of the teachers had an opportunity to witness the mental and mechanical operations of the pupils. When first admitted there, every thing in the world is blank, without name to objects presented to their sight and not having even the simple classifications of animal or vegetable life. When the name of an object is communicated through the peculiar and wonderful language of the fingers, or an idea is conveyed to their simple minds through the same medium, it is wonderful to see how the eye brightens, the countenance is lifted up and the whole mental character seems to be bursting from its chrysalis state into vigorous action. It is one of the most beautiful exhibitions of the beneficent means used to make the dumb speak and the deaf to hear, that was ever devised, displaying a new and interesting feature in the character of humanity. The rapidity with which conversation is conducted, and the degree of intelligence some of these heretofore benighted pupils display, evince the completeness and entire success of this system of instruction. The Asylum is under the finest regulations, and the teachers, not excepting the deaf and dumb ones who were educated there, are gentlemen of great kindness of heart, patience of discipline and education. Julia Brace is the great object of interest, shut out as she is by the loss of three important faculties, from all communication with the world. She is not far from thirty years of age, and is ever occupied in some little household duties to cheer her dull hours. She knits, and washes tea cups, and threads her needle with her tongue, and has learned by some sort of intuition, to distinguish the Sabbath from other days. A favorite employment of hers, is spreading the covers over the beds, in the great hall, where the girls sleep. She was occupied thus when we saw her the other day. The keenest eyesight and the nicest domestic taste, could not have performed the duty better, and an attempt by a teacher to deceive her, by reversing the order of the covering was detected instantly when she approached the bed. Her sense of feelings, of course is very acute, and individuals who have once taken her by the hand, she is able to recognize afterward, although she has no tangible signs to indicate her knowledge. Her whole history and habits and perceptions and mental operations afford a world of inquisitive study for the philosopher.—Northampton Courier.

BOOKS.

The number of books printed annually in Great Britain is about one thousand. And it is estimated, that of these 750 are forgotten within the year, 100 in 2 years, 150 in 3 years, 50 survive 7 years, 10 survive 20 years.

Of the 50,000 books published in the 17th century, not 50 are now in estimation. Of the 80,000 in the 18th century, not more than 300 are thought worth reprinting, and not more than 500 are sought after.—*Chm. Almanack.*