

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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For the Colonial Churchman.

CHURCHMAN'S CALENDAR FOR DECEMBER.

As our church calendar presents this month several days for commemoration of important events, I presume it to be not ill-timed to present a few practical, and (if God grant his blessing) useful remarks, applicable to each occasion.

As to the high Festival of *Christmas Day*, I leave that for your own part, Messrs. Editors, or for those of some others more worthy than myself to touch on the sublime event, then particularly exhibited to the admiring meditations of the christian world. The only begotten Son, born in the flesh; suffering ignominy and a painful death, for us rebels against the triune God!—A theme fit for angels' tongues, and into which they longed to look.

The 26th December is known as

ST. STEPHEN'S DAY.

Stephen was the first among the holy army of christian martyrs, and first of the seven deacons—a Jew by birth, but a powerful proclaimer of that Gospel, by the blessed influence of which and by the Spirit of God, he was born again. The 7th chap. of Acts presents his most eloquent defence, not of himself, but of the holy Religion which he had espoused; forsaking all and following Christ. Though many of the priests and others of his countrymen were, by the instrumentality of this apostle, turned to the faith of Christ, yet his plain and bold address drew forth the Satanic rage of many of his hearers, who, led on by the disappointed elders, stoned him with stones till he died. They took him "beyond the city;" but they could not take themselves beyond the omniscience of the Almighty. The Epistle for the day published in pathetic terms the resignation and faith which to the last moment distinguished him. Oh! for faith to meditate on the useful life and the last sleep of St. Stephen as they deserve! The glory of God—on the right of Him, the Blessed One, who is the very essence of that glory; and with whose love Stephen's soul was so deeply endued—this was his last vision. For himself his last words were those of deep-rooted faith and holy resignation—"Lord Jesus! receive my spirit." For others his last prayer breathed forgiveness—a prayer "learnt under the cross."

It was about A. D. 33 that Stephen thus "fell asleep," for to the true believer death is but a long and last sleep. Let us prayerfully learn and partake of such zeal, and faith and submission; and then with this great exemplar, we shall in heaven continually dwell, so soon as our sleep also shall have ended!

ST. JOHN THE EVANGELIST.

December 27th.—John, James, and Peter, were chosen as the most constant witnesses of the acts of Him who "went about doing good." Of all the disciples, John drank most deeply of our Saviour's love, and consequently love to God and man was his constant theme, in life and in approaching death. By the Holy Spirit he was inspired to write his Gospel; three Epistles of consolation and direction, and the apocalypse;—and to his care our Saviour committed his immaculate mother. He was to her as a son until her death, on which he preached throughout Asia, establishing there the Seven primitive Churches; for whom in particular, but for the whole universal church of Christ in general, he wrote the sublime Book of Revelations.

The collect terms him "Evangelist," i. e. a messenger of joyful tidings:—he is also called "the Divine," his Gospel particularly treating of the Divinity of our Saviour. Designing himself to the will of God, and leaving all

"In His high hand,
Who doth the hearts of men, as streams, command;"
He was in will a martyr, though spared by particular intervention of Providence, to die, (as did none other of the apostles) a natural death, at the age of 100 years, at Ephesus, A. D. 94.

INNOCENT'S DAY.

"The infant sufferers; the martyred flowerets."—*Keble.*
This calls our attention to the slaying of the innocent babes of Bethlehem (Matt. 2. 16.) which event is celebrated also in the Greek church, and by the Abessines in Ethiopia. Their murderer, Herod, in his turn was eaten by crawling worms, even before death had claimed him as her own. The collect, second lesson and gospel, refer to that day in which christian mothers mourned,

"Their treasured hopes just born, baptized and gone."

Let us sincerely and not seldom repeat those of the words of this day's collect in which "we beseech Almighty God to mortify and kill all vices in us, and so strengthen us by his grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify His holy name, through Jesus Christ." If this prayer be granted us, then indeed shall we feel

"How happier far than life, the end
"Of souls that infant-like beneath each brother bend."

December, 1837.

SIGMA.

DEFERRED ITEMS.

GERMANY.

We are indebted to Julius of Hamburg, for some reports and pamphlets on German Sunday-schools, of which we may make use hereafter. "This kind of schools," he observes, "is rare in our country, because there is a full and complete attendance of the whole juvenile population at the weekly schools. Only places like this city, where, according to its republican constitution, no compulsory attendance at elementary schools exists, are in want of Sunday-schools which have been supplied by the zeal of private individuals. The larger states of Germany have commanded by law the attendance of all children, from six to ten years, at the common schools if they are not instructed at home. And, indeed, the fines to be paid for the non-attendance of children are very rarely paid by their parents, so well satisfied are they of the great use of a well-managed system of instruction.

"In 1834, in Prussia, among a population of 13,038,960 inhabitants, 2,039,366 children, from six to fourteen attended public schools. Pupils more advanced in age, students at the universities, &c. &c., are not comprised in this number. In Saxony, with 1,445,000 inhabitants, there were, in 1832, among the population, 273,535 children from six to fourteen years; and in 1834, 274,305 children of the same age attended at public schools. The scholars of higher age are not enumerated among these, and the number of children who were able to attend schools may have increased, from 1832 to 1834, by three thousand. These are excellent results, and I should like to hear similar ones from Pennsylvania, especially relative to those who have descended from my countrymen.—*S. S. Journal.*

ST. MARY'S HALL.

The Winter Term of this Institution commenced on Wednesday last. Miss Rotton having resigned her situation as Principal Teacher, is succeeded by the Rev. John P. Lathrop, for many years a successful teacher in the city of Boston. The following notice of the Institution is from the October number of the *New York Review*.

Among the Bishop of New Jersey's multifarious labours for the advancement of the Church, we will mention one object more, adverted to in the Address. St. Mary's Hall, Burlington, is designed to be an institution of the highest order for female education. The prospectus of the institution has been for some months before the public, accompanied by a just and eloquent appeal to parents upon the importance of this most interesting department of education being conducted upon Christian principles. We should be glad to speak more at large of this institution, and to give some extracts from the Appeal; but we have not room, and must refer our readers to the Bishop's exposition as set forth in the pamphlet we have mentioned. The institution has been opened under the most flattering auspices; and from the beauty of its location, its easy access, and the superior advantages it offers for the accommodation and instruction of pupils, we cannot doubt it will be as flourishing, as the design in founding it was praiseworthy and important to the Church.—*Miss.*

The Simoom.—Mr. Buckingham's Lectures are exciting much interest in New York. No wonder. They are described to be most fascinating, especially to those who take an interest in the countries, that eighteen centuries ago, were the scene of man's redemption. The following notice of the simoom of the desert, is furnished by a correspondent of the *New York American*:—

"From the great insecurity of persons and property, there is little travelling except in caravans. These frequently comprise 40,000 camels, attended by thirty or forty thousand persons. Flying horsemen scouring at full speed the surrounding country, secure them from sudden attack; but the chief danger they have to fear is the hot blast of the desert. Its approach is betokened by a lurid streak in the heavens, such as may sometimes be seen in American sunsets. It is a sign well understood by the natives, and they prepare for it immediately. It comes like the heated air from a fiery furnace suddenly opened, producing faintness and lassitude and soon increasing in violence, it raises the soft sand in clouds penetrating the eyes, nose and mouth, and insinuating itself beneath the garments. The camels are halted by the sound of a bugle, the note of a flute, or some other well known signal, and arranged in lines of an hundred or a thousand each with their backs turned to the quarter whence the Simoom is expected, and beneath the shelter thus afforded the men prostrate themselves upon the ground. The drifting sand opposed in its course rises in a little while to the camels' backs, and begins to pour down on the other side. Now must they again bestir themselves, if they would not be buried where they lie. Although the atmosphere is thick with the yellow sand, producing darkness so total, that one cannot see an extended hand—and darkness too that can be felt—a new position is to be taken, a new line of camels formed, and the same operation gone through with. This is often necessary to be done many times, until reduced to perfect helplessness by exhaustion, they sink and die, and are buried beneath the sand. The groans of the women and children, and blended cries of men and beasts, help to make the scene awful beyond description. One of these simooms, to which Mr. Buckingham was exposed, lasted eighteen hours, and out of a caravan of 20,000 persons returning from a pilgrimage to Mecca, to the shrine of Mahomet, which was overtaken near Damascus by this destroying blast, only fifteen escaped alive to tell the tale.—*Epis. Rec.*

Waste of Time.—THEOPHYLACT, a patriarch in the tenth century, employed his time in rearing horses. He had in his stables more than two thousand hunting horses, fed upon the richest dates, grapes and figs, steeped in wines.—*TODD'S Manual*