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WHOLE SERIES.
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Poetry.

NEW YEAR'S HYMN.

Where the songs of heav'n are swelling,
Round the glorious throne of God,
In the saints' eternal dwelling,
Time and change find no abode.
But with us, borne onward ever,
Down life's stream in swift career,
Like a land-mark by the river
Stands the opening of the year.

Here we come, our sins confessing,
As we call to mind the past:
Here, O Lord, for every blessing,
At thy feet our thanks we cast.
Thou hast bid us say, "Our Father!"
As thy children we draw near,
Grace and strength from thee to gather,
While we meet another year.

He in whom our hopes are centred,
Who from heaven to save us came,
Into all our life hath entered,
Shares our sorrows, knows our frame.
In thy love confiding,
We may banish every fear;
And beneath thy Cross abiding,
Welcome every passing year.

Let, what ever lies before us,
We commit to thee our way;
Only choose our portion for us,
Only guide us day by day.
Perfect wisdom is arranging
All events that meet us here,
Live divine, unchanged, unchanging,
Will go with us through the year.

THE YEAR'S TWELVE CHILDREN.

JANUARY, worn and gray,
Like an old pilgrim by the way,
Watches the snow and shivering sighs,
As the wild curl round him flies;
Or, huddled underneath a thorn,
Sits praying for the lingering morn.

FEBRUARY, bluff and bold,
O'er furrows striding, scorns the cold;
And with his horses, two abreast,
Makes the keen plough do his behest.

Rough MARCH comes blustering down the road,
In his wrath-hand the oxen's goad;
Or, with a rough and angry haste,
Scatters the seed o'er the dark waste.

APRIL, a child, half tears, half smiles,
Trips full of little playful wiles;
And laughing neath her rainbow hood,
Seeks the wild violets in the wood.

MAY, the bright maiden, singing goes,
To where the snowy Hawthorn blows,
Watching the lambs leap in the dells,
Listening to tinkling village bells.

JUNE, with the mower's scarlet face,
Moves o'er the clover-field apace,
And fast his crescent scythe sweeps on,
O'er spots from whence the lark has flown.

JULY—the farmer, happy fellow,
Laughs to see the corn grow yellow;
The heavy grain he tosses up
From his right hand as from a cup.

AUGUST—the reaper cleaves his way,
Through golden waves at break of day;
Or on his waggon piled with corn,
At sunset home is proudly borne.

SEPTEMBER, with his baying bound:
Leaps fence and pale at every bound;
And casts into the wind in scorn
All cares and dangers from his born.

OCTOBER comes, a woodman old,
Fenced with tough leather from the cold;
Round swings his sturdy axe and lo!
A fir-branch falls at every blow.

NOVEMBER cowers before the flame,
Bleared crone, forgetting her own name!
Watches the blue smoke curling rise,
And broods upon old memories.

DECEMBER, fat and rosy, strides,
His old heart warm, well-clothed his sides,
With kindly word for young and old,
The cheerier for the bracing cold;
Laughing a welcome, open flings
His doors, and, as he does it, sings.

Chambers' Journal.

"ALL THINGS ARE YOURS."—Rich indeed must be the portion that includes death in its treasures—not as a bar to keep us out, but as a bridge by which we pass over, and possess our inheritance. Thus the certainty of death secures the certainty of heaven. Both worlds are provided for.

Religious.

PAUL'S IMPRISONMENT IN ROME.

BY REV. S. W. FIELD.

We believe there was no time during Paul's whole life as a minister of Jesus Christ, when he performed more eminent service for his Lord and Master than during the two years he was prisoner in Rome. He was then little over sixty years of age. His mind was ripe and yet fertile, his experience rich in knowledge and faith, his courage indomitable. With a remarkable fitness by his past labors and trials, which the perils and deliverances of his voyage and journey to Rome seemed to crown with new strength and glory, he was abundantly qualified to occupy that very desired position where his enemies placed him for the grandest work of his life, and for success on a scale never before realized.

His commanding and strategic position opened to him three channels of influence in imperial Rome. One was the church in Rome. In that remarkable letter which he wrote to this church, before he had seen it, we find him well acquainted with its most distinguished and devoted members, who are so highly esteemed as individuals, that he calls them by name with grateful praise and commendation. And when he found himself in their presence and looked upon those faces he had longed to see, he was ready to fulfil that great promise made to them in his letter, "As much as in me is, I am ready to reach the Gospel to you that are at Rome also; and to cooperate with them, to make it known in that wicked city, without fear or shame. This was a vantage ground he had not found in many other large cities.

Another channel of influence was the men of marked distinction from abroad, who had been drawn to Rome on account of his imprisonment, or who had come for counsel and instruction for their work, which had now assumed such magnitude and importance, that it needed his master mind to guide it, and to strengthen its aggressive power. With his instructions and letters, they could more efficiently and successfully assail the strong holds of idolatry and skepticism. Never was his zeal or activity greater than during these two years, when he was organizing, counseling and working through such men as Luke, Timothy, Epaphroditus, Epaphras, Onesimus, Aristarchus, Mark, Demas, Justus, Tychicus.

The third extended and wonderful channel of influence was the military power. For two years he was chained to a soldier. His place of imprisonment was the great Prætorium, or imperial military camp. As the soldier to whom he was chained by the hand was probably daily relieved, and another took his place, hundreds must have come in personal contact with him. Each of these soldiers when relieved from guard duty would go back to the barracks and tell all his comrades what he had heard and seen. In camp life every thing in the shape of news is eagerly sought. The soldier who was chained to him heard all the discussions from the Scriptures, about Christ as the Saviour of the chief of sinners, heard his fervent prayers, witnessed his tears, and, perhaps, often felt the clasp of the chained hand to his own, when Paul told him the story of the cross, and with warm entreaty and prayer sought to bring him to Christ. Thus through these rough but susceptible soldiers, he labored to spread the influence of the Gospel through that vast Roman army. This army, whose headquarters was at Rome, was recruited from many barbarous nations on all the frontiers of the Roman Empire. "They came from Britain, from Germany, from Africa, from the Danube and from the East." In the organization of this vast military power there was therefore a connection with

all the provinces of the Empire, and soldiers in Rome were liable to be sent out to all distant places on foreign duty. So that many of those soldiers in Rome, who had been chained to Paul's hand while he wrote, or preached, or prayed, were sent to these distant parts.

With such a close personal influence as he had with these soldiers, and many others who would be naturally attracted to him, it is a very reasonable conclusion that some of them became Christians. For history informs us, that Britain at this very time was being conquered, and with the victorious army came the Gospel of Christ, which was then planted in London, Chester and York. And from that country it spread to other nations, and afterwards through persecution, found a home in our own beloved country, then unknown. With the Roman eagles, the national standards, went the banner of the cross, borne, perhaps, with firm courage and joy by the very hand that was chained to the apostle's hand.

Two years to a man like Paul, in mature life, so learned, so rich in experience, so filled with love, so fired with zeal, in the centre of such a power, and with such allies as he found in Rome, then the proud mistress of the civilized world, was more than a life-time of common men. It was a grand vantage ground, and his imprisonment was a proclamation, and his chain was an electric wire to move hundreds of stout hearts with the power of the Gospel.

O, Rome! Rome! fragrant with the prayers and rich with the precious memories and blood of martyrs, rise from the grave of idolatry's formalism, to welcome again Christ the Lord!

—Edinburgh, Scotland.

It is to be hoped that the request of the committee having in charge the erection of a New Building for Horton Academy will be regarded, and a contribution for their assistance made in all our congregations on the first Sabbath of the new year. It has long been acknowledged that the Academy needs larger and better accommodations. On this point there is no need of argument. The present is an exceedingly favorable time for effecting the change. If there is anything like general cooperation, the required amount may be easily made up. Whatever is done, should be done at once, that this may not stand in the way of other objects that must receive attention in the course of a few months. The present year brings an extraordinary number of urgent claims, and each must be met at its proper time.

The British Quarterly for October thus notices one number of the series of Royal Readers, published by Messrs. Nelson, of Edinburgh: "The sixth only has come to our hands. It is a selection of reading lessons with vocabulary, notes, questions, accentuations, punctuations, &c., admirable for its completeness and skill."

A somewhat careful examination of several of these Readers leads us to concur in the foregoing commendation. They form the best series of Readers within our knowledge. It is understood that they have been prepared under the supervision of the Chief Superintendent of Education for New Brunswick.

A University exists for two objects,—to promote education and to advance learning, and both require money. For the latter object it has been recommended, that several fellowships at Oxford and Cambridge should be combined and granted for a term of years to some individual who has become eminent in some particular study, that he may have time and means for advancing knowledge in that special department. This suggestion is so reasonable, that it will probably be adopted. An old and rich University may rightfully spend a portion of its wealth for such an object.

Now comes a new argument for taking the full college course. It has

been ascertained by students of statistical tables, that the average length of life of college graduates is eight years greater than that of the general public.

Two weeks ago we published an account of a new College for young women, in the eastern part of Massachusetts. Information now comes to us that a similar college is being completed in the western part of the same state. It will be called Smith College, as it was founded by a large bequest left by Miss Sophia Smith of Hatfield, Mass. It is designed to furnish means and facilities for the education of young women, that shall be equal to those afforded in the best colleges for young men. The examination in the various English and Classical studies, prescribed for all who enter the college, is such that we fear that few of the candidates for matriculation in our universities could pass it.

The object of all education is the improvement of the moral of the man. Instruction in literature and science sharpens his intellect, and technical instruction, now required by middle-class employers for economic reasons, good in themselves, but socially and philosophically selfish, may increase the workman's value as a tool; but true art workmanship is generous in every way, and in its nature is like mercy, blessing him that gives as well as him that takes. It gives a constant opportunity and wholesome exercise for their imagination to the great fundamental class of working men, and elevating these, it raises all humanity. Much of the congratulation that we hear about advancing wealth, and science, and mechanical improvement, is really directed to nothing but advance. The progress is in most cases grovelling and low. Men are not better for it all, but only better off. Will any who have known our Universities these twenty, thirty, forty years, tell us that the more recent men have been of a distinctly higher stamp than those who had preceded them? Is not the proportion of self-culture for its own sake greatly reduced, and the pursuit of learning very much become a hunt for fellowships, or, as upon the turf, to get "well placed?" This all requires abatement and correction, and the change, as in most moral revolutions, must be made not in the upper but in the lower orders of society.

Nothing can be more dangerous and prejudicial to the state than the neglect of the imaginative power among men. For many years greed has been blessed and honored and exalted to the position of a peace-maker. But greed never has maintained a nation's self-respect and dignity; and it is only by the cultivation of the noble qualities of imagination, which rise greatly above greed, and seeking true nobility, find it in work and sacrifice, that the position of England as a leader among the nations can be secured and made a blessing.—Quarterly Review.

FOREIGN MISSIONS.

The following notices are chiefly taken from the *Friend of India*:

GOVERNMENT SCHOOLS FOR GIRLS AT RANGOON.—Since the close of 1872 an experiment has been made of opening a Government girls' school for Burmese girls in Rangoon. It began with about 35 girls, and in a few months increased to 116. It is under Burmese mistresses, and a great deal of interest is taken in it by a Committee of Burmese ladies, and by many of the principal Burmese official and non-official residents in Rangoon. Several girls at the Mixed schools have passed the vernacular lower standard for Indigenous schools, and have received prizes; indeed, they seem quicker and more attentive as a rule than the boys. In addition to this, it must be recollected that all the most respectable Burmese are having their girls taught at home to read and write.

A BISHOP REBUKED.—Bishop Cloughton (formerly of Colombo, now

Archdeacon of St. Paul's, London) has been the subject of strong and deserved censure in Ceylon for a statement he made at a meeting of the Society for the Propagation of the Gospel, at Scarborough, to the effect that when he went to the Island there was scarcely a native Christian to be met in Colombo, whereas before he left he could hardly appear in the streets without being greeted by converts from Buddhism. The Bishop was merely Chief Pastor of the few Anglican Churches in the Island, never spoke to the natives but by interpretation, and was only in the Island ten years, while Protestant Missionaries had been there nearly fifty years before the Archdeacon of St. Paul's set his foot in Ceylon.

ZENANA WORK.—Mrs. Price, of Sharanpore, writes in the *Female Evangelist* an account of her daily intercourse with Zenana and other Indian women. "Our visits are paid, sometimes in the morning, and sometimes in the afternoon, according to the time of year, and the probability of finding the women not too much occupied in household matters to come together. Ooma Bai is my companion; and her husband, Mahadoo, one of the catechists, is with us. We arrive at our ground, a village some six miles distant, just at break of day, and pull up near the idol temple. Here the Pateel, the chief official of the village, is generally to be found, together with most of the men, who cluster round a grass fire to smoke their morning pipe, and talk over their plans for the day. Mahadoo's first care is to arrange for us. He possesses a large amount of tact, and soon succeeds in inducing the Pateel to conduct us to his house, or to some other equally respectable house, in the verandah of which we sit down, and collect around us as many women as may be able or disposed to come." Generally the missionary has not long to wait before the mills are brought to a stand, and she has from twenty to forty women sitting literally at her feet in every conceivable attitude, and forming a most picturesque group, all listening with more or less attention to the "old, old story." Ooma Bai commences by reading a short tract, or perhaps one of the Parables, explaining as she goes on. Afterwards Mrs. Price speaks. Sometimes her hearers ask questions on what has been said, which lead to further conversation. After an hour or more has thus passed, the sun begins to assert its power, and Mahadoo, who has all the while been profitably engaged in preaching to the men, is now waiting for his leader; "so we exchange salaams and promise our hearers to pay them another visit before long."

NATIVE CHRISTIANS IN INDIA.—The largest number of Christians, connected with the Baptist Missionary Society, live in the zillah of Backergunge. They number in all more than 3,500 of whom about 950 are church-members. There are about 30 churches altogether, scattered through the beel or marsh district in small villages, which, during the rains, are little islands. The great bulk of the people support themselves by agriculture, but about forty of them are in connection with the mission as native preachers, or teachers, or Bible-women. There is pressing need that more be done for the elementary education of the people, and at the recent meeting of the Annual Missionary Conference, this matter was urged upon the attention of the Home Committee. The great difficulty in Backergunge, as for the most part in mission work in India everywhere, is to foster a spirit of independence in the native churches. But Mr. Sale reports: "The people are showing increased readiness to help themselves; and, notwithstanding the unhappy influence of mission rivalries, they have this year contributed some Rs. 450 in aid of the various modes of work going on in the churches and around them."