

THE DELUGE CONFESSED.

Mr. George Smith, of the British Museum, makes the subjoined most interesting account of the record of the Deluge, which he has lately deciphered from the Assyrian monuments.

"The cuneiform inscription which I have recently found and translated gives a long and full account of the Deluge. It contains the version or tradition of this event which existed in the early Chaldean period, at the city of Erech (one of the cities of Nimrod), now represented by the ruins of Warka. In this newly-discovered inscription, the account of the Deluge is put as a narrative into the mouth of Xisuthrus or Noah. He relates the wickedness of the world, the command to build the ark, its building, the filling of it, the Deluge, the resting of the ark on a mountain, the sending out of the birds, and other matters. The narrative has a closer resemblance to the account transmitted by the Greeks from Berossus, the Chaldean historian, than to the Biblical history, but it does not differ materially from either. The principal differences are as to the duration of the Deluge, the name of the mountain on which the ark rested, the sending out of the birds, &c. The cuneiform account is much longer and fuller than that of Berossus, and has several details omitted both by the Bible and the Chaldean historian. This Inscription opens up many questions of which we knew nothing previously, and it is connected with a number of other details of Chaldean history which will be both interesting and important. This is the first time any inscription has been found with an account of an event mentioned in Genesis."

THE NEW PILGRIMS.

The *Watchman & Reflector*, under the above title, gives an account of the arrival of a colony of Mennonites from Russia, on their way to the West for permanent settlement. They number nineteen families, mostly young, embracing one hundred persons. They are agriculturists from two villages of the Crimea five miles from the Black Sea, and bring with them the proceeds of the sale of their well tilled farms. They speak German, the language of their forefathers, in its purity. They are the advanced guard of 40 000 others who have resolved to exchange Russia for America. It is the old story over again,—spiritual tyranny behind, and freedom to worship God before. Like our Pilgrim fathers, who first fled from England to Holland, and thence to Plymouth Rock, so the ancestors of these our brethren, being conscientiously opposed to war, left their original homes in Holland when Frederick the Great attempted to force them to fight, and settled in Russia, accepting the offer by Catherine II. of one hundred and twenty acres each of land, liberty of worship, and exemption from military service. In 1871 these privileges were revoked, the present Czar having determined to thoroughly Russinize the Mennonites; and the alternative was given them to conform to all the laws of the empire, or leave the country. Hence the present movement. We have spoken as if the Mennonites originated in Holland. Many of them, we have reason to believe, were fugitives from Germany and Switzerland, the full liberty of worship granted there in 1672 having drawn thither multitudes of their brethren from these latter countries. Indeed, their numbers there toward the middle of the eighteenth century were estimated at 160,000. Their wanderings, therefore, have been, first, from their original homes to Holland; then from Holland to Russia; and now from Russia to America. Even this probably does not cover the case, inasmuch as the Mennonites are, without doubt, descendants of the Waldenses whose escape from the fires of centuries is due only to the friendly protection of the dens and caves of the mountains.

The Mennonites of Holland suffered from a triple source,—their opposition to infant baptism, which was the pet error both of popery and that protestantism which came out of popery; their being confounded more or less, in the popular estimation, with the "mad men of Munster"; and their persistent refusal, like the Quakers, to bear arms. William of Orange was the first to protect them, and although they did not obtain full liberty of worship until 1672, yet for nearly a century previous they enjoyed a large degree of toleration. It was only a portion of them (several thousand) that, toward the close of the eighteenth century, emigrated to Russia. As from the first they were divided into a rigorous and a moderate party, it is proba-

ble that those who went belonged to the former. The relation of those who remained to other denominations became more amicable. Some of their more recent theologians are among the most distinguished authors in Holland. In 1839 the number of Mennonites there was about forty thousand. At present they differ from Baptists in practicing sprinkling instead of immersion, having, in this thing, yielded to that wide-spreading tendency to change the form of the ordinance which began to assert itself so strongly both in the Catholic and Protestant churches at about the time of the reformation, the Greek church alone, who could not have changed without doing violence to the language which they had inherited from the sacred penman, having kept the symbol true to the thing symbolized.

Correspondence.

For the Christian Messenger.

VALEDICTORY ADDRESS TO REV. J. F. KEMPTON.

Dear Brother,—We are pained to learn that your connection with us as pastor must now cease. It has come upon us so suddenly we scarcely have had time to collect our thoughts and bring home to our hearts the sad fact that we shall be left a flock without a shepherd. Although the reasons you have urged for the course you are about to take commend themselves to us, yet we find it a severe task to bow submissively, and say, "The will of the Lord be done." Fondly we had hoped that your pastorate, so signally blessed thus far, would continue very many years. But now we are persuaded that the Master is leading you in another direction, therefore it is proper for us to submit to his will. In reviewing the past three years and upwards since you began to minister to us in spiritual things there is abundant cause for thankfulness to God on your behalf. God has richly blessed your labours while endeavoring to build up the interests of our Zion. You found us in a scattered state, weak and quite despirited. Our sanctuary had fallen into decay, and we had not courage to rise and build. By your presence and that of your most excellent companion among us, your earnest words and strong faith, we were encouraged to lay the foundation and build a commodious temple for the Lord's service. That being accomplished, we next were induced to provide a comfortable parsonage. Although the expenditures have taxed our resources somewhat heavily, yet we feel heartily thankful that so much has been accomplished. For all these we are most deeply indebted to you.

But while we look at these we must not forget that our contributions to the various denominational objects have also increased very largely. Our sympathies have been enlisted quite generally in the interests of the College and Missions, both Home and Foreign. Your faithful exhortations, sustained by your self-denying example, have been blessed in awakening in us an unwonted degree of interest in christian work. We wish also gratefully to acknowledge in connection with your own earnest and efficient service, the very excellent efforts of Mrs. Kempton in every way, but especially in the Womens' Missionary Aid Society and Sabbath School. We can never repay our indebtedness to you both. In going from us rest assured that you have our warmest sympathies and our most earnest prayers. May the Great Head of the church guide you in all your course, continue to smile upon your efforts to save men, and give you many more precious souls to your ministry, and when our days on earth shall have been numbered may we meet where parting shall not be known.

Signed in behalf of the Church,
CHARLES E. PARKER,
M. KINSMAN,
C. B. LAMONT,
W. C. BILL,
Billtown, Sept. 6th, 1873.

REPLY:

MY DEAR BRETHREN,—Your tender address merits a different reply from any that I have the ability to give, especially at a time when the emotions of every heart are so much moved. I deeply sympathize with you in the pain occasioned by our parting, and did I not firmly believe it to be duty to separate should certainly accede to your wishes and continue with you. I am, however, thankful to feel that in my reasons for leaving I have not to include anything unpleasant in our connection as pastor and people. We have lived and labored together hap-

pily, we part with the kindest emotions and good wishes for each other's welfare.

If any success has been granted to the efforts of my dear companion and myself in the work of the Master, to him we desire to render praise. We had hoped to see greater numbers of perishing ones led to Christ during our sojourn among you, but yet we are thankful that upwards of fifty have been led to rejoice in hope of eternal life, the most of whom have followed Christ in baptism. Let us thank God and take courage.

We have sympathized with you more deeply perhaps than any of you know while you have been labouring to build a house for God, and prepare a comfortable home for his servants, your labours have been crowned with success. We have also noted with great pleasure a steadily increasing interest among you in connection with our denominational work. Our prayer is that this interest may still greatly increase.

And now, dear brethren, in going from you let me say that both for myself and Mrs. Kempton that we shall continue to cherish toward you our tenderest love, and shall not soon forget to pray that God may bless you and make you a blessing. As we think of all your christian kindness to us, and also of your efforts to glorify God, we cannot do better than to conclude these remarks in the language of Paul, and say, "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you."

J. F. KEMPTON.

For the Christian Messenger.

NOTES OF TRAVEL.

COLD—COSTUMES—SMALL FEET—BAZAAR—DWARFED TREES—SHOP AND TEMPLE—QUERY—GENERAL MASSACRE—INFANTICIDE—FOUNDLINGS.

Hong Kong in January is quite cold. Fires are indispensable. The appearance of the people is suggestive of comfortable, well-to-do circumstances. The native costume is much more civilized than that of the people to the west of China. In apparel the men and women differ but little; both wear jackets and trousers, the latter being large and loose for the women, close-fitting for the men. This is the principal difference in dress; though the men also have a thick cotton stocking, worn nearly up to the knee, and outside the unmentionables. A Chinese gent thus clad, carrying the inevitable fan—never laid aside even in the coolest weather—proudly sporting the carefully plaited pigtail, and stepping gingerly on his wooden-soled shoes, is a study. Not less so is the Chinese lady. She is as fond of display as her sisters in other parts of the world; nor is her fondness, except in one or two instances, carried to any greater extreme. As already observed, her dress is simple. But the attention given to the hair is painfully elaborate. Looking upon the towering coiffure with all its bravery of frames, and pads, and "rats" and "mice," one reflects curiously upon the fact that, with perhaps immaterial modifications, such was the fashion of a thousand years ago. China of to day is substantially China of A. D., 800.

The traditional small feet of the Chinese women is a misnomer. If the human foot is cramped and confined, twisted and tortured from earliest infancy, until it resembles more than anything else the hoof of some quadruped, would you call that a small foot? The Upper Ten, it is said, carry the pedal torture to such an extreme that all functional power is destroyed, and those unhappy creatures never walk. Ordinary cramped feet are common enough in the streets of Hong Kong, but evidences of such excessive infatuation are wanting—This Island being a Colony of the "outside barbarian," it may be that intercourse with Europeans has had a humanizing influence, and caused a modification in the high art of contortion.

It is not easy to weary of wandering through the shops and bazaars. At every step something new is discovered, either admirable, or curious, or both. Chinese carving in ivory, sandal-wood, and jade-stone is famous the world over, and the display of these here is very extensive and various.

Every shop contains, in a conspicuous place, a pile of small thin coins, each with a square hole in the centre. The hole is a matter of convenience; it takes fourteen hundred of these coins to equal one dollar! and so the hole was devised that they may be strung together for greater facility in carrying. Such small currency indicates

great abundance of the necessaries of life. Fruit, vegetables, etc., are very cheap.

The Chinese commingle their business and worship in an odd manner. The shop and the temple are in close neighborhood, the traffickers and the worshippers jostle one another, and the sharp cries of the former mingle grotesquely with the monotonous chant of the latter.

The perverse taste which suggested distorted feet leads the Chinese to other experiments in the stunting and dwarfing of nature, producing results which are curious and nothing more, excepting where, as in the former case, they are revolting. Everywhere in the shops are to be found dwarfed pines, cedars, orange, and other trees, and hawkers carry similar articles for sale all about the streets. Query—are not all these stunted things significant symbols of a cramped and stunted intellectual and moral nature? It may be replied, there are some facts which oppose such a view, in many points the civilization of China compares favorably with that of Europe. But it must be remembered that Chinese civilization reached its culmination at least one thousand years ago. It is now believed that, for many centuries, not progress but retrogression has been the rule. China would seem to afford a singular instance of the impotence of awakened thought, of itself, to effect the regeneration, intellectually, even of a people. Printing, the mariner's compass, gunpowder, had their birthplace centuries ago here in China, and while the nations which in the application of these grand discoveries have marched on steadily to the leadership of the world, were still barbarians. Even now, while these words are being written, the newspapers bring startling cable news to the effect that another general massacre of all foreigners in China is threatened. "Let there be night" is the watchword as well of a servile civilization in the East, as of "advanced thought" in the West. On the one hand polished France—cold, glittering, elaborately finished sarcophagus, full of all corruption—and "unsophisticated China" on the other, equally sustain the indictment of the Bible against human wisdom, both national and individual.

China has long been supposed to be afflicted with an overcrowded population.—When puppies and kittens multiply with inconvenient rapidity Western nations have adopted a very simple and efficient remedy. This same short and easy method is the only one that has occurred to the Chinese mind as the best solution of the crowded population problem. Infanticide is one of the common crimes of the celestial kingdom. As among the natives of India female infants only, as a rule, are abandoned. It has been estimated that from one-half to three-fourths of the whole human family die in infancy from natural causes. If to these are added the immense number of victims to infanticide, it will be easy to form an appreciative estimate of one of the "mitigating considerations" referred to by writers when dealing with the terrible question of future retribution. This prevalence of infanticide offers a wide field for the christian philanthropist. When the time comes that it is possible to establish benevolent institutions with some hope of permanence, "Foundlings" must become common throughout the country. One has already been established in Hong Kong by a Society of German Christians. This institution is called "The Berlin Foundling House." A more beneficent purpose than that effected by this charity can scarcely be imagined. It gathers up abandoned infants, gives them all the care denied by their unnatural parents, surrounds their childhood and youth with all the healthy gracious influences of a christian home, and at last dismisses them to occupy important places as the wives of Christian Chinese, and in other positions of influence and responsibility. Pastor K. and three ladies, with several native assistants, have charge of this Foundling, where eighty girls, ranging from one to thirteen years of age, are sheltered and educated.

A. R. R. C.

For the Christian Messenger.

THE TEMPERANCE CAUSE.

MY EDITOR,—The cause of Temperance is now acknowledged by all right thinking persons, to be one of vital importance. It is in fact a handmaid to religion, yea more a part of the gospel of our Lord Jesus Christ. We find Temperance principles most clearly set forth, both in the Old and New Testaments. We see blessing promised, as the portion of those who practice this vir-

tue; while on the other hand, we see nothing but woe and misery, promised to that person or nation, that is given to the sin of intemperance.

We find that in this present time, the results of a course of Intemperance are none the less sad, and awful, than they were in ancient times.

We find that in every community in which the sale and use of intoxicating liquors is allowed, that vital religion is at a very low ebb; while vice and crime abound to a fearful extent. We can thus see that intemperance is the great ban to morality and religion. Viewing the cause of Temperance thus as the first stepping stone to the success of the Gospel, what is the duty of the Church Christ in regard to it? Truly but to seek in all ways and means, to advance its interests and spread abroad its righteous principles. Is the church to-day, doing what it ought, and what it could, for this great object? I answer No.

There are individual members; noble hearted christian men, who by their prayers, their labors, and their means, are earnestly laboring for the success of the Temperance cause, but for all this, the church as a body is remiss in its duty. In proof of this let us visit our Temperance organizations, throughout the Province, and who do we find as the members?

Is it our ministers, who should be our Teachers both by precept and example of all that is right. Do they as a body unite with our organizations? Alas, I find that they are standing aside from active labor. I do not mean all are, for there are noble exceptions: Pastors, who are earnestly working in the cause. But a great number, are never seen in a Temperance meeting, nor is their voice ever heard on the Sabbath preaching a Temperance sermon.

Do we find our Deacons and other prominent members, banded together in the ranks of the Temperance workers? Nay, they also as a body are standing aloof, and as a result, the greater part of our Temperance Societies are solely under the control of the young. Take out the young men and women from our societies, and three-fourths of them would cease to exist.

These things ought not to be, but while such is the case, Temperance principles, will languish, while vice and crime will become fearfully prevalent.

I believe it to be the duty of every church member, that can do so, to identify themselves with some Temperance organization. They have the sanction of the Bible, and the example of the Apostolic Fathers, who were preachers of Temperance.

We find a haughty Roman Governor, trembling as Paul "reasoned of Temperance," and if he feared as the Great Preacher showed him the fearful consequences of that vice, would not there be a great trembling among our rum-sellers, and rum-drinkers did but every gospel minister, but follow his example, and on all proper occasions, "reason" of the doings of rum. In laboring in the ranks of the Temperance reformers for the last few years: and in seeing who have been my associates, and co-workers in our District, County, and Provincial gatherings I have to conclude that the church is not doing its duty. This to some may seem harsh but in the interests of truth and justice, I feel that I cannot say less. I hope that those who have not been giving that support to the Temperance cause, that they might, will consider how much their brethren who are struggling to uphold the cause, need their sympathy, and co-operation, how much they need the kind word, and cordial hand, in their hour of trial and discouragement, and be thus led at once to help them in the glorious work of redeeming fallen humanity from a fearful and soul-destroying bondage.

Brethren, help us! for the foe is gaining ground, and sometimes we fear we shall be overpowered. But if we are, we shall be as good soldiers, with our faces to the foe, and our weapons in our hands. If we are conquered the fault will not be ours, but those who would not assist us in our labors. Come with us, and our province will soon be freed from the curse of intemperance, while the prayers of rejoicing mothers and reformed drunkards will ascend to heaven in our behalf, and God will shower blessings upon our souls.

Thanking you, Mr. Editor, for your kindness in allowing me so much space,
I remain,
Your brother in christian love,
J. P. N.
Ohio, Yarmouth Co., Sept. 17, 1873.

When a man says that farming don't pay it is pretty certain that his wife works much harder than he does.