CHINESE CULTURE.

ormous

unds in

it in a

of some

d to to

in size

Ma.

ing.

ay,

fate.

d away,

, "and

think,

rink-

Congre-

, Mass.,

stallation

cedaddle.

has an-

for each

How to

er ? "

Acts.

st month

le at tea

ropolitan

ids of the

present to

essed by

ey heard

own that

were not

t deafen-

bit of at-

Kenning-

is provid-

er which

ellent in-

oor work-

sisted by

Spurgeon

members

y to the

AND MR.

t Messrs.

ed to pro-

to traverse

of detrac-

has been

ovement;

o advance

somewhat

ecently,-

eque from

£1,000-

ver. The

Edinburgh

en Messrs.

k in that

nature of

personal

regipient.

good opin-

d by this

and saw

Bountiful.

courteous

cheque .--

Outside the entrance-door of the famous Peking Examination Hall-the " College of the Forest of Pencils "-the following inscription may be read ; "It you are high up in the classics you will gain a scholarship," while on the inside there is another which runs thus: "Those who pass through this gate learn afterwards to govern the country." And every young Chinaman is crammed with the needful knowledge in the hope that either one or both of the above prizes may fall to his lot .-Chinese literary degrees bring wealth and rank as well as empty honour. In the ambitious race young and old competethose who are successful reaping the rethe old way till ambition and hope fall, never to rise again before the hand of tri-yearly examination in the capital hundreds of men are made affluent for life, have perhaps appeared a score of times, succumb at last dying with pen in hand and paper before them. The evidences of the schoolmaster are

seen everywhere, and particularly in the signboards and inscriptions found in all conceivable and inconceivable places. Mr. Simpson, the artist-author of a pleasing Schools, and the adventurous young lady book on the present state of China, rebecame the first female pupil of the London marks that even in the most remote village Missionary Society's Agent. it is difficult to find a shop without some indication, either in paint or writing, of its business. The peculiar Chinese character is seen on every building and article of clothing or food, from the great bell of first learned its significance and then con-Peking down to the meanest bun or most | tracted it to " Busin," which descended to attenuated duck, which invariably bears on its back the name of its educator in the shape of a large red stamp. Moreover, the beautiful and the useful are combined in an extraordinary manner. A restaurant is announced to the world at large as the " Mutton-shop of Morning Twilight " and a tea-house as distinguished by "Celestial Principles." A charcoal establishment is advertised as the "Fountain of Beauty " and an opium den as the "Thrice Righteous." In audition to the famous signboard "No Cheating Here," the Steel Store of the pock marked Wang," while a disposer of coal confers upon his goods the poetical appellation " Heavenly Embroidery!" All this is the result of the unbending system employed by indicompetitors for prizes at the Peking Examination. Shoolboys in China are like so many jars which have to be filled with the sayings of all the great literati from Con fucious downwards. The saystem has been a thousand years at work and has filled the land with one set af ideas which are likely to hold their own till the journalistic press enters, untrammelled, into the arena-an arena with three hundred and sixty millions of spectators all able to read and write.

Unfortunately, it is the highly educated classes that do most to oppose the introduction of new thoughts and new things. As Mr. Simpson observes, "their classic books date from the time of Confucius and with them the history of the world and of intellectual thought ceased." Since that period the Chinaman has been grinding his teeth on these dry bones and he growls if any other dog should venture to approach .-The inscriptions on the entrance to the Peking Examination Hall give, in few words, a perfect description of the state of literature and education in this most conservative empire. If a man learns " by heart " all the more flowery thoughts of his greater ancestors, he is regarded as a ripe scholar and fit to rule men. One goodnatured Emperor endeavoured to save his people from the incubus by destroying all copies of the classics. To prevent a recurrence of similar heresy, the whole of the thirteen books have been engraved upon two hundred marble tablets, which form a striking monument of the veneration and blindness of the descendants of the authors of this weighty legacy. The Hall in which so many editions of these sayings are written from memory is described as resembling a pig-market, the never ending rows of little cells seeming to be fitted for no other purpose. In the long intervals between examinations the place becomes very dilapidated and covered with grass and weeds. In the midst of the ten thousand cells stand towers from which "Professors" watch the proceedings of the candidates. The examination lasts three days and three nights and during the whole of this time the miserable students scribble away without any intermission. When the news of a lad or man having been suc-

cessful reaches his native place, there are public rejoicings and the name of the aspirant is placed over his father's door, with the addition, " One of the Ten Thousand." As we have remarked, many continue to attend these vast assemblages till death ensues, but some, when they have reached the age of eighty and are still far from the goal, are presented with a distinguishing mark by the Emperor, as a reward for their unparalleled labour. All who pass and afterwards obtain the popular favour, are honoured by having their names and a record of their reputation inscribed or tablets in some Confucian temple. Hence the innumerable inscriptions seen all over the country. It is the duty of the Emperor himself to expound the literature of the ward and those less fortunate continuing in | land to the highest Mandarins once in a decade. But how the present potentate, who is said to be a dull scholar and to have Death. On every occasion of that great | been " bribed into learning," will get over the custom has yet to be seen. The thirst forknowledge is not confined to the men alone. while a few, grown old and grey, who rrequently the widow of a Mandarin may be found supporting herself by teaching the girls of the better class in Peking .-An instance is also given of a young temale disguising herself as a boy solely with a view to entering a boys' school, so great was ber desire for knowledge. This occurred before the establishment of Female Mission

Much has been said of late about that strange jargon termed " Pigeou " or Business-English, so common in the treaty ports. From the early traders the natives "Pishin" and ultimately became "Pigeon." Whatever work a Chinaman has in hand night," he calls it his "pigeon." Mr. Simpson believes that there is no chance of this mode of speaking dying out : on the concontrary, the orthodox Chinese are even now adopting it among themselves as a means of communication. It is positively necessary while travelling in some parts of the country to speak this mongrel tongue. " Piccey" is a word very largely used and owes its origin to commercial piece-goods. With the Chinaman everyyou see the " Honest Pen-shop of Li " and thing is a " piecey." He does not say " one man," but " one piecey man " and so forth. The terminal "ey" is a speci ality of the new language. From it come "suppose," "talkey," "walkey," "catchey" and "belongey"-the last word genous pedagogues to turn out successful signifying to have or to be connected with. Already translations of English works are being made into Pigeon English. China is pre-eminently a literature-loving country. Its ruler must be not only the head of the State but the head of the Literati. Its great teacher Confuciue has been deified but is regarded more as a literary god than a strictly religious one. Books and documents are more carefully tended than silver and gold. There are even societies whose sole aim is the collection of lost scraps of paper bearing any written character, the idea being that writing is so good to men, that it should not suffer the slightest desecration, but be always regarded as sacred. This feeling has existed for three thousand years and, while the civilization of Egypt and Assyria has passed away, the Chinaman is still among the most worthy of the people of the earth. Is it the penetrating character of the instruction given that has saved China from the decay that has marked all other old empires? - The Friend

PARENTS AND CHILDREN.

Parents are under greater obligations to be Christians than others, for their children are very likely to go with them either to hell or heaven.

An unconverted gentleman, who had spent many years in the mines of California and Oregon, said, "I could always distinguish those boys who had left praying homes from others, by their more virtuous deportment."

Bring them to Church - One of the sins of parents that will be visited on their children to the third and fourth generations, is the prevailing license given them to slight the services of the sanctuary .-Unless our children are brought to the house of God, they will not be likely to resort to it as they advance in years, and, losing the advantges of early impressions from the gospel, it will not be strange if, later in life, they become inaccessible to its

A man has no more right to say an uncivil thing, than to act one; no more right to say a rude thing to another, than to knock him down .- Johnson .

THE REVIVAL IN SCOTLAND.

The New York Observer says : The great religious movement in Scotland is still progressing; the Spirit continues to accompany the efforts made for the salvation of men, and the hearts of Christian men are united in a truly wonderful manner in praying and working toward the same ends. Messrs. Moody and Sankey are extending their evangelistic work to new places. Having spent some time at Glasgow, where large numbers have been hopefully converted, they visited Greenock where the Town Hall was opened for the daily meeting and daily crowded as in the meetings at Edinburg and Glasgow.

The Rev. Mr. Wilson of the Barclay church, Edinburgh (now on his way to us in this country), recently related the following incident:

" At one of the last meetings held in Edinburgh by our friends from the other side of the Atlantic, Messrs. Moody and Sankey, a miner in his working clothes was sitting near the front, obviously most attentive and impressed. At the close of the meeting he rose to go away; but after walking down the passage, he turned and sat down again. His triend came up to him, and said: 'Come awa' hame, John.' 'No,' said he, 'I came here to get good, and I havena taken it a' in yet. -So he waited. There was more prayer, and another hymn, and special conversation with himself. His heart was touched and changed; with his hard, rough grip, he shook the minister's hand and said : 'I have wondered if this might be true; now I believe it. It has brought peace to my soul. I know and trust my Saviour.' On the next day, while working a mass of coal or rock tell on him .-The injuries were fatal, Death was close him. . Bend down your ear to me, said the dying man, and then added; 'Oh, Andrew, I'm thankful I settled it last

Opinions grounded upon mere prejudice are always sustained with the greatest

For the Christian Messenger.

IN MEMORIAM.

ARCHIBALD DAVISON,

of Portaupique, departed this life on the 28th of Feb. 1874, in the 70th year of his age. At the time he experienced-religion, there was no Baptist Church in Portaupique but not being satisfied with Pedobapt ist principles, he gave himself to the study of the Word of God and became convinced that baptism by immersion was the scriptural mode. On the 28th of November 1841, he and his partner in life were baptized by the Rev. John E. Cogswell, who was then on a missionary tour in that vicinity. This was the first time that the ordinance of baptism was performed by immersion in Portaupique. The novelty of the scene aroused attention. The occasion was one of solemnity and deep interest; and not a few were induced to search the scriptures to see if these things were so. Soon the baptismal waters were again visited, and on September 24th 1842 he was one of 28 who were organized iuto a Baptist Church, in connection with which he always lived a consistent member. He seemed to delight in the worship of God, and this made him punctual and persevering in attendance, solemn and attentive in the house of worship. In the social meetings of the church he ever filled his place; faithfully warning and rebuking the careless and wayward, and earnestly pointing them to the Lamb of God. He often spoke of his departure and seemed to live from day to day in view of death. And when at last the change came, it did not take him unawares, but was the end for which he had long been looking and preparing. Always evincing real sincerity and conscientious adherence to what he thought was right, acting as in the presence of God, and striving to do his duty, whatever it cost him in any way, I think it might be said of him, that he endeavoured to " set the Lord always before him." While exercising charity to all the followers of Christ, he was strongly attached to his own church in particular, deeply designus for its purity and prosperity. Equally was he the good citizen evincing it by his strong and consistent temperance principles. In the tamily he was the kind husband and affectionate father. Whatever imperfections may have clung to him, as who is not imperfect, yet the excellencies of his christian character so far overbalanced these that they are lost eight of in the general good and ere this the Great Master has said "Well done." After a lingering illness he fell asleep in Jesus. His end was peace. He has gone, " to be with

Portaupique, June 22nd, 1874.

Christ which is far better "-Com.

Correspondence.

For the Christian Messenger. RAWDON.

Dear Mr. Editor .-

In your paper of the 28th of January last, under the heading of " Our Village," I notice you ask for brief accounts of passing local news &c , and say, "Friends, please let us hear from you." I know not how many of your friends have responded to this friendly invitation, but I saw in the next number a piece under that heading, from Berwick. Probably your suggestion may have induced many to send religious, educational, and temperance intelligence from their localities.

Though not a native, I am at present residing in a healthy, pleasant rural distriet, South Rawdon, in the County of

Possibly my present attempt may not be exactly in accordance with what you requested :- "What is passing around us, in the towns and villages of our own province,'-if so, do with it as seemeth best to you; my intention is, however, first to give a few historical and statistical facts, and peradventure hereafter, " embrace the earliest opportunity" after anything worthy of notice occurs, of letting you know.

Hallburton, in his historical, and statistical account of Nova Scotia, published in the year 1829, says the County of Hants is bounded on the West by Horton, on the North by the Basin of Minas, on the East by the Shubenacadie River, and on the at hand. A tellow-workman approached South by parts of the Counties of Halifax and Lunenburg. It contains 6 townships - Windsor, Falmouth, Newport, Rawdon, Douglas and Kempt The township of Rawdon lies between Douglas and Newport, being bounded by the former on the North and East, and the latter on the South and West. It was laid out or the 3rd of August, 1784—contains about 24,000 acres. The first inhabitants were Loyalists from the Carolinas who had served under Lord Rawdon, they gave it this name in honor of their General. Rawdon contains no navigable rivers, nor any large tract of intervale, but some very good upland; it has roof slate of an excellent quality, and plaster. In the year 1794, it was reported that wolves had made their appearance in the Province and rewards were offered for killing them, and one was shot in the County of Hants.

> In 1799 the prices of country produce at the Halifax markets was, beef by the quarter, 5d. per lb., pork, 6d.; mutton, 7d.; veal, 8d.; fowls, 3 to 4s. per pair; oats, 2s. 6d. per bushel; butter 1s. 3d. to 1s. 6d. per pound. In 1816, a stage commenced running from Halifax to Windsor. In 1819 a bill passed for raising funds for the purpose of erecting a bridge over the river

I have before me a pamphlet published in the year 1854 by the present worthy rector of St. Paul's, Halifax, the Rev. G. W. Hill, entitled, " Records of the Church of England in Rawdon, from its origin until the present date,"-from which I have selected a few passages. Mr. Hill says: Rawdon was laid out on the 3rd of August 1783. Haliburton says 1784, possibly one of the printers may have made a mistake (printers do sometimes make mistakes) Mr. Hill says : without navigable rivers, and lacking the rich alluvial deposits of the waters connected with the Basin of Minas, the settlers can scarcely compete with their more fortunate neighbors of Windsor, Newport, &c., yet many have succeeded in obtaining a comfortable support from the products of the soil, which is the case at the present time. Rawdon is not far, if any, behind some of her more fortunate neighbours in having wherewith to procure the necessaries of lite, food and

Mr Hill says, the first notice of Rawdon as a mission of the Church of England was in 1794, and that the Rev. G. Pidgeon was entrusted with the care of this sphere of labor, who reported that the inhabitants of Rawdon numbered about 270, that a church was erected at a cost of about £102. The Rev. W. C. King was the second missionary. In 1809 Dr. Cochran took charge of Rawdon, he informed the society that though the congregation was numerous, they were not all members of their church, many attended partly out of respect for the minister and partly because no other place of worship was open at that time. After Mr. King's removal a Baptist Mission was formed, and some few seceded from the English Church. Mr. Twining, the next missionary reported in 1817-baptisms 52, marriages 13, burials 7, communicants

46-he was followed by the Rev. G. Wig gins in 1820, and in 1822 the Rev. H. Hayden took chargs, and in 1826 the Rev. J Jackson, his successor was the Rev. G. Morris and the Rev. T. Maynard succeeded Mr. Norris in 1843. In 1848 the Rev. W. Taylor k the charge and was succeeded by the Rev. C. Bowman, who removed to the Albion Mines, and the place was supplied by the Rev. L. Wilkins, who went to Bridgetown. The church at Rawdon has been without a minister for some time. Being a Baptist, and the son of Baptist parents, you might expect me to give some information relative to the Baptist cause in Rawdon, but as a communication bearing the signature of J. H. R., was published in your paper of the 21st Jan., entitled, "Fifty years reminisences in connection with Rawdon Church," I have nothing further to add at present, than to say that the present pastor, the Rev. J. H. Robbins is highly appreciated, and that the church is progressing favorably under his pastoral

Beside the Baptist Church in South Rawdon, there are in Centre or Middle Rawdon, some 4 or 5 miles distant, Episcopal, Wesleyan, Baptist and Presbyterian places of worship.

South Rawdon is decidedly a Temperance settlement. no liquor sold, or would be allowed to be sold within its limits. A Division of the Sons of Temperance, "Rechab," No. 119, was organized in the year 1855, and is now in a prosperous state, ready to wage war against any rum selling that should invade its jurisdiction.

Faithfully yours,

* * C. ___

For the Christian Messenger.

" BAPTIZED FOR THE DEAD."

DEAR BROTHER,-In last weeks Messenger a letter appears signed J. R. Lithgow, in which he seeks to explain " Baptism for the dead." The explanation seems rather strained when " baptized for the dead" is made to mean " baptized in suffering for the dead in sin." True enough in itself, but not, as it appears to me, what Paul meant.

I take it that there is nothing figurative in the expression, and that it means,-What shall they do, or how will it be with those who are being baptized for, or into, one who is dead, or one of those who are dead (" the dead," in the original being in the genitive plural, which, by the way, seems to be the root of the difficulty), which some of you say Christ is, by denying the resurrection."

If Paul meant those who were baptized in sufferings, he being one of them, would no doubt have said, "What shall we do who are baptized for the dead," speaking in the first person, as he does in the three following verses.

Verses 16-19, may throw some light on verse 29. It may be understood thus :-" If the dead rise not, as some of you say, then is Christ not raised; the one is a necessity of the other. Your faith in Him and hope of a resurrection to eternal life through Him are vain, you are yet in your sins as you were before you believed. Then they also which are fallen askeep in Christ with the hope of waking again in Him are perished. Their death ended their existence; and if our hope in Christ only extends to death, we are of all men most to be pitied." Paul then seems to say, "But it is not so, Christ is raised from the dead and so shall we be "

Now take vs. 29. "If it be not so, if there be no resurrection, as some of you say, what shall they do, what are the prospects of those who are being baptized into Christ, on a profession of their faith in Him, and hope of a resurrection through Him if He he dead, which He is, if the dead rise not, (cf. v. 12.) and why are we in jeopardy every hour? Why do I expose myself to death daily? Why did I risk my life in fighting with beasts at Ephesus? Why all this, if at any moment I may be slain and blotted out of existence? It was the hope of a resurrection through Christ that sustained me in all these dangers. Why have I and my fellow laborers been so foolish? let us alter our course. let us eat and drink, let us take life as easily and pleasa tly as we can, it is soon to end, let is make the most and best of life while we have it, to-morrow we die and perish. But stay; be not deceived, these false teachers corrupt you, beware of them. We shall die it is true, but we shall also rise again, the dead shall be raised incorruptible and we shall be changed." Respectfully submitting the above to

your consideration Yours truly,

Cow Bay, C. B., June 16th, 1874.