

CHINESE CULTURE.

Outside the entrance-door of the famous Peking Examination Hall—the "College of the Forest of Pencils"—the following inscription may be read: "If 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."

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 book on the present state of China, remarks that even in the most remote village it is difficult to find a shop without some indication, either in print or writing, of its business.

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."

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successful 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."

Much has been said of late about that strange jargon termed "Pigeon" or Business-English, so common in the treaty ports. From the early traders the natives first learned its significance and then contracted it to "Busin," which descended to "Piship" and ultimately became "Pigeon."

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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.

A man has no more right to say an un-civil 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.

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 friend came up to him, and said: 'Come away home, John.' 'No,' said he, 'I came here to get good, and I haven't taken it' in yet."

Opinions grounded upon mere prejudice are always sustained with the greatest violence.

IN MEMORIAM.

ARCHIBALD DAVISON, of Portauquique, departed this life on the 28th of Feb. 1874, in the 70th year of his age.

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.

PARENTS AND CHILDREN.

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Correspondence.

For the Christian Messenger.

RAWDON.

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."

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

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 South by parts of the Counties of Halifax and Lunenburg.

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.

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."

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.

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46—he was followed by the Rev. G. Wiggin in 1820, and in 1822 the Rev. H. Hayden took charge, and in 1826 the Rev. J. Jackson, his successor was the Rev. G. Morris and the Rev. T. Maynard succeeded Mr. Norris in 1843.

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.

Faithfully yours, C. C.

BAPTIZED FOR THE DEAD.

DEAR BROTHER,—

In last week's Messenger a letter appears signed J. R. Lithgow, in which he seeks to explain "Baptism for the dead."

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.

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."

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 be dead, which He is, if the dead rise not, (cf. v. 12.) and why are we in jeopardy every hour?"

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 pleasantly as we can, it is soon to end, let us make the most and best of life while we have it, to-morrow we die and perish.

I am, Yours truly, J. Brown. Cow Bay, C. B., June 16th, 1874.