

# The Christian Messenger.

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NEW SERIES.  
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Halifax, Nova Scotia, Wednesday, October 1, 1879.

WHOLE SERIES.  
Vol. XLIII., No. 40.

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WAYS ON HAND.

## Poetry.

**Dying Words of Neander.**  
"I'm weary—I'm weary—let me go home."  
I'm weary, weary—let me go!  
For now the pulse of life declineth;  
My spirit chides its lingering flow,  
For her immortal life she pineth.

I feel the chill night-shadows fall;  
The sleep steals on that knows no wak-  
ing;  
Yet will I hear blest voices call,  
And bright above the day is breaking.

Not now the purple and the gold  
Of trailing clouds, at sunset glowing,  
These dim and fading eyes behold;  
But splendors from the Godhead flowing.

'Tis not the crimson Orient beam,  
O'er mountain-tops in beauty glancing;  
Light from the throne! a flooding stream;  
'Tis the eternal Sun advancing!

As oft, when waked the summer morn,  
Sweet breath of flowers the breezes  
bore me;  
In this serene, fairer dawn,  
Perfumes from Paradise float o'er me.

The joy of life hath been to stand  
With spirits noble, true, confiding,  
Oh, joy unthought! to reach the band  
Of spotless souls with God abiding.

Ye loved of earth! this fond farewell,  
That now divides us, cannot sever;  
Swift-flying years their round shall tell,  
And our glad souls be one forever.

On the far-off celestial hills,  
I see the tranquil sunshine lying;  
And God himself my spirit fills  
With perfect peace—and this is dying!

Methinks I hear the rustling wings  
Of unseen messengers descending,  
And notes from softly trembling strings,  
With myriad voices sweetly blending.

O thou, my Lord, adored! this soul  
Oft, oft its warm desires hath told thee;  
Now wearily the moments roll,  
Until these waiting eyes behold thee.

Ah! stay my spirit here no more,  
That for her home so fondly yearneth;  
There joy's bright cup is running o'er,  
There love's pure flame forever burneth.  
*Rev. Dr. Ray Palmer.*

## The Grand New Philosophy.

O, the grand new philosophy,  
Teaching us how all things must be,  
Searching in everything around,  
And filling the mind with thought pro-  
found.

Of protoplasm, and stellar space,  
And monkey ancestors for our race;  
Leaving all paths our fathers trod,  
And finding out everything—but God.

No truth is now as you have been taught;  
Nothing is something, and something  
is nothing;  
Not real, but subjective is all you see,  
For time and space have ceased to be.  
The idol "ego" is lost in the "pan."  
(Make out the meaning if you can);  
Roll out queer words to make men stare,  
Believe in everything—but in prayer.

Here's Hegel, with whose secret none can tell,  
And Huxley, with protoplasmic cell,  
And Mill, with the nest of a mare you see,  
And Kant, whose name should begin with  
"a Q."

And Darwin, with ape for grandpapa, (r)  
And Thompson whose seed tumbled down  
from a star—  
Of everything account they give,  
Except—the way for man to live.  
*J. H. C.*

## Thoughts in Brief.

**BY REV. JOHN CLARKE.**

He who walks on the heights with  
God, will have little human compan-  
ionship.

It is not an unusual thing for a person  
to be unable to see any object what-  
ever beyond his own shadow.

Falsehood is a child of the night;  
truth is the child of the day. False-  
hood may last for a while, but truth  
shall last for ever.

He who sees an evil perpetrated  
without protesting against it, or seeking  
to prevent it, is, more or less, responsi-  
ble for its perpetration.

Nothing is nobler than a frank ad-  
mission of error; but it often requires a  
great deal of grace to acknowledge a  
little mistake.

The best of ships need ballast to keep  
them steady, and the best of saints need  
chastisement to keep them lowly, but  
God alone must be the judge as to  
what the chastisement should be, and  
how it should be administered.

## Religious.

### For the Christian Messenger. The Baptism of Fire.

**BY REV. R. S. MORTON.**

"He shall baptise you with the Holy  
Ghost, and with fire." Matt. iii. 2.

The question has often been raised,  
What is to be understood by the term  
fire, as it is used by the Baptist in the  
above passage? Some persons think  
this prediction was fulfilled on the Day  
of Pentecost; when there appeared  
cloven tongues like as of fire, and sat  
upon each of the disciples. But tongues  
like as of fire sitting upon the person,  
was not baptism: because to be baptised  
with any substance, is to be immersed  
in it, or covered with it. Others have  
interpreted it, as referring to the wrath  
of God, into which the rejectors of  
Christ shall be plunged, and punished  
forever, and that the word fire in the  
clause, was not used with reference to  
the believers at all. But the writer  
believes, that neither of those views  
are quite correct. It is believed, that  
John expected that the followers of  
Jesus would be immersed in fire, i. e.,  
fiery trials. Let us turn to the Prophets,  
and learn what they predict concerning  
Christ and the Church, "For He is  
like a refiner's fire,—and He shall sit  
as a refiner, and purifier of silver; and  
he shall purify the sons of Levi, etc."  
Mal. iii. 2. 3. "Whose fire is in Zion,  
and his furnace in Jerusalem," Isa.  
xxi. 9. "And I will bring a third  
part through the fire, and will refine  
them as silver is refined, and will try  
them as gold is tried; they shall call  
on my name, and I will hear them; I  
will say it is my people; and they shall  
say, The Lord is my God." Zech. xiii.  
9. "Many shall be purified, and made  
white, and tried." Dan. xii. 10. "Be-  
hold I have refined thee, but not with  
silver, I have chosen thee in the fur-  
nace of affliction." Isa. xlvi. 10. In  
all these passages, fire or the furnace,  
is the term used, to denote the afflictions  
through which God's people should pass,  
and by means of which they should be  
purified, and most of those passages, if  
not all, refer to the Christian Church.  
Now, let us turn to the New Testament.  
Jesus says, "I am come to send fire on  
the earth, and what will I if it be al-  
ready kindled? But I have a baptism  
to be baptised with, and how am I  
straitened till it be accomplished." Luke  
xii. 49-53. Here in verse 49,  
Jesus speaks of fire, and in verse 50  
of a baptism, and in the three following  
verses He shows that persecution is the  
fire He would send; and doubtless  
the baptism He expected was that of  
suffering and death.

When the sons of Zebedee desired  
a certain thing of Jesus, "He saith  
unto them, Ye shall drink indeed of my  
cup, and be baptised with the baptism  
that I am baptised with." Matt. xx.  
23. That is, you shall suffer persecu-  
tion for my sake, compare Luke xxi.  
12-17, see also John xv. 20-21. Jesus  
taught his disciples, both by precept  
and example, that if they would follow  
Him, they must expect to be plunged  
into deep affliction, persecution, and even  
martyrdom. Said He to them, "In  
the world ye shall have tribulation."  
John xvi. 33. And most thoroughly  
did the Apostle's experience prove His  
teachings to be true, see 1 Cor. iv. 9-13.  
From this last passage, as well as  
many others, it is not difficult to under-  
stand the fiery baptism the apostles re-  
ceived. In speaking of those who pro-  
fess to build on Christ, i. e., bring persons  
into the Church on a profession of faith  
in Christ, Paul says, "Every man's  
work shall be made manifest; for the  
day shall declare it, because it shall be  
revealed by fire, and the fire shall try  
every man's work, of what sort it is."  
1 Cor. iii. 9-15. Persecution will, gen-  
erally show who are true Christians.  
Mere professors will recant in times  
of severe trial. As Jesus says of the  
stoney ground hearer, "When  
tribulation or persecution ariseth be-  
cause of the word, by and by he is of-  
fended." Matt. xiii. 21. In writing to

Timothy, Paul says, "All that will live  
godly in Christ Jesus shall suffer per-  
secution." 2 Tim. iii. 12, see also  
Rom. viii. 36. In his first epistle,  
Peter speaks of the trial of faith being  
much more precious than of gold, i. 7,  
and says, "Beloved think it not strange  
concerning the fiery trial which is to  
try you, iv. 12, and says, the same  
afflictions are accomplished in your  
brethren that are in the world," v. 9.  
And Paul says, that "we must through  
much tribulation enter into the King-  
dom of God." Acts xiv. 22. And it  
was said of the white robed company  
John saw standing before the throne,  
"These are they which came out of  
great tribulation." Rev. vii. 9-14.  
Now, seeing that fire is used figuratively,  
for affliction, and persecution; is it not  
easy to understand the Baptist, when  
he said to his disciples, "He (Jesus)  
shall baptise you with, or rather in the  
Holy Ghost, and in fire?" that he  
spoke this of his disciples? It is true He  
had just denounced the viperous brood  
of Pharisees and Sadducees. But he  
had not, and did not baptize them. He  
baptized only such persons as professed  
repentance and faith in the coming  
Jesus. And to those he said, "I indeed  
baptize you with water, but He (Jesus)  
shall baptize you with the Holy Ghost,  
and with fire." The pronoun you, in  
the last clause of the verse, I think, re-  
fers to the you in the first clause; that  
is, to those whom John had baptized in  
water. Now, while it is undoubtedly  
true, that the term fire is frequently  
used, both in the Old Testament and  
the New, to illustrate the awful judg-  
ments of God, with which the rejectors  
of Christ are often punished, even in  
this life, but especially the wrath of God  
which will certainly be poured upon,  
and overwhelm the wicked in the world  
to come, is it not equally true, that God's  
people are often baptized—immersed  
in (what is called) fire, both in the Old  
and New Testaments, namely, persecu-  
tion and affliction. It is believed that,  
a careful examination of the Word of  
God, will convince any unprejudiced  
person that such is the fact.

In conclusion, let the rejectors of  
Christ know assuredly, that God has  
not said, in vain, with reference to them,  
"This shall ye have at my hand, ye  
shall lie down in sorrows." And, let  
all those who believe in Jesus, know,  
that, "it is enough for the disciple to  
be as his Master." For unto you it is  
given in the behalf of Christ, not only  
to believe on Him, but also to suffer  
for his sake. Phil. i. 29. If so be  
that we suffer with Him, that we may  
be also glorified together. Rom. viii. 17.

If the day mentioned in 1 Cor. iii.  
9-15, refers to the final judgment day  
(as some suppose it does); it does not  
establish the fact, that Christ baptizes  
His people in fire. For, both the build-  
ers and their work are to be tried in  
the fire, and those who are saved shall  
be saved, so as by fire. God says of all  
His children, as expressed by the  
Poet:

"When through fiery trials thy pathway  
shall lie,  
My grace, all-sufficient, shall be thy sup-  
ply.  
The flames shall not hurt thee; I only  
design,  
Thy dross to consume and thy gold to  
refine."

Baptism does not represent the ever-  
lasting punishment of the wicked. Phar-  
oah, and his hosts are spoken of as  
drowned in the Red Sea. God left  
them in it. But the children of Israel  
are said to be baptized in the cloud and  
in the sea. They were brought out of it,  
so, they which are baptized in fire, are  
not left in the fire. Baptism represents  
the resurrection of the person as much  
as it does his death. But, there will  
be no resurrection from the second  
death.

At a dinner table, lately, a lady  
was telling of the delightful "Ladies'  
prayer-meeting," which she attended  
under her former pastor. "O," Dr.—  
did everything admirably." "Did not  
the ladies take part?" asked a friend.  
"O, no, the Dr. did all. I never heard  
a lady say a word." This is one way  
to carry on ladies' prayer-meetings.

### Women's Work in China.

Miss A. S. A. Norwood, formerly of  
this Province, now missionary at Swa-  
tow, China, some time since kindly  
sent us a copy of a pamphlet pub-  
lished at Shanghai. It comprises a  
number of letters and papers on  
the condition of woman in the Ce-  
lestial Empire, written by ladies of  
of various religious denominations labor-  
ing in China for the benefit of the poor  
down-trodden women of that vast thick-  
ly peopled country. Miss Norwood's  
paper on "Foot-binding at Swatow,"  
gives the process of this cruel barbar-  
ous custom. She says:

"I learn that in this district of Tie  
Chiu the custom is almost universal;  
the only exceptions being the small vil-  
lages and hamlets bordering on the  
Hakkas country. The Hakkas do not  
bind their feet, and there are instances  
where their increasing influence in a  
Tie Chiu village has entirely done  
away with the custom. One woman  
told us that in her village, which is  
near the boundary, twenty years ago  
everybody bound the feet, and now,  
nobody does. In another village, also  
within the range of the Hakkas influ-  
ence, many young women bind their  
feet loosely just before marriage, and  
afterwards unbind them.

Those kept in servitude never  
have bound feet; but it sometimes  
happens that parents, who through  
poverty were obliged to sell their daugh-  
ter when still young for a family slave,  
afterwards improve in circumstance  
and buy her back. In such a case the  
feet are bound, even though the daugh-  
ter be twenty years old, and she is mar-  
ried as a lady. When the foot is bound  
after the girl has attained full growth,  
the pain is said to be much more severe.

The strong, white bandages used are  
woven especially for this purpose, and  
are about two inches wide. Those  
used the first year, are two yards long;  
afterwards five feet is the ordinary  
length. The process of binding is de-  
scribed in an article by Miss Field  
which I cannot do better than quote:—  
"The end of the strip is laid on the in-  
side of the foot at the instep, then car-  
ried over the top of the toes and under  
the foot, drawing the four toes with it  
down upon the sole; thence it is passed  
over the foot and around the heel, and  
by this stretch the toe and heel are  
drawn together, leaving a bulge on the  
instep and a deep indentation in the  
sole, under the instep. This course is  
gone over again in successive layers of  
bandage, until the strip of cloth is all  
used and the final end is sown tight  
down to the cloth under it." In a foot  
small enough to satisfy the ambition of  
a Chinese woman, the "indentation"  
mentioned above is large enough to re-  
ceive a silver dollar put in edge-wise,  
the lower edge of which is completely  
hidden by the toes. The toes are so  
completely lapped over the sole, that  
the ends are distinctly visible on the  
inside of the foot, under the ankle.

Frequently a large piece of flesh  
sloughs off from the sole, and it some-  
times happens that one or two toes drop  
off. The loss of the toes occurs only in  
one or two cases out of a hundred, but  
the loss of the flesh in the manner de-  
scribed, is of more frequent occurrence.  
The person to whom one or both of  
these accidents happens considers it a  
sufficient reward for all the additional  
suffering she has borne that her feet  
are, in consequence, very small and  
delicate.

When the foot is first bound the pain  
is very severe, and continues so for  
about a year. At night the sufferer  
lies cross-wise on the bed, on her  
back, allowing the edge of the board  
bedstead to come under the knee and  
press on the cords in such a way as to  
benumb the lower limbs. Lying thus,  
she seeks to ease torture by swinging  
her feet back and forth, and thus she  
spends many weary nights. The pain  
is described as similar to that caused by  
sharp needless piercing the flesh, and is

attended with much fever. The most  
severe pain is in the ankle bone, the  
joints, and instep. The pain decreases  
the longer and the more firmly the  
foot is bound, and the more it is ex-  
posed to the cold. The girls seldom  
walk in less than a year, but move  
about the house by the aid of two stools  
on which she kneels, leaning her  
weight on one while she moves the other  
forward. She never goes out of the  
house unless carried on the back of  
a strong woman. After about two  
years, if the binding has been rigor-  
ously attended to, the foot is dead and  
ceases to ache. But by this time the  
whole of the leg, from the knee down-  
wards, has become shrunken; being  
little more than skin and bone. The  
ankle of a woman whose foot I exam-  
ined was, by actual measurement, the  
same size as her wrist.

A Tie Chiu woman dresses her foot  
with a narrow embroidered slipper  
about three inches long, the sole, in the  
widest part being only half an inch wide.  
This tiny slipper is fastened to a band  
of blue cloth which passes around the  
heel and is attached to a gaily-painted  
wooden heel, on which the whole weight  
of the body falls in walking; the toe  
being elevated an inch or more above  
the ground. A very narrow pantalet  
covers more than half of the wooden  
heel and all the instep, so that only  
little more than an inch of the pointed  
toe is visible. The pantalet is tied at  
the ankle with a scarlet silk scarf, two  
inches wide and about fifteen inches  
long, with fringed ends. Our small-  
footed women hobble from place to  
place with comparative ease, and some  
of the Bible women can walk six or  
seven miles a day. Yet old bound  
feet blister easily, and those who try  
to walk long distances do so with great  
discomfort. If the foot has been pro-  
perly formed, it can never be brought  
back to its original shape, nor can its  
owner walk without her bandages.

The wonder is that notwithstanding  
the excruciating torture endured in  
order to have small feet, and the in-  
convenience to which the owner of them  
is all through her life subjected, that  
mothers not only insist upon continuing  
the practice, but often the child will  
tighten her own bandages—(so anxious  
is she to have a tiny foot,) and endure  
the pain without a murmur. It is said,  
too, that those children who bind their  
own feet have smaller ones than if  
they had been bound by some one else.

This is a practice which even our  
Christians have been slow to abandon.  
For years the missionaries have, on  
every suitable occasion, sought to im-  
press upon the converts, the sinfulness  
of the practice and the evils of it. In our  
own church, the subject has been  
brought up for discussion at a regular  
church meeting, and much has been  
done toward creating a public sentiment  
against it.

Owing to Miss Field's very earnest  
efforts in this direction, all of our  
twenty Bible women, of whom just  
half have bound feet, not only acknow-  
ledge that the custom is a wrong one,  
but have agreed neither to bind the  
feet of their own daughters nor to en-  
courage the practise of it in others.  
So long as our Christians marry their  
daughters into heathen families, it is  
extremely difficult for them to act up  
to their convictions on the subject;  
since this is a question in which the  
wishes of the mother-in-law must be  
consulted. Of the fourteen girls who  
have been sent out from the school  
belonging to the English Mission, only  
two have their feet bound; and this  
was owing to the reason above stated.  
This fact has led our sisters of that  
Mission, to consider the propriety of in-  
sisting that their pupils shall not be  
betrothed into heathen families. During  
the past year, we of our own Mission,  
considered that the time had come  
when decided steps might be taken to-  
wards carrying out our ideas on the  
subject. Therefore, in September last,  
we closed the girl's school, which had  
been ably conducted by Mrs. Partridge  
up to the time of her leaving for Amer-  
ica, last Spring. We re-opened the  
school in October, and decided to