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WHOLE SERIES.
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Poetry.

Under Orders.

We know not what is expedient,
But we may know what is right;
And we never need grope in darkness,
If we look to heaven for light,

Down deep in the hold of the vessel
The ponderous engine lies,
And faithfully there the engineer
His labour steadily plies.

He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty
And keeps the fire aglow.

He knows not whether the billows
The bark may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so, in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me,

I see not the rocks and the quicksands,
For my sight is dull and dim;
But I know that Christ is my Captain,
And I take my orders from him.

Speak, Lord, for Thy servant heareth,
Speak peace to my anxious soul,
And help me to feel that all my ways
Are under Thy wise control.

That He who cares for the lily
And feeds the sparrow's fall,
Shall tenderly lead His loving child;
For He made and loveth all.

And so, when wearied and baffled,
And I know not which way to go,
I know that He can guide me,
And 'tis all that I need to know.

Boston Traveller.

Boys make Men.

When you see a ragged urchin
Standing wistful in the street,
With torn hat and kneeless trousers,
Dirty face and bare red feet,
Pass not by the child unheeding;
Smile upon him. Mark me, when
He's grown old he'll not forget it;
For remember boys make men.

Have you never seen a grandsire,
With his eyes aglow with joy,
Bearing to mind some act of kindness—
Something said to him, a boy?
Or relate some slight or coldness
With a brow all clouded, when
He recalled some heart too thoughtless
To remember boys make men.

Let us try to add some pleasure
To the life of every boy;
For each child needs tender interest
In its sorrow and its joy.
Call your boys home by its brightness;
They avoid the household when
It is cheerless with unkindness;
For remember boys make men.

Religious.

Letter from China.

FROM MISS NORWOOD.

SWATOW, CHINA,
June 21, 1880.

Mr. S. Selden,

DEAR BROTHER, * * * We are having a remarkably wet season—indeed in Dr. Ashmore's twenty years in China he has never known but one such season. For over six weeks it has rained almost constantly. The poor people are suffering sadly from the heavy rains. In many places many have been obliged, owing to the floods, to leave their houses and betake themselves to the higher land, where they are living in temporary huts. In a village a few miles distant from Swatow, thirty people were recently drowned. The rice fields are flooded and in many districts the crops, both rice and wheat, will prove a total failure. Consequently, there will probably be much distress. As for ourselves we find mould, mildew and dampness very trying, but these do not seem worthy of mention as compared with the real distress among our people.

I enclose a letter which we have had printed—Miss Fielde and I—in order to help us in answering our letters, for just now we are very busy. It was not written with a view to its being printed, but since it seemed to contain

what we wished our correspondents to know, and since the electric pen which we have recently received, fails to be managed by us, owing, possibly, to the damp weather, we had it printed on Chinese paper, folded after the manner of Chinese books, which admits of printing on one side only. It may be helping to Mrs. Selden in some of her circle, or rather "Aid Society" meetings.

I read with much interest everything referring to the work in India, in which the Province missionaries are engaged. With many of the workers I am personally acquainted. A letter just received from Mrs. Churchill says that Mrs. Armstrong was just about starting for home. * * * She will doubtless do valuable work while at home in interesting the sisters in missions.

Yours very sincerely,
SOPHIA A. NORWOOD.

SWATOW, CHINA, June 7th, 1880.

On the first Sunday of April occurred our Communion preceded as usual by a week of meetings. Of the twenty baptized quite a large proportion were women, and five were from my girl's school.

Instead of sending our Bible women back to their country work it was decided to have them remain here for a three months' course of study, along with quite a large number of new women—thirty-one in all. This is the largest number that has ever been here at one time for study. The Bible women's house is full to overflowing. So far, notwithstanding the number and the diverse characters thus brought into close contact, we have not heard of the slightest disagreement, but on the contrary each seems to vie with the other in being considerate and helpful. When you consider that these women do all their own work, even to the washing of their jackets, and that they never club together as women similarly placed at home would do, but that each does her own cooking on a separate tiny furnace, and awaits her turn at the wash-tub, you will readily understand that there must necessarily be much crowding and waiting one for the other, and that there must be an almost constant exercise of Christian forbearance. A forenoon spent with them might in part, at least, explain why every thing runs so smoothly.

A little before nine Miss Fielde and I repair to the large upper room of the "Women's house" where we find all "the sisters" as they are accustomed to call themselves, seated and ready for the morning's exercises. A strange looking assemblage they surely are. We see women of all ages from the young of 23, up to the old sister of 74. Lotus is here with her daughter-in-law now perfectly sane, of whom Miss Fielde says she has rarely seen a Chinese woman of so much innate refinement. Here too is a young mother who came 70 miles bringing her two children with her because she could not come without them, and is a most interested student. So I might go on and single out many equally worthy of special mention. The most of them are brown and sunburned, nearly all are wrinkled more from hardship than from age, but all have that in their faces that makes them different from any similar company of heathen women—an indescribable something that is peculiar to the faces of those whose names are written in the Book of Life. I know not how any Christian could look at these women and not thank God for the command, "Go ye into all the world, &c." The work of the day begins by one of the sisters reading a hymn which some one else is asked to explain, and then all unite in the singing of it. Then, perhaps, Miss Fielde speaks of the difficulties that are liable to arise where there are so many together, and the need of the exercise of a spirit of love on the part of each. She asks if there are any special subjects for prayer, whereupon a number of sisters at once respond. One or more asks that some bodily ailment which interferes with her ability to study be removed, one that she may be enabled to

persevere, and that she may not draw back from following her Saviour; another refers to the great number of women in her city, and asks that prayer may be made for them that they may hear the gospel and be saved; one asks prayer for an aged parent, another for a husband, &c., and then two sisters are asked to remember these requests in prayer. The other morning after there had been a larger number of requests than usual, Miss Fielde called upon Sister Lotus to pray. She in common with the most of our women seems to have a wonderful gift in making known to God her needs, and makes all who hear her feel that she is asking what she knows she will without doubt receive.

Genesis has within the last year been translated into a simple style which the most unlearned can understand, and is the book which is engaging the attention of the Bible women these three months. The first hour all the women are together, and listen to as many of their number as the time will permit, tell in their own words the story contained in the lesson of the previous day, after which Miss Fielde explains the succeeding chapter, and once a week gives them a story from some other part of the Bible which each in turn tells to the others. Up to the present time they have had the stories of "Daniel in the lion's den," "Jonah," "The three men in the fiery furnace," "The handwriting on the wall," "Esther," "Solomon and the two mothers," and "Ruth." Very quaintly do many of the women tell the story, coloring it, as they often do, with their own Eastern ideas, and making it doubly interesting to us who think so differently. Sometimes their imagination gets a little beyond the facts as was illustrated in their narration of the story of Daniel. Lotus said that so gentle were the lions that Daniel lay down and slept all night, using them for a pillow. Another sister added to this by saying that he used some for a pillow and others for a mattress. Then Miss Fielde felt that it was time to utter a protest against Daniel with variations and told them that neither of these interesting items was to be found in the Bible and that they must confine themselves to the facts. Some of them are very slow in learning to tell the story correctly, while others again show more than ordinary quickness;—for example, after listening to Miss Fielde's recital of the entire book of Esther, A Kue or Speed—the Teacher—gave the whole without a mistake and with scarcely any prompting. It is usual to call upon the brighter women first, leaving the duller ones until the story has been told in their hearing many times.

At ten the class of beginners—thirteen in all—go with me to an adjoining room. This class is making almost their first attempt at learning to read. In the two months they have been with us they have mastered the Hymn book consisting of forty hymns. This is very simple and a good preparation for the Compendium of the Gospels which they are now about to begin. A hymn a day they have learned to read and explain. This was the utmost some could do while the quicker ones have had some additional work prepared for them.

At eleven all repair again to the large room to listen to an exposition on the doctrine contained in the chapter of Genesis for the day. This is given by Dr. Ashmore, who in his inimitable way makes his points so plain that even the oldest and most stupid is able to grasp the thought. How they listen, leaning forward, eager to catch every word that falls from the Doctor's lips, and how readily and intelligently they answer his questions. Truly they are taught of the Spirit.

At half past eleven away they all go to prepare their noon-day meal—no, not all—for there is always some one who wishes to speak with the "teacheress"—Miss Fielde.

A few weeks since, a meeting of the women, girls, and school boys was held to discuss the question of foot-binding,—or rather to express their opinions

against the practice. Six of the women had been appointed to speak, one of these was Sister Speed who has natural feet. While she was preparing her talk some of the bound footed women said to her, "What do you know about bound feet—you who have never suffered the pain—how can you speak feelingly on this subject. Come let us bind your feet just for one night and then you will know something about it." To this Speed consented, and the women got their bandages, needle and thread and bound her feet in the most approved fashion. It is needless to say that she was obliged to lie perfectly still, and that the pain was intense. At the end of an hour she begged to have the bandages removed—she was sure that she could not bear them any longer. "What," they exclaimed, "You can only bear one hour what we have endured for years!" and refused to listen to her entreaties. At the end of the second hour she broke out in a cold perspiration and was found to be in a swoon. This frightened the women and in great haste they called for scissors and removed the bandages as quickly as possible, and had some difficulty in bringing her back to consciousness. Thus was our Sister Speed prepared to speak on the subject of foot binding, and you may be sure that her two hours experience will make her a far more decided opposer of the practice than would any amount of knowledge gained merely from observation. Ten of the women are now preparing to speak on the sin of Christians betrothing their daughters into pagan families, and also the importance of obtaining Christian rather than heathen wives for their sons. Thus during the whole session some practical subject is constantly up for consideration.

These women come to us from various and remote districts, and these are those to whom we look to carry the truth to thousands of Tie Chin women. Very precious are they, for they are the women of many prayers and the most of them have been honored in leading many souls to Christ. I bespeak for them your earnest prayers that they may all shine as lights in the dense darkness of heathenism by which they are surrounded.

S. A. NORWOOD.

A Native Greek on Baptism.

The excellent article of Dean Stanley on the subject of Christian Baptism has been very fully presented to your readers. The fact is significant when we find the first scholarship of the Pado-baptist world setting aside its own sectarian prejudice and so frankly and honestly testifying to what all history and all learning unite in affirming.

My purpose in writing this article is to call attention to another recent testimony on the subject even more valuable philologically than that of the eloquent Dean of Westminster. In this instance it is from a "Lecture by Professor Timayenis of the New York Hellenic Institute, and the Chautauqu School of Languages: Delivered at Chautauqu in the Amphitheatre, Aug. 22nd, 1879, at 7.30 p. m." Professor Timayenis is a "native Greek," born in Smyrna, "educated in the schools of Athens" and still belongs to the Greek Church. His evidence therefore is of the highest value as to the mode of baptism practised by the Greek Church and the true meaning of the word "baptize." The meeting at Chautauqu where he spoke was a non-denominational one, composed alike of Baptists and Pado-baptists. This Lecture on Greece is given in full in the December (1879) issue of the "Chautauqu Assembly Herald," the official organ of the Chautauqu Literary and Scientific and National Sunday School Assembly. From this official source and with the Lecture in full before me I make the following extracts: "Dr. Vincent introduced the speaker (Professor Timayenis) with the following words:—

"We are to have the pleasure to-night of listening to a native Greek, who believes in Greece ancient, and in modern

Greece, an enthusiast in loyalty to his own tongue and his own people. He is to undertake to-night not an elaborate lecture but a putting of important truths before you, in his own way, and I am sure he will speak to your profit and delight, notwithstanding a certain native modesty, which prevents him from believing as fully in his own powers as we think he should. He will labor under a slight embarrassment in speaking, not being a native born Englishman; but this will be to his advantage in representing Greece. I have great pleasure in introducing to you Professor Timayenis."

In opening his lecture, Professor T. says:

"I pledge my word not to be influenced to-night by any feeling of patriotism I may have for my native land. I shall only speak to you the truth, nothing but the truth. The love I have for my country will not influence me in any statement I shall make to-night. I will speak to you only what is really so about the condition of the country and about the people. I will not speak of Greece as some travellers see it in a few months, but about my own native country just as it is."

After discussing a number of interesting questions in connection with the ancient Greeks, he clears up certain misapprehensions which exist regarding the language spoken in Greece to-day. He distinguishes between a certain "kind of patois" and the pure Greek used in the country. He says: "The Bible is the book in Greece. It needs not translation with the modern Greeks." Again he says, "All our sermons are read in the original tongue in which St. Paul and the other apostles wrote their epistles," &c., &c.

Now what does this distinguished native Greek say "baptize" means? Surely he and his countrymen ought to understand their own native tongue. I give in extenso what he said on this subject. There is no abbreviating—not one word left out or changed. Here it is in full:—

"The Greeks baptize of course. The baptism of their infants takes place at six months after birth. If the child is going to die they believe that it must be baptized at once. I am not able to say whether they believe the child will go to Paradise or not, but there is a great horror of having a child die without baptism. They baptize in the real way. The word *bapto* means nothing but immerse in the water. Baptism means nothing but immersion. In the Greek language we have a different word for sprinkling. When you put a piece of wood into the water and cover it entirely, you baptize, you do what is expressed by the Greek word *bapto*. I am ready to discuss this with any divine, about the Greek word. Sprinkling is not what the Bible teaches, that is a fact you may depend on. I know that this custom is too deeply rooted in some congregations to be taken away easily, but the Baptists have the best of you on this point."

"Do they immerse infants?"

"Yes, three times. The baptism is a great thing in Greece. It takes place generally in the house not in the church. The minister comes in, gets beside a tub of water, rolls up his sleeves—the friends are present—and then takes the baby. Of course, like every other kind of baby, it squalls. The first thing that is done, the mother cries out whether the water is cold or warm. She will not let the minister go on until she tries it herself and calls Bridget to fix it. Then the minister says—you know what, and baptizes it. He dips it three times. That is the word we use, to dip; you cannot go back on it. It is our everyday word. So if I dip a man I baptize him. I say you must cover some body entirely with water to use baptism as the Greeks use it to-day."

This is clear and decisive and is the voluntary statement of one who speaks the language in which the New Testament was originally written. The discussion on the subject of baptism bears unmistakable signs of approaching its close. This is shown by the frantic bitterness (as amusing as it is reckless) of the "smaller fry" of Pado-baptist writers—by the confusion of opinions that exist among themselves—by the increasing number of leading Pado-baptists who are commencing to immerse (as Talmage among the Presbyterians, Beecher among the Congregationalists, &c.,) and by the concessions coming on all hands from the highest Pado-baptist