

goat's milk, and their agriculture was of the rudest kind. The bodies of their dead were carefully embalmed and deposited in catacombs, which still continue to be an object of curiosity to those who visit the islands.

For the Christian Messenger.

THE ACADIAN FRENCH MISSION.

The friends of this Mission will be glad to learn that, since the meeting of the W. B. Association, the Board have been able to secure a good "title" to the Mission premises at Saunierville; and as stated in their last report the necessary sums have been subscribed to meet present liabilities.

I am directed to request that all unpaid subscriptions to this fund be forwarded as soon as possible to the Secretary. This will prevent any additional expense for collecting. All the affairs of the Mission are now in an encouraging condition. The Missionary and the Board are greatly cheered in their work. "Hitherto the Lord has helped us," and we are expecting still richer blessings. In the eyes of all the faithful in Christ Jesus in our Churches this mission has peculiar favor. We ask a continuance of their prayers and generous support. May the dews of heaven so rest upon this work, that in a short time an additional Missionary shall be employed.

JOS. H. SAUNDERS, Sec.
Ohio, Yarmouth County, Oct. 9, 1869.

For the Christian Messenger.

NEW YORK CORRESPONDENCE.

BROOKLYN, N. Y., Oct. 17th, 1869.

MR. EDITOR,—

My first Sabbath in Brooklyn I had a natural desire to see and hear Henry Ward Beecher who is, as you are aware, considered the most popular preacher in America. Accordingly, at 10½ A. M. I presented myself at the gate of Plymouth Church. Vast was the crowd that surrounded that gate. The stream of human beings approaching it extended as far as the eye could reach. A man stood inside the gate calling out lustily, "Those who own pews pass along—only the pew-holders." This he had to repeat constantly for the information of newcomers. A policeman stood outside the gate constantly occupied in clearing the way for pew-holders. At precisely half-past ten the pew-holders were supposed to have all taken their seats, and the strangers were permitted to pass in. After going up several flights of stairs I found myself the occupant of the last seat in the 3rd gallery. Well, as a reward for my pains, I enjoyed a bird's eye view of Beecher, and heard him preach; or rather partly heard him, for many of his finer sentences were uttered in a voice so low that I could not catch the words at so great a distance. Sometimes he would speak in his loudest tone of voice with great energy gesticulating with both hands, and, taking two or three steps forward in theatrical style, would stamp with his right foot so as to be heard even at the remote point where I was sitting. His discourse was a union of the metaphysical with the practical, and was suited to an educated audience. It contained an extraordinary number of hard words.

He announced that a Chinaman would address the Sabbath School in the afternoon. I went to the Sabbath School as a visitor and had no difficulty in securing a good seat as I wanted. The room was a splendid one for the purpose. I may say something more about it in a future letter, I want to occupy the remainder of this in telling you about the Chinese, eight of whom were present, but only one of whom could speak the English language. He was apparently not more than 18 or 20 years of age. He was dressed in American style, all but the "pig tail," which was about two feet long; no part of his head was shaved. The superintendent introduced him by a name which I do not remember, and said that he had been engaged in studying medicine at Washington, and is going back to China as a medical missionary. He was good looking, intelligent, and spoke English very fluently and correctly. If I could report his speech *verbatim*, I have no doubt it would bring tears to the eyes of some of your readers as it did to mine. He said he had no doubt those present regarded him with curiosity. He would have dressed in his own native costume, but feared it would excite too much curiosity for the Lord's day. He well remembered the first American he ever saw in China, who was to him

as great a curiosity as he—the speaker—was to his hearers. The man had so much hair on his face instead of having it behind his head in a pig-tail; and his clothes were so tight; for the Chinese, both male and female, dress in very loose garments. In fact, nearly all the customs in China were just the opposite to what they are in America. He could account for this from the fact that China and America were on opposite sides of the earth. "You," said he, "stand on our heads, and we stand on your faces!" The boys and girls are not allowed to associate in China, so there is no such thing as *making love* there. In America a man courts a woman sometimes ten or fifteen years, and then can't get her, or if he gets her, perhaps they live unhappily together! In China a man can get a wife in a day. All he has to do is to give an old woman two or three dollars and she will go and get him a wife. These old women make it their business to do the courting for the young men.

He could spend a very long time in telling us curious things about the Chinese, but religion was a more suitable theme for to-day. When he was a small boy his father took him into a temple, and showed him the gods, some small, some large, made of different materials, as wood, brass, gold, silver, &c., and made him bow down to them and pray to them. He told him whenever he wanted to do any thing he couldn't do himself, if he asked these gods out of a pure heart, without any deceit, the gods would help him. And he believed his father, and used to go often and kneel down before those images and pray to them. He was taught to believe also that if he was a good man, when he died he would go into a noble animal such as a horse; if bad, he would be a chicken. By and bye, he and another boy went into the country and came up to a small temple. His friend went in, and came out dragging an image by the head. "Now," said he, "I will make this god bow down to me."

He was much frightened and told him the gods would punish him, that he would be sick, and perhaps die, but the boy made the god bow, and then took a big stone and began to smash its head to pieces. He ran away for fear the gods would punish him too as an accomplice. He went and told the boy's mother, and if the god didn't punish him she did; she beat him unmercifully. At length he happened to go by the place where the missionaries were holding service. He was attracted by the splendid music. He ventured to the door; he dared not go in lest the missionaries should *medicate* him, and he should be obliged to do as they told him. He heard them pray, but he thought it very funny that they should kneel down to the old benches and pray to them. At last he heard the missionary say "These images that you worship are made like a man, but they can't do anything like a man. They do not know anything; they cannot speak, nor breathe, nor walk, nor see." He knew they spoke the truth. He listened to them. As soon as he understood it, he fell down on his knees, and prayed to the true God that his sins might be forgiven. When he arose he was so happy. "I felt," said he, "as though I could jump right through the air, my heart was so light." Three days after he was baptized. He felt so glad when he knew he must not be a horse after death, but something better than a man! His appeal for the Americans to send more missionaries was touching.

D. W.

For the Christian Messenger.

GRAND PRÉ SEMINARY.

No. 2.

MR. EDITOR,

For some years past (I do not remember just how many) an Institution under the auspices of the Baptist Denomination, has been in operation in Wolfville, for the education of young women. Although the buildings and general accommodations were scarcely adequate to the purpose; still in former years it was rather well patronized and many young women enjoyed the advantages it offered for mental culture and improvement. The benefits derived from this Institution were generally appreciated and universally acknowledged—its blessings were every where felt and recognized. It was numerously attended and liberally sustained. The Seminary was often filled to its utmost capacity and the great desirability of obtaining a more commodious building was strongly felt. But some three or four years ago there were evidences of decline. The attendance began gradually to diminish. There were some unfortunate

difficulties arising from some business embarrassments to be encountered. And so it has gone on steadily declining until last year, when it was deemed inexpedient to continue it longer, and, as it is well known, the building was advertised for sale.*

Considering the great interest which the Baptists of this Province have manifested in Educational matters, and the peculiar attention which woman's privileges have always gained, one would naturally have thought that a notice of this kind would have been received everywhere with loud expressions of wonder and apprehension. After having experienced the incomparable benefits of an efficient Female Seminary, it does seem inexplicable that an ambitious and enlightened body, like the Baptists, should view such evidences of direct and manifest retrogression with perfect indifference. For my own part I find it difficult to decide which calamity presents itself to my mind in the strongest light; the downfall of an efficient educational Institution, or the strange apathy which our denomination has manifested in relation to it.

To all appearances, then, Grand Pré Seminary was dead and about to be converted into some boarding-house or hotel, where, perhaps, intoxicating liquors would be vended! But fortunately a little spirit still remains in our ranks. "Our men become women—our women become men." Notwithstanding the apparent want of general interest in the matter, Miss Eaton, who was connected with the Seminary last year in the capacity of Assistant Teacher, came forward and threw herself heartily into the work of resuscitating Grand Pré Seminary. It was a task which presented few inviting aspects, and many trying difficulties and serious obstacles. It required, indeed, much courage and determination for a young woman to assume all the responsibilities and duties which such a position entails. Nevertheless this was undertaken, and the idea of re-establishing our female Institution seemed sufficiently feasible to justify the hope that this desirable end might be achieved.

Miss Eaton, furthermore, met with some considerable encouragement in her worthy undertaking, some money, I learn, was subscribed, and the countenance and support of the entire denomination was indicated by the formal vote of the Convention.

Now, in a few words, here the matter stands. Miss Eaton has reopened Grand Pré Seminary. She has procured an efficient staff of teachers and a competent matron, and reduced considerably the expenses which attendance would involve. Only one thing is required, viz: that young women should patronize the Institution by their attendance. Why don't they come? Is Education valuable? Are the young women of the Baptist denomination in Nova Scotia attending any other Seminary of learning? If so, what is its name, and how many of them are there? I should dearly love to see these questions answered, and still more to see a suitable realization of the urgent necessity of some direct action in this matter by all concerned. I am not exaggerating when I assert that there are scores of young women who ought by rights to avail themselves of the advantages which such an Institution offers. What will be the result of their failure to do this, it is not difficult, in my mind, to predict. Surely, surely, we shall soon see a reaction in this matter. It seems to me evident, that this indifference will soon be followed by a corresponding enthusiasm in the subject of Female Education. In all human reason this present state of affairs cannot continue much longer, but it should cease from this minute. Great things are required just now in this connection, great efforts must soon be put forth, and men everywhere must now come to recognize the just claims of this important matter.

Of the object of these exertions, I shall endeavor to speak in my next article

PROGRESS.

Wolfville, Oct. 16th.

*This was done by the Governors, to whom the building belongs, and which it was unoccupied. The recent insertion of the advertisement of the building for sale arose from a mistake in our office, the type not having been distributed as it should have been.

For the Christian Messenger.

MINISTERS' INSTITUTE.

DEAR BROTHER,

A "Ministers' Institute" is a meeting of ministers, generally continued for several days, for the purposes of mutual instruction and profit. Lectures are delivered and conferences held on the subjects of the Lectures. Such a meeting took place last

week at Woodstock, Ontario. The following was the programme of the proceedings:—

Rev. J. Crawford to deliver the Opening Lecture on the "Inspiration of the Scriptures."—

Dr. Cooper of London, two Lectures, one on "Justification," the other on "Sanctification."—

Dr. Eyle, two Lectures, one on "Composition and Delivery of Sermons; the other on "Methods of Study and Courses of Reading for Ministers."—

Rev. J. Alexander, one Address on "The best mode of conducting Prayer and Church Meetings."—

Dr. G. Wilson, one Lecture on "Pastoral Visitation."—

Rev. Chas. Walker, one Lecture on "The best mode of presenting Truth."—

Rev. J. Bates, one Lecture on "Theories of Plymouthism."—

Rev. Wm. Stewart, one Lecture on "Annihilationism."—

Mr. J. E. Wells, a Lecture on "The 1st chapter of Genesis in its relation to Modern Science."

It is in contemplation to hold a Ministers' Institute at Wolfville, some time in the month of December. A Committee has been appointed, to select subjects, nominate Lecturers, and propose suitable arrangements. That Committee will report at a Meeting to be held in the Vestry of the Baptist Meeting House, Wolfville, on Wednesday, Nov. 3, at ten o'clock, a. m. The presence of any of our ministering brethren on that occasion will be very acceptable.

Yours truly,

J. M. CRAMP.

Oct. 23, 1869.

Christian Messenger.

HALIFAX, OCTOBER 27, 1869.

Now that we have a daily mail to Annapolis we shall be able to send the *Christian Messenger* to our Subscribers thus far on the day of publication; and to places beyond Annapolis, one or two days earlier than formerly. This will be regarded as no small step in advance. As a consequence of this change, we shall hope to have a large addition to our list of Subscribers. Will our brethren have the kindness to make this intimation to their neighbours and friends, and favor us by a good word. We believe there are hundreds of Baptist families in the western counties, and other parts of the province also, who only require a suggestion from some one of our present subscribers to induce them to send on their names.

As an extra inducement we propose to send the paper from this date to the end of the year, to New Subscribers, from the date of securing their name to the end of 1870, for the advance payment for one year. We will also send a copy of the new "SELECTION OF HYMNS," postage paid, to the person who sends on the name and payment for such new Subscriber.

To any person who will engage heartily in getting New Subscribers, we propose to allow them six for the price of five: That is for every six names of new Subscribers they may send us, we shall demand the payment for only five.—Ten Dollars.

Let the address be given very distinctly.

EDUCATION FOR YOUNG LADIES.

We would just remark in reference to the Grand Pré Seminary—the subject of a communication in another column, that it was never fully sustained by, and wholly under the control of the Baptist Denomination. Yet we believe the body was in hearty sympathy with the institution, and would now be rejoiced to see it in vigorous and successful operation.

The more recent diminution in attendance at that Institution has arisen we believe largely from the improved schools to be found in various parts of the province; and, from the fact of parents having to sustain them, they have sought to obtain for their daughters as much of their benefits as possible. Still we believe that there is an urgent necessity for such a Superior Institution as the Grand Pré Seminary at Wolfville, and we think our correspondent "Progress" is enlisted in a worthy endeavour, and one that we hope may be crowned with success. There is we believe a great want of appreciation of the higher departments of education for young ladies, and we hope that some more positive action may shortly be taken towards the establishment of an institution for the young women belonging to the Baptist body. In the meantime let the Grand Pré Seminary be well sustained and the present effort encouraged.