

expressions of the surface of the round earth. If the earth should expand so as to make its entire surface even, the waters in its great basins being equalized would cover its entire surface. It was only necessary for God to command the earth to swell into perfect roundness and the result would be a flood. The waters climbed from their ordinary level to 15 cubits above the highest mountain peak. They took about 150 days to do it in, and about 150 days to go back again. That was slow climbing and slow descending. A gradual rounding out of the earth for 150 days and a gradual shrinking for another 150 days into its former shape would produce the results recorded in the Bible. Extraordinary evaporation would supply the clouds with moisture sufficient for continuous rain. It is enough for us to know that God sent the flood and took it away again. He did it in His own way.

The entire account is marked by a simplicity of description. Attention is directed to the lifting of the ark from the earth. The scenes within and without are left to be supplied by the imagination. Mightily, mightily the waters prevail. Peak after peak of the mountains disappears. At length the highest one is out of sight. The waters stop not until they have gone 25 feet higher. No description is given of the waste of waters nor of the floating dead. It is briefly stated that all life is extinct. Outside of that ark nothing more is left for death to do. He cannot enter into it for God had shut the door. There is no description of the millions of men, animals, birds and creatures struggling and finally yielding to the common enemy. The fountains of the deep and the windows of Heaven are closed. The rain ceased and the waters begin slowly to fall away. Noah opens the window of the ark and sends out a raven which returns evening after evening. The dove is then sent out but found no place on which to rest her foot. The inspired pen employed to write the description of this world-wide and appalling catastrophe gives us at this point a graphic picture of minute detail. The hand of Noah is seen thrust through the open window taking the wearied dove in his hand and carefully drawing it in. The dove is sent forth again and when taken in through the window is found to hold an olive leaf in her bill. Noah takes the leaf closely examines it and finds that the fracture is fresh, proving that it had been recently plucked from the tree and not picked up from the surface of the waters. She is sent out again but never returns.

For the Visitor.

MISSIONARY SKETCHES.

BY W. E. MACINTYRE, A. B.

CHAPTER XV.—HEATHEN CUSTOMS.

One of the most curious practices among the Chinese is that of cramping the feet of girls into small shoes. While still mere infants their feet are bound in tight bandages until the bones are compressed entirely out of shape. The process is a most painful one, but no cries of agony will induce parents to give up this iron custom of their country.

Many reasons are given to account for the evil. A woman with large feet is by common consent banished from the best society, and hence never respected. She is obliged to work at some low calling, or worse still to become an abandoned character. Men laugh at them and call them offensive names. No proud Chinaman would marry a wife with natural feet on account of the ridicule he must endure at the hands of his relatives and acquaintances. On the other hand small feet are the mark by which the so-called Chinese ladies delight to be known. They are expected to mince and step gracefully and their small feet, usually about three inches in length, are thought to allow this better and give them a more pleasing appearance.

Against this missionaries have had to contend with all their powers of persuasion. But mere reason will not avail. Often girls have left the mission school rather than give up foot-binding, or even associate with others who have given it up. In

whatever way the reform is attempted it is exceedingly difficult to face the united opposition of the Chinese people. The change almost denies a girl in that country any chance of earning a respectable living, and it must be long before native opinion can be successfully encountered.

Among the men an equally absurd practice exists. They shave their heads with the exception of the hair about the crown which is never cut but allowed to grow to a great length and is braided into a long tail or queue. It ends in a tassel neatly fastened to the hair and is commonly hung at the back, although it may be coiled and fastened to the head for convenience. Even those who came out to British Columbia and other places retain the queue as they would fear to return to China without it.

But there are evils greater than either foot-binding or head-shaving, and a few may be rapidly glanced at. In Chinese families the sons are given every pre-eminence and bring the greater respect to the mother. Daughters are looked upon as a burden, and while still infants are sold in large numbers. Agents may frequently be seen carrying them around in baskets, and offering them to the first buyer at from fifty cents to a dollar apiece. Many of these are bought for servants, but more are trained up to become secondary wives and prostitutes. It would be bad enough if this evil ended here. But these heathen parents are so inhuman as to even take the lives of their female children. Missionaries tell us that in some parts a third and even a half of the girl babies of the Chinese are strangled or drowned to avoid the burden of bringing them up and disposing of them.

When betrothals are to be arranged a class of middle women or match-makers are employed. These decide upon the selection of husband and wife, and while the candidates are yet children and frequently without the consent of parties concerned determine the most important relation in life. Wives, whether children or adults, are usually bought. The price paid for grown up ones is from one hundred to one hundred and fifty dollars. If the families are wealthy more has to be given. Poor people are obliged to buy little girls and then raise them in order to get wives for their sons.

In each household the husband has almost absolute power. If his wife or children disobey him he may beat them severely, or even kill them without being punished by Chinese law. He can put his wife away for the most trifling reasons, while she has no release from him whatever his conduct may be. No present prospect of a better condition awaits her. She is taught by her Buddhist instructors to serve her husband faithfully in order that she may advance a step higher in the next life, but until this transmigration she is merely a beast of burden.

When a Chinaman takes sick it is supposed the spirits of his forefathers are angry, and his family make offerings to the ancestral tablets; this failing, they appeal to a wizard or medium to find out the real cause. They sometimes burn joss paper, or djen as it is called, which is a kind of thin paper and tin-foil usually pasted on small blocks. This they think will satisfy the departed spirits, since when it is burnt into gas the angry forefathers can use it for money in the spirit land.

When death happens the friends place a cup of water at the door in order that the spirit on leaving may take a farewell drink. They then burn a suit of clothes, bed and bedding, boots and shoes, which are supposed to be needed to make the dead comfortable. At regular intervals of seven days for some time the female relatives weep and wail loudly to satisfy the powers of the next world and incline them to be mild in their punishment.

Early in the month of April special days are set apart for worshipping at the grave. The family, all dressed neatly, visit the spot and make offerings of fowls, pigs, wine and incense, accompanied with more of the sacred paper, lighted candles and other gifts for the use of the spirit. When the usual ceremonies are over the priest

sets all on fire, at the same time kneeling and bowing his face to the ground nine times, followed by the members of the family. In this way they imagine blessings are brought upon the departed, and the ruling powers of the world to come will be inclined to grant their favor.

For the Visitor.

TORONTO NOTES.

If it is with pride that Canadian Baptists think of McMaster Hall, the feeling is certainly one of honest pride in solid worth. In the first place, it is a matter of no small moment that the Baptists of the Dominion can claim a theological hall, so worthy of note as a work of architecture as this. "Those who dwell by the sea" have heard much, during the past summer, concerning its fine appearance and the completeness of its appointments; but anyone, who is actually permitted to look upon its unique, substantial beauty, or to pass through its broad halls, comfortable students' apartments, and model classrooms, will say that there is much as yet untold. Secondly, there is room for hearty congratulation, on account of the character and ability of the men who are here laboring so earnestly, as the teaching staff of the institution. Dr. Castle, who has won the love of so many Maritime Baptists, during the brief season he has spent with them; Dr. Welton, of our own Acadia; Dr. Newman, already so well known as a thinker and writer; Dr. Clarke, with his beautiful power of word-painting; and Dr. McVicar, with his wonderful energy. And, lastly, all must feel truly gratified that so many young men, from so many different parts of "this Canada of ours," have been enabled to gather together, to prepare for the noblest work on earth. Yes, McMaster Hall may justly call forth our pride. May it soon prove our towering and aggressive strength.

Of the forty students, already assembled here, eight are from the Lower Provinces; not a bad representation for the first year of the union. These Maritime men are far from feeling as strangers in a strange land. They find their associates kind and affable. Besides, Toronto seems to be a city in which one can be accommodated to a remarkable extent. If our eastern brother long for a glimpse of the surging sea, he needs but to stroll down to the shore of Lake Ontario, and he will often find commotion enough to satisfy the most Fundy-loving man. If he favors Wolfville's sunny clime, he must rest content, for Toronto weather is evidently made after the Wolfville pattern. And this obliging city—probably out of consideration for those of our number who are partial to St. John—actually managed, one morning, to get up a regular St. John fog. All these circumstances prove sources of pleasure. No need of being homesick, with home comforts all around you.

Some one has said that the prevalence of the missionary spirit, in a theological seminary, is a true indication of the consecration of its students. It is a significant fact, then, that there is in existence, in McMaster Hall, an organization termed the

FYFE MISSIONARY SOCIETY.

This society takes its name from the late Dr. R. A. Fyfe, who labored so ardently, and to such good purpose, in connection with Woodstock Literary Institute. Its second anniversary was celebrated at a public meeting held in the chapel of the College, Friday evening, Nov. 9th. Interesting reports, together with excellent music and addresses, formed an enjoyable programme. From the reports, we learned that, in addition to several missions in and about Toronto, the society is carrying on a very promising work in Rapid City, Manitoba; that the annual income of the society is already about \$800.00; that the financial year closes with a favorable balance; and that the ladies of Jarvis St. church have lately guaranteed the society a yearly donation of \$100.00.

The address of Mr. Geo. Sale, who has been laboring in Rapid City during the past summer, was full of fervor and enthusiasm, giving a most encouraging representation of Baptist

prospects in the above mentioned field.

Mr. W. H. Cline (McMaster Hall delegate to the Inter-Seminary Missionary Association, held lately in Hartford, Conn.) alluded, in his address, to a fact worthy of special mention. It seems that, from the representations of their delegates, the Canadian colleges have been led so to realize the value of such gatherings that they have about decided to organize a Canadian Inter-Seminary Missionary Alliance, which will differ from the association across the border only in that, while the latter gives to foreign Missions its first attention, the former will consider first the needs of our great North-west.

Before I close, I would say one word about the much abused

DIDACTICS.

There is such a department in this institution, under the control of Dr. McVicar. It is not my purpose to trace any connection between the success of the chair here and the need of a similar one at Acadia. But it does seem to me that, if certain parties, who imagine that they can see the absurdity and airy nothingness of such a chair in its very nature, could be permitted to spend hour or two under Dr. McVicar's tuition, they would leave his class-room with a lower estimate of their own wisdom, and a different opinion of Didactics.

As I close, Toronto is accommodating the students from Manitoba with a slight snow storm.

Toronto, Nov. 15th.

Correspondence.

To the Editors of the Visitor:—

Capt. George Colwell, who is chronicled as "Dead" in your issue of 14th inst., is alive and in perfect health. The insertion must be the work of some miscreant who had little or nothing to do, but publish a misleading falsehood. The above contradiction please insert in your next issue, and very much oblige his father.

Yours, &c.,

C. B. COLWELL.

Jemseg, Q. Co., Nov. 16, '83.

[The notice we printed bore the signature, "Gilbert C. Dykeman." This is the second time some party in that neighborhood has practiced forgery and perpetrated a lie. Can't the party be found out?—Eds.]

To the Editors of the Visitor:—

As the VISITOR in common with other newspapers, is "saying its say," on the subject of education, and the appointment of a successor to Dr. Rand, as chief superintendent of New Brunswick, etc., etc., perhaps you will allow a Charlotte County laborer to say a few words in behalf of the laboring classes, with respect to this "vexed question":

Ist, I desire to say, in behalf of the rural electors of Charlotte county, that the present regulations of the Board of Education, are not satisfactory to the masses, however well they may suit a favored few. The present system of grading is not suitable for our wants and requirements. For however well this plan may work in towns and cities (though many complain in those places), it is not at all satisfactory to rural districts. We think that the present system shows one or two things viz., that those regulations are intended to favor a certain class, to the disadvantage of others less favored, or they show that the head of the department is not acquainted with the condition and actual needs of the masses.

This may be very plain language for a poor man to put on paper, but it is not more plain, nor half so severe, as the language flowing from the lips of hundreds of the electors of Charlotte, daily.

About ninety-five one hundredths of our male population, have got to live by the labor of their hands, and the sweat of their brow, as hewers of wood, tillers of the soil, toilers on the wave, or in some of the many mechanical pursuits, or else sink to something less honorable. And about the same proportion of the females will become the wives of these men, and the mothers of their families. Having these facts before us, it is evident that our common schools

should be managed with the object of giving to each pupil such an education as is likely to be of use to him in after life, and with as little expense and loss of time as is compatible with thoroughness.

We are an English speaking people; it is important, therefore, that each child be taught to speak, read and write, plain, common English so as to make themselves easily understood.

2nd, As all classes of persons are required at some time of their lives to make sales and purchases, to receive or pay wages, to make estimates, to keep, prepare, or cast up accounts, to give or to receive "notes-of-hand," or receipts of payments, etc., etc., the sooner in life the boy or girl is made familiar with the principle rules of arithmetic, and the principles of book-keeping, so far as is required to keep common and farm accounts, the making out of bills "notes-of-hand," receipts, etc., etc., the better for them. If, at the same time that they are gaining a fair knowledge of these essential branches, they can also gain a fair knowledge of outline drawing, geography, the use of the magnet, and the construction and use of maps and globes, etc., etc., not forgetting good manners and sound morality, and the all-important home duties, they will be all the better prepared to enter upon the higher studies, or to take part in the sterner duties and realities of every day life.

As almost all children belonging to the rural districts, have to help earn their own living (by taking part in farm labor or other home cares and duties) from a very early age, it is not possible for the great majority of them to attend school for any considerable length of time, with the same regularity, as do those children who reside in towns or cities. And no pupil ought to be hindered from making all the advancement possible in the time he or she can attend school, simply because others may not be able to advance so fast as he, or because of some "whim" of the inspector, or the chief superintendent. The people who have to foot the bills, and many of them find it a great hardship to do so, claim that they have a better right to dictate in these matters than any high salaried functionary "imported from another country or province."

As Dr. Rand has resigned (to the great satisfaction of many), it is to be hoped that our Government will not again insult New Brunswick, by sending abroad for a man to fill the office of chief superintendent of education for this province. Surely New Brunswick has raised a man fit to fill this office. If there is a New Brunswick fit to fill the office (and there ought to be many of them) why should not we have the preference to a stranger, or a person raised in another county or province.

If school registers and returns were made out quarterly instead of half-yearly, it would give county schools and county school teachers a fairer show.

Then if we must have a certain amount of "holidays," which we do not question why not have the school terms beginning at the end of the holidays and ending at the commencement? This would give both teachers and trustees a better chance to procure other places or other teachers as the cases might require; not to mention the convenience of pupils entering or leaving school.

With due respect for the "powers that be," there are many of the electors of Charlotte who would like to be told of any possible good arising from the present Inspectoral System, except to provide offices and salaries for a few of the graduates of the high schools, who might think themselves above earning a living as do most of those who produce the wealth of the country. In the country districts, with the exception of a few families residing near the school houses, the inspectors seldom see the same teachers and pupils face to face a second time.

Any school system that assumes that the majority of the children in the rural districts are to attend school regularly and continually for some three or four or more years, is based on false premises, and shows ignor-

ance of the actual requirements of our people.

There has been some talk as well as some newspaper writing about "compulsory attendance," but no man who values his seat in the House of Assembly would risk his election in the county of Charlotte on this issue. If he did, he would be elected to stay at home.

Having visited most of the rural districts of Charlotte this year, and listened to the remarks of very many people on the school question, I think I am about as well prepared to state the views of the rural electors of this county as any one man in a hundred that you may meet with.

A CHARLOTTE COUNTY ELECTOR.

N. B. B. EDUCATION SOCIETY.

SPECIAL GENERAL MEETING.

A Special General Meeting of the officers and members of the New Brunswick Baptist Education Society will be held in the Assembly Room of the Baptist Seminary, Berryman's Building, Princess St., St. John, on Thursday, Nov. 22nd, 1883, at three o'clock in the afternoon, for the purpose of considering certain amendments to the Act of Incorporation, By-Laws, Rules and Regulations, in so far as relates to the membership and government of the organization, whereby union in educational work may be promoted between the New Brunswick Baptists and Free Christian Baptists; and to charge the date of holding the Regular Monthly Meeting of the Board of Directors.

CHAS. A. EVERETT, President.

J. MARCH, Secretary.

QUARTERLY MEETING.

The next session of the Quarterly Meeting, embracing all the churches in the Southern Baptist Association, will be held with the church at St. George, commencing Tuesday, Dec. 11 at 2:30 o'clock p. m. All the churches in the Association are requested to send delegates. The following is the programme of preaching services as nearly as can be determined so far ahead:—Tuesday afternoon, Rev. W. Camp, Fairville; Tuesday evening, Rev. J. A. Cahill, Carleton; Wednesday morning, Rev. Henry Cross, St. John; Wednesday afternoon, Rev. R. Hunt, St. Stephen; Wednesday evening, Rev. J. F. Bartlett, St. John; Thursday morning, Rev. S. Welton, Sussex; Thursday afternoon, Rev. W. F. Parker, Hampton; Thursday evening, Rev. W. J. Stewart, Portland.

The pastors are requested to present the matter to their churches, that a goodly number of God's people may gather at the place appointed.

An attempt is being made to secure return tickets on the railway with what success it is not yet known.

J. F. BARTLETT, Com. of Arrangement
W. J. STEWART,
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British Mails.

THE first Steamer of the Weekly Liverpool Mail Line is intended to be despatched from Halifax on SATURDAY, the 1st of DECEMBER, under the usual Winter arrangements.

The outgoing Steamer sailing from Quebec on the 24th of November will be the last packet from the St. Lawrence River this season.

The mails for the United Kingdom for despatch by the Steamer leaving Halifax for Liverpool on the 1st of December, (the first outgoing Steamer under the Winter arrangements), and each succeeding Steamer during the present Winter, shall leave the St. John Post Office in time to go forward by the train leaving St. John on Friday evenings and due at Halifax on Saturday afternoon.

Postmasters and Railway Mail Clerks on the New Brunswick Division will please be governed by this notice in the despatch of Mails for Europe, via Steamers from Halifax.

JOHN MCILLAN, P. O. Inspector.

Post Office Inspector's Office, St. John, N.B., Nov. 18, 1883. 47-48

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