

to pervade all classes and tribes, even where there seems to be no similarity of language or feature, and no intermingling of tribes. God has reserved to Himself many times "seven thousand" in these mountain fastnesses, who have never bowed the knee to the Buddhist Baal, who have successfully resisted all attempts to proselyte them to the Buddhist faith, but who are susceptible at once to the genial influences of a pure Christian faith. It is a soil preeminently favourable to intellectual and religious growth. They are destined to become a mighty evangelizing power, in Burmah, Shanland and western China. O that we might all awake to a just appreciation of this subject, so momentous to the interests of our missions.

24.—Our reception by the people of this village is most gratifying and encouraging to our hearts. The readers of the Magazine will recognize this as the village where we spent our first Sabbath last year, where the chief and his people promised to build a zayat if I would furnish a teacher, &c. The grass and brushwood had been cut out of the road for miles. The young men met us on the mountain top, three miles out, and relieved the coolies of all their burdens, and would gladly have carried me. The old people met me about one mile nearer, and near them came a company of little girls, eleven in number, with wreaths of beautiful flowers on their heads, and crimson and white tunics,—with bamboos filled with rice, all prepared for hungry men, and smiling faces which contrasted happily with their filth, timidity and rudeness of last year. The whole village, so wild, so rude, so worldly last year, appears now like a Christian village. The chapel was lined with newly made mats. Sleeping places were fitted up; wood and water, fowls and eggs, rice and yams were quickly brought in; a nice fat pig was killed, and all the people, old and young, gathered around and hung on my lips, eager to catch every word that dropped from them, and ready to anticipate and supply every want; so different from last year, when we were charged exorbitant prices for every thing, on the ground that they were the "Sons of the forest."

What has wrought this great change? They have had a young Burmese teacher, nineteen years of age, whom I sent up in the absence of all others, to teach the people to read, not giving him the name and standing of a preacher, on account of his youth,—but they set him to preaching, and he has continued to teach and preach with great acceptance through the rainy season. This in addition to my own visits, with the blessing of God, has wrought the change. Two only in the village have been baptized, (baptized by me last May) but there are many who now declare their faith in the Lord Jesus Christ. I do not baptize at present, but in the course of the season, if the Lord will, I shall plant a church here."

"CAMP MEETING PROPOSED.—The people come in from far and near when they hear of my arrival. Some Geckhos came in to-day to see me, led by the Shwa-dau-ghee chief. I have a teacher in his village, who is doing well. The people built their zayat without help. I consulted with this chief about having a camp-meeting in the Geckho country, with the hope of drawing together a large number of Sankos, Brees, Padoungs and Geckhos. He said at once, "It will be very good—it will be very good." "Well, where shall we have it?" I enquired. "Why at my village, of course!" "But it will cost something to prepare for it, and to feed the people, &c." "O, I can build the tents and feed one thousand!" They will doubtless unite in making provision for the meetings, if the thing takes with them. It is an experiment. I sent out a call in all directions, informing the people that they might expect me to meet them at Shwanau-ghee, if the Lord will, at full moon in January. Such meetings were greatly blessed in the early history of our country, and I think they will do well here. The people are very fond of great social gatherings, and feasts of sacrifice and pleasure. Let us seize upon this element in their nature and sanctify it. Let us turn the tide of their social life into its proper channel. Let us see what can be done towards converting their feasts of pleasure and their sacrifice to devils into true worship. The Lord help us."

For the Christian Messenger.

New Seminary at Wolfville.

DEAR BROTHER,

I have not read anything of late in the *Christian Messenger* about our Female Seminary in Wolfville. Why is this? Other good objects are constantly agitated and why not this? I trust that the absence of interest expressed does not arise from want of

interest felt. I suppose that, in fact, the present inactivity on this subject, is only the calm before a storm, in which every sail will be filled, every rope will be tightened, every sailor will be astir, and we shall have such a storm as we have never yet seen, a shower of bank bills like snow flakes, and sovereigns like hail, driving into the treasury, and that in a short time we shall see a beautiful structure rising on the elegant site that is set apart for the purpose. And who is to claim the privilege of commencing this golden shower time alone will reveal. There is reason to suppose that many are ready to give to such an object whenever the way is opened. For more than thirty years they have been giving to the male branch of our educational institution. During this time they have probably given some \$80,000. It is now time for the other end of the yoke to be brought up. If the yoke had been kept even from the first the work would have been easier. But chaining one end to a rock and tugging at the other end it has been hard plowing. But now the chain, it seems, is to be sundered, and we may fairly expect greater progress in our educational enterprise. The governors of the College have become awakened to these obvious facts. But instead of asking for \$60,000 or \$80,000, they contemplate asking, as I am credibly informed, for only twelve or sixteen thousand dollars, to put up and furnish a suitable building, to accommodate at least 100 pupils. The female institute has indeed done good service. But the time has now come when its further continuance will depend upon its progressiveness. Let the institution be furnished with a good commodious building, and founded on the Holyoke system, or a modification of that system, and the expenses will be brought within the means of the great mass of our young women. The governors will doubtless use their wisdom in so commending the claims of this institution to the people, that a hearty response will be given. Much will depend upon the sisterhood of the churches. Without them the college could not have been built at the first. Without them I do not see how the female institute can be established. With their aid, both can and will be done. Posterity will speak with becoming pride of their mothers who, with the products of the churn and the cheese-press, the loom and the needle, built institutions where their sons might become "as plants grown up in their youth, and their daughters as corner-stones polished after the similitude of a palace." (Psalm 144. 12.)

May 17, 1865.

ELPIS.

Christian Messenger.

HALIFAX, MAY 24, 1865.

THE LIQUOR TRAFFIC IN HALIFAX.

All the efforts made to get restrictions placed on the sale of liquor in Halifax appear to be ineffectual. Notwithstanding that the Police Court and its precincts are daily the scenes of its disgusting results, and brawls, prostitution, and every vice which disgraces human nature, are continually appearing before our Aldermen, yet they, or a large majority of them, seem disinclined to do anything which will prove an effectual interference with the source of these evils. The liquor dealers, as a class, appear to have more to do with the election of our City Aldermen than any other citizens, and great deference is therefore paid to them. The best customers they have are daily brought up before our august city tribunal, and after being admonished, by those who license the traffic in liquid poison, and, also being compelled to make a contribution towards the city funds, they are sent forth again to fall into the snare of the same fowler until again caught napping, when they are again brought up and fined, and so they go on until ruin overtakes them, and they become inmates of the city prison, or the poor house, or fall into a drunkard's grave. The poor slave of his drinking habits has all the suffering, the imprisonment and the privilege of paying the fine, whereas the slave-master—the liquor seller—is allowed to fatten on the spoils, and in some instances by his dupes he is put into the Aldermanic office. We need men in the City Council who are not afraid to perform their duty in this matter. Shame on those who trifle with the law and their convictions.

The office of Alderman would be comparatively a sinecure if the sale of rum were prohibited. When the miserable wretches of an insatiable appetite,—produced at first by the moderate use of the article,—have spent all their money, and

are turned out into the street, they become the subjects of 1st. Police, 2ndly the presiding Aldermen, and 3rdly Rockhead prison.

After repeating this process several times they become dignified with the term "old offenders" and are either admonished and summarily dismissed, or sent up and fed at the public expense for 90 days. If the results of the traffic were confined to the individuals who drink, and thus sustain the rumsellers, it would be bad enough, but the poor wives and children are the greater sufferers; and the public—Temperance men as well as others—must pay the costs of police, prison, poor-house, and all other rates, whereas the liquor sellers alone reap the profits, and are growing rich, faster, probably, than men engaged in any other business in the city.

It was supposed that the law, enacted more than a year ago, for the purpose of separating the sale of intoxicating drinks from that of groceries, would lessen the consumption of liquor, and save many from the temptation to purchase it, which now exists. It was a provision of law, which, if carried out, we believe would have preserved many dollars to poor families, that are now expended, and probably will continue to be, in what is no adequate return, and what makes their homes wretched, and those who should be the principal reliance of the family the cause of their greatest trouble and sorrow. It is the poor, or those who are on the high road to poverty, who commonly leave their earnings at these dens of mischief.

Previous to the passing of the law many of the liquor dealers themselves, when appeals were made to them to abandon the wretched business, replied that they would gladly do so, but that other grocers sold liquor, and their customers would go to other shops for their groceries, unless they did the same. They would gladly give it up they then said if others were not allowed to sell it. Those who appeared then to have some good intentions, now seem to have lost them, or forgotten their promises, and cling to the profits derived from the "fools' pence."

The Liquor sellers' Association, formed a few weeks since for the special purpose of resisting this law, whilst asking only for a suspension of its operation, that they might appeal against it to the legislature, have, themselves, or by the aid of their counsel, Messrs. Blanchard and Miller, discovered the loop hole in the law, through which they may safely drive; and consequently the poor are still to be subjected to the temptation of having liquor before them when purchasing their few necessities of life at the drinking groceries. On Thursday last the Rumsellers' petition came before the City Council, asking that the law made and provided, shall not be carried into effect. Alderman Conway moved a resolution, on which the opinion of the Recorder was asked and given, that the Council have the power of granting a general license in connection with a tavern license, enabling the person so doubly licensed to retail liquors, as well as sell other goods, in one establishment. It is not for us to question the soundness of the City Recorder's opinion, but it is evidently contrary to the spirit of the License Law and an evasion of its intention.

Alderman Nash said he had made some effort to have the sale of liquor separated from that of other articles, but finding that there was so strong an opposition, and, that there was danger of losing the usual revenue derived from licenses, if the law were enforced, he was willing to support the prayer of the petitioners.

Alderman Ackhurst said he was opposed to the traffic in intoxicating drinks, but wished to be allowed to retire before the vote was taken!

Alderman Jennings, however, manfully maintained his opinion that the law should be carried into effect, and, on the division, stood alone in his opposition to the rumsellers' petition, or rather to the motion of Alderman Conway, as above, while 11 voted in its favor.

It was subsequently moved by Alderman Nash that \$20 be the sum charged for the general license, but an amendment was moved by Alderman Conway that the sum be \$10, which was carried by a vote of 7 to 5. We may consequently expect that the Aldermen and Police force will have no diminution of "drunk and disorderly," "found drunk," "found lying in the street drunk," "died of delirium tremens at the Police Station," &c., &c., to employ their time and attention all through the ensuing year as heretofore. It is too bad that the sober part of the community should have their taxes increased, because the "benevolent" gentlemen who are engaged in this

business must not be interfered with. Either let there be free trade in liquor, or let the license be a real restriction on the sale. The revenue derived from the licenses should not be thought of, when the morality of the city is endangered and the destruction of the people is in question.

CHURCH SYSTEMS.

THE Editor of the *Provincial Wesleyan* gives the following as his estimate of the Methodist System as compared with the arrangements in other denominations:

"Methodist Ministers, and Superintendents especially, have many duties and various kinds of work to perform, from which ministers of other churches are exempt. But this is because the Methodist system is more complete, and aims to accomplish more than other church systems. We might diminish the work at any time, by lowering our standard, or by limiting our aims."

The Methodist System may be more complete in some respects than some other ecclesiastical organizations, but what is here said of Methodism may be said no less, we believe, of the Congregational system. The activity displayed by the Methodist system is worthy of general emulation. "Other church systems" which do not adopt the Methodist maxim "All at it and always at it," may not shew an equal amount of activity, but in churches where all are professed believers in the Lord Jesus, there should be even more of zeal in doing good if possible, than under the Methodist system.

The itinerancy may also have some advantages under the Methodist system, but we think that the settled pastorate is far preferable for the building up of christian churches and instructing converts in the great truths of the gospel. With a proper amount of harmonious co-operation between Ministers and people the scripture pattern of christian churches is equally efficient for gathering converts in from the world, and for making them useful members of Christ's church on earth, and thus preparing them for heaven. We do not object to our brother's attachment to his own system, but we feel that the system on which Baptist churches are constituted has demands even greater on their members and ministers, and is capable of being adapted to circumstances far more than the Methodist system.

MEN FOR MISSIONARIES.

It is evident from past experience, and the present aspect of Foreign Missions generally, that great dependance will henceforth be placed on Native Preachers for the general diffusion of christianity amongst the people in heathen lands. No very general change in the condition of any country may be expected, till some of its own people are prepared to engage in communicating the gospel of Christ to their fellow countrymen. They can come into closer contact with the masses and apply the truth to their circumstances with much more effect than it is possible for foreigners to do. Some Europeans are necessary, but the great demand for these is for the purpose of training up and taking the oversight of such Native laborers. They must be men of enlarged minds, having facility in acquiring a foreign language. Unless educated beforehand, their preparatory work would be almost interminable or impossible, and when finished would remain imperfect and subject to many obstacles and drawbacks. A man charged with a mission to eastern countries must be one who would be able to maintain a position of superiority over those in subordinate relationship to him, or confusion would soon arise. These are a few of the considerations our Missionary Board must have before them when making choice of a man to send forth from our midst. "Pray ye the Lord of the Harvest that he will send forth laborers into his harvest."

AN UNKIND CUT.—The *Provincial Wesleyan* of last week contains a letter signed "Veritas," with some animadversions on the work of the American Bible Union and the Revised New Testament. The writer dares not, over such a signature, charge the work wholly on the jehersionists, but endeavours to damage the character of the Pædobaptists, who have been engaged in connection with some Baptists in the work of the Bible Union, supposing, perhaps, that by such means he can injure the work they have performed. He says:

"On behalf of all other denominations, we must disclaim any connection with the New Version, the one or two Pædobaptists found in the Committee, by no means representing their churches, but by their acceptance of such a position the character and motives of those, who,