

Missionary Intelligence.

The Mission to the Shans.

LETTER FROM MR. NORRIS.

(Continued)

*Court of Zimmay.*—I fancy the reader would like just to look into the court of Zimmay for a moment, and use my eyes to examine the city. I had, after entering the southern gateway, been led several miles through the midst of the town, where I at last reached a large brick building, the only brick building in all the city, and the place were all public business is transacted. I had some rather singular feelings, as I allowed my guide thus to commit me to the tender mercies of this half civilized monarch. For I had already found, from the fear with which his subjects regarded him, that he was a tyrannical despot, and I did not then know for certain whether there was any other white man in the place, or whether it could be of any advantage to me, in case of trouble, if there were. I passed hundreds of chained slaves of the king's, engaged in different kinds of work in the court-house yard, I entered the building; the walls and roof enclosed but a single apartment. The floor was paved with stone. Along one side of this great hall, government officials and clerks were busily employed, the latter writing with a style on palm leaves. At the further end of the room, I could see a large raised platform, and on this an immense scarlet cushion, some ten feet square and one foot thick. This I correctly conjectured must serve the king for a throne.

*The Missionary's Court Dress.*—Having entered the building, followed by my Karens, I sat down wearily near the door. I was in the most unrepresentable plight that could be imagined. I had not had a coat for three weeks, having been relieved of that luxury soon after crossing the Shan border. My lower garments had been torn in the thorny jungles, and were a conglomerate of very unskilful mending; my shoes were nearly worn off my feet, and I had just made one of the hottest marches I had ever experienced, over a parched plain with the sun in the zenith, the fitful breeze having just strength enough to paint me all over with a white impalpable dust. I had waited but a moment, when a very gentlemanly man, who, I at once saw, must be a Burman, approached, and kindly inquired if I was furnished with letters. I produced my letter of introduction to the king, which I had taken the precaution to obtain from the Commissioner of Maulmain. This was at once dispatched to his majesty, and an order returned to the officials to ascertain my business. Arrangements were at once made to receive me in due form. The head "Pyea," the person next in authority under the king, seated himself in a reclining posture on a wedge-shaped cushion, placed on the floor in front of the great red throne, and the old Burman whom I have just mentioned took a similar posture at the right hand. My fears about making myself understood were now at an end; for I saw that a Burman was second in authority among the king's counsellors. I also soon fancied that I was to be treated with consideration; for a European chair was brought and placed in front of these two dignitaries. I was then invited to approach. I had no idea of crawling on my face, as his royal highness the chief commissioner of British Burmah did last year at the court of Mandalay, nor did these functionaries expect I would.

*Reception and Escort.*—As I walked up, the head "Pyea" arose and shook hands with great gusto, and the Burman followed. I then took the chair, and we conversed very pleasantly for nearly two hours. This head "Pyea" is a very shrewd and able man, controlling nearly all the business of government in northern Siam. Both he and the Burman showed that they cherish very kind feelings towards white foreigners.—This seems to be very true of all this people, with the exception of the king himself. They showed no change of bearing when I told them I was a missionary; but told me of the fact of a missionary residing in the city, and procured an order from the king that I might be conducted to his house. Dismissing me with many expressions of kindness, and loading my Karens down with rice for their food, they furnished me with an escort consisting of two of the chief judges of the court, and servants. We marched down through the principal street of the city,—my personal appearance being still such as I have before described. The judges walked on either side of me, each taking one of hands. I had never experienced a sense of the ludicrous so keenly before; but neither my escort nor the people who often "shekoud," taking the attitude of worship, appeared to see anything in the performance but the most sincere expression of respect to the new-comer. If one wished to study oriental habits and customs wholly unmodified by western civilization, he could find no better place for it than the city of Zimmay.

*The City of Zimmay.*—The city was originally laid out in the form of a square, and surrounded by a high wall and moat, a gate on each side. This wall measures five miles in circumference. There is now a second wall, which includes a large space more on the west and south. The streets are wide and regular. The houses are not huddled together, as in most eastern cities, but each is surrounded by a more or less spacious garden, full of fruit trees. The houses, like those in the Shan towns generally, are good. They are all built of teak wood, and some of them, particularly the palaces of the king and the numerous princes, are quite expensive. The Buddhist sacred structures are rather insignificant, and falling into decay.

*Customs of the Natives.* The Shans of Zimmay are more hospitable, thrifty, industrious and honest than the Burmese, as a race. In-

deed, they scarcely dare to steal; for the old king is in the habit of punishing theft by relieving the culprit of his head. But their ideas of virtue are looser than those of any other race I have seen. Their women are clothed generally with one garment about the loins, and it is not always a matter of moment whether they have this or not. They are for the most part rather finely made. I was often asked, while going up the valley, by the different head men, if I intended to take a wife, on reaching the city, and when I told them that was not my custom, they seemed displeased. I learned in the city that the king had been in the habit of allowing white men, several of whom have in former years visited the city, to suit their fancy in choosing women for themselves even from the highest families, and had obliged them to live with these men during their stay, on pain of banishment with all their kindred.

I have collected a store of facts concerning the founding of Zimmay and the history of these people. Our Baptist brethren will be interested in these matters, when they have placed a Baptist missionary among them.

SIAM.

CHINESE MISSION OF BANGKOK.

LETTER FROM DR. DEAN.

*The Chinese and Litigation.*—Bangkok, June 21, 1868.—There having been during the week two applications to the pastor from church members to aid them at the magistrate's office, he addressed them this morning at the Wat Koh from the words, "There is utterly a fault among you, because ye go to law one with another." 1 Cor. vi. 7. The Chinese here are often the subjects of legal oppression, which stimulates their inborn desire for legal evasion. It springs from the love of gold—their chief god, rather than from insubordination. We need to guard against this, lest some Chinese may seek admission into the church for the sake of securing our aid when they are brought before magistrates; but when they suffer lawfully, we leave them to their penalty, when perhaps the presence of an American might lead the officer to relax his grasp of a victim.

Sometimes the Chinese suffer here from their ignorance of the customs or language of the country, when a word from us may help them; but more generally they become involved by their driving greed of gain, and celestial contempt of these Siamese, whom even here the Chinese designate as "Foreigners," though in their native land.

*Mode of Dealing with Error.* At the meeting this afternoon, the Chinese who was the subject of the first river baptism at Singapore a little time since, having returned to his old residence at Bangkok, gave the church and friends present some account of the origin and progress of Baptist sentiments at Singapore, which was listened to with much interest by the Chinese here, who have seen or heard but little of Protestantism. We preach to them the doctrines, duties and ordinances of Christianity as we find them in the New Testament, leaving the controversy to those who may have occasion for it to defend their own sentiments. Indeed we seldom find time for controversy with any one on any subject. It requires all we have to give people the truth, and leave error to stand by the side of it as long as it can. We tell the heathen what Christ can do, rather than what the gods cannot do, and point to the excellence of Christianity rather than to the banefulness of idolatry.

Correspondence.

For the Christian Messenger.

AUTOBIOGRAPHICAL SKETCH.

BY REV. CHARLES TUPPER, D. D.

CHAPTER XV.

PASTORATE IN AYLESFORD AND WILMOT.

(No. 11.)

In my Diary, Aug. 11, 1859, occurs the following entry:—"Finished reading 'The Testimony of the Rocks,' by Hugh Miller." This is unquestionably an able work. It has, however, been perused with rather melancholy sensations. A knowledge of the manner in which his [Mr. M.'s] life closed has tended in some measure to produce this state of feeling. Moreover, while I can not question the leading facts of Geology, I am unable to acquiesce in his scheme, or that of any other that I have seen, to reconcile the views of Geologists with the account given by Moses respecting the creation. That he wrote by plenary inspiration I fully believe. It was not needful for him to state the facts of Geology: nor was it to be expected that he would write as a Geologist. I am willing to believe that he treats of the creation only so far as is needful for mankind generally to know respecting it. If, however, it must be admitted that Moses wrote in the extravagant and fanciful strain supposed by Mr. Miller, I see not how we can have any certainty as to the meaning of any facts stated by him.

At our Convention held in Canard, Cornwallis, Sept. 20-23, six of the Governors of Acadia College went out of office by rotation.

As I was one of these, and was never willing to hold any office of which I could not discharge the duties with punctuality, and my residence was about 34 miles from the usual place of meeting, and my age and infirmities rendered it sometimes difficult for me to attend in the winter season—my health had suffered from such attendance—I requested not to be put in nomination. Thus terminated my service in this department of labor.

In my Diary, Dec. 22nd, is noted:—"Finished the perusal of Luther's German Version of the Bible. I have now perused the whole of the sacred Volume in eight languages." (These are Hebrews, Syriac, Greek, Latin, Italian, French, German, and English; besides the New Testament also in Spanish and Portuguese.) "While the diversities of translation lead to inquiry and examination, and frequently elicit the true sense of scripture, the general agreement of translators on all important points, tends to confirm the faith of the intelligent believer."

At the close of the year 1859 it appeared from my Memoranda that, besides the discharge of numerous other ministerial duties, the Lord had graciously enabled me to attend, and take an active part in, 366 public meetings, either directly religious, or strictly benevolent—a number equal to that of the days in a leap year.

On the 15th of January, 1860, is this remark:—"Devoted the day to the work of a peace-maker. Succeeded in preventing a lawsuit."

May 5th, my dear wife, visiting an esteemed friend at the point of death, through affectionate kindness and strong sympathy remained so long with her in a room without fire, that she evidently caught a violent cold, which subjected her to more than seven years of deep suffering, especially with asthma. This necessarily involved me in much relative trouble, and no small measure of personal affliction. It seemed indeed, to be an ineradicable dispensation of Providence; but we were enabled to acquiesce in it, aware that God's ways are equal, and that the Judge of all the earth can never fail to do right.

This was a year of much sickness, and numerous deaths, especially by diphtheria, in the field of my labor. The sudden death of Deacon Zebina Roach affected me deeply. He had been a useful helper to me, as he frequently attended Conferences in different sections. At a Conference in my absence, where tears of disunion were entertained, a very little time before the fatal attack, which speedily terminated his life, he very affectionately entreated the members to guard against disaffection and strife. His address was evidently useful.

In the year 1860 my labors were somewhat curtailed by reason of the distressing illness of my dear wife. She was very considerate, both with respect to my health and comfort, and the discharge of my pastoral duties. It was sometimes difficult to decide between my duty toward her, to stay by her, and aid in attending and consoling her, and that owed to the people of my charge. In a few instances attendance at a conference or prayer meeting was omitted, but neither she nor I could bear to have a congregation that assembled for preaching disappointed; if such disappointment could be avoided.

For the Christian Messenger.

Ontario Correspondence.

SECTARIAN GRANTS VS. VOLUNTARISM—ENGLISH CHURCH SYNOD AND THE FAILURE TO ELECT A METROPOLITAN—DENOMINATIONAL PROGRESS.

I am glad to observe by late copies of the Messenger, that Dr. Cramp is raising a note of warning against the proposed introduction of some of the worst features of the "Separate School" system into your educational scheme. The friends of voluntarism in all matters belonging to, or growing directly out of religion in Ontario, are now in the midst of a stirring fight for a principle which they had thought already won. At the last session of the Ontario Legislature, a resolution was proposed by the government, and passed by a large majority, to the effect, that from and after a certain date it should not be lawful for the Legislature of Ontario to give grants from the public treasury in aid of denominational schools. A year or a year and a half of grace was given to those institutions already in receipt of yearly subsidies. The institutions most largely affected by this policy seem to be Victoria College (Wesleyan Methodist) at Cobourg, Trinity College (Episcopalian) in Toronto, and that of the Old Kirk Presbyterians in Kingston. An agitation, mainly originated and most vigorously followed up by

the friends of the first named institution culminated during the last week or two, in the pouring into the House of Assembly, of petition after petition praying for State aid to "higher education." These petitions which are said to be after all very sparsely signed, have been most vigorously and widely circulated, and, as usual in such cases, many signatures of persons who did not really or clearly understand their aim and scope, have been obtained. This has led to a counter movement on the part of the friends of the voluntary principle. Petitions against any and all forms of Sectarian grants are being largely signed; and in a few days, without doubt, will be crowded before the Legislature with so overwhelming an array of bona fide and influential names, as will leave little room for doubt as to the opinions of the great majority of the people of Ontario on this vexed question. In some of the towns, public meetings are being held, and strongly worded resolutions passed, by way of encouraging the government to hold on in the good course upon which they have entered.

In a meeting of this kind which the writer attended the other evening, the business men and tax-payers were fully represented, and, notwithstanding some show of opposition in argument, resolutions strongly asserting the principle of absolute withdrawal of all aid from denominational schools, and attributing the deplorable sectarian strifes in the past history of Canada to the violation of this principle, were declared by the Mayor "passed unanimously." There is little or no doubt as to the issue of the present contest. The victory of the "voluntaries" promises to be full and final. The leader of the government J. S. McDonald is uncompromising in his adherence to the course to which his cabinet is pledged, number of his supporters are said to be exerting a severe pressure to induce him to change his purpose, but as he is not remarkable for pliancy, there is little fear of their success. Should they bring about a crisis by defection from his ranks there can be no reasonable doubt as to the issue of an appeal to the country.

The failure of the English Church Synod to elect a Metropolitan in place of the late Bishop Fulford, to which you refer, in a late issue, is certainly worthy of comment. One scarcely knows whether to wonder most at the obstinacy or the indelicacy of the four, composing the House of Bishops, who, by first restricting the nomination to the ecclesiastical order, and then submitting in addition to their own names, only those of others who, were either unknown or known so be unacceptable, or not procurable, imposed to very modest conditions upon the Synod. Another fact, not without significance, in connection with the affair, was the ultimate withdrawal of opposition to the election, upon the part of the clerical element of the Synod. Thus the body are indebted for whatever was or may be gained in the direction of independence and self-government, to the persistence of the laity. Is not this whole thing another straw indicting the direction in which the current of religious thought in the world is moving?

Matters in connection with our own denomination are on the whole encouraging. No wide spread or powerful work of grace is chronicled but from one quarter and another we hear tidings of progress in a quiet way. Additions are being made to the churches. Deeper interest is being manifested in missions and other denominational works. From India, Bro. Timpany is writing letters full of zeal for the salvation of the heathen, and well adapted not only to arouse a larger zeal for Foreign Missions, but to exert a happy reflex influence upon the churches at home. This result we believe must, from the nature of the christian religion, ever attend any development of true interest in the spiritual well-being of others.

There are at present no less than forty students connected with the Institute at Woodstock, who have the christian ministry in view. We thank God and take courage. The annual appeal is about being issued to the churches. This year \$3000 is asked for, to supplement the income from other sources. This is an increase upon the demand of any previous year, rendered necessary by the extension of the curriculum of study, and by the increase in the number of beneficiaries. The committee on Ministerial Education, appointed annually by the Board of Trustees make it a rule to aid every applicant with the evidences of whose piety, call to the ministry, and inability to meet his own expenses, they are satisfied. Hitherto they have generally received more than they have asked for. They confidentially anticipate a similar, encouraging response to the present appeal. After all that is said, the necessity for their constant recourse to the christian liberality of the people is not without its advantage both to the giver and the receiver. J. E. W.