

make up our party. No one is safe in travelling single handed in these jungles, infested as they are with wild beasts, and wilder men. Travellers always go in companies. Besides this, there existed another reason why we must have a party. Karen preachers were needed to assist us in exploring the Karen field in Siam, and to preach along the way. Also interpreters through whom we could communicate with the people in our travels. We were especially fortunate—favored let me rather say—in the make-up of our party. Through the kind help of Rev. S. B. Rand, Karen Missionary, and of Rev. Jas. R. Haswell, Burman Missionary, Maulmain, we succeeded in getting about the best men to be found in all Burma for our work. Pwai-tee, one of Mr. Rand's best men, an experienced pastor, a man who has travelled among the Karens in Southern Siam, going over nearly the whole ground that Rev. C. H. Carpenter went over in his tour of exploration three years ago. He is also acquainted with the ground over which our plan leads us, members of his church having often been over into the Rahaing district purchasing elephants. He is acquainted with both the Sgau and the Pwo dialects. Dega, an itinerant preacher of very extensive experience. He accompanied Rev. J. F. Norris on his tour to Zimmay some years ago. He has several relatives along our way, and has himself been to Rahaing, Detoo, a young preacher of sterling worth, and Kolah-wah, a young preacher and teacher of very great service to us, as he understood the Taleing language, as well as the Sgau and Pwo Karens. These four were the Karen preachers of our party. Two other Karens went along with us to purchase elephants. One of them was quite an accession to our strength as he was well acquainted with our route, and had lived some time in the city of Rahaing.

Another man was needed to make our party complete—a man who could speak both English and Burmese. Such an one we found in Mounng Kyaw, one of Mr. Haswell's choicest preachers. Mounng Kyaw, will be remembered by the Halifax friends as the Burman preacher who with his wife called upon them on his way out from America a few years ago. We found him to be an almost indispensable man in the party.

#### COOK AND COMMISSARIAT.

It was necessary to take a cook, food for the whole party, and all the dishes and cooking utensils we would need on the journey. We engaged the services of a good trusty cook (men, generally Madras men, do all the cooking for Europeans in this country) and set him to work to buy and prepare the necessary stores, and to pack up the necessary cups, saucers, plates, knives forks, spoons, pots, pans, &c.

#### MEDICINE CHEST.

It would be only the most culpable ignorance or the most guilty recklessness that would lead one to enter upon such a tour without a stock of medicines. We canvass the probable prospective needs in this department and pack up some Quinine, Castor Oil, Jaynes' Sanative Pills, Janes' Carminative, Perry Davis' Pain Killer, Landerum, Chloral, &c. With those two grim monsters, *Jungle Fever* and *Cholera*, waiting upon you every step, you need to be well armed.

#### MISCELLANEOUS.

Our beds rolled up—not cumbersome feather beds, nor hair mattresses, but such beds as those probably had who heard from the Lord's lips, "Take up thy bed and walk,"—Mosquito nets, and a curtain to protect from the dew when sleeping out-doors rolled up with them, a few changes of clothing, some soap to keep them and us clean, and a few other necessities, such as towels &c., put up in a basket, our guns and ammunition prepared and we consider our outfit completed.

Each Karen has a small bag made of strong coarse cloth in which he has his ever-present betel-box, his blanket and a few other things which are just as indispensable to him as a shirt to us. The cook has about the same outfit as a Karen. Mounng Kyaw has a little more, rendered necessary by his having lived in America for ten years in fact from early boyhood till within quite a recent period. He has also a basket of Burman and Taleing tracts and books sent along by Mr. Haswell for distribution.

The traps of those of us who were in town, Mr. Sanford, and myself, Mg. Kyaw, Kolah-wah, and Peter the cook—were put together, and we were ready for a start.

We had planned to be off early in January, but "the best laid plans of mice and men, &c." One thing after another came up to hinder. We thought that by the 15th of the month we would certainly be off; but then came on some great Mahomedan festival that all the boatmen felt bound to attend, so that we could not get a boat for any consideration. But everything must have an end, and at last the festivals came to a close and on the 20th of January we started. And now I will make some extracts from the rough notes made on the journey. I have not time to re-write them, or to write you apart from them such an account of our journeyings and "findings" as I could wish.

(To be continued.)

For the Christian Messenger.

#### TO THE MEMBERS OF THE WOMEN'S MISSIONARY AID SOCIETIES.

DEAR SISTERS,—

In a letter lately received from a Secretary of one of our Societies, she propounds several questions, asking me to answer them in the *Messenger*, as she thinks the information would be welcome to others, as well to those belonging to her own Society. I will answer them to the best of my ability, numbering each one separately.

1. Are the funds collected by our Woman's Aid Societies kept apart from other foreign mission money?

The several amounts are sent on quarterly from the Central Board to the Treasurer of the Foreign Mission Board in St. John, and a separate account kept of them; but it is understood that the appropriation of the funds is at the pleasure of the Central Board. All monies sent in by Mission Boards or by Sabbath Schools, are requested to be set apart for the education of heathen children, unless advised to the contrary. The maintenance, travelling expenses, with any extras connected with our own lady missionaries, is of course taken wholly from our funds.

2. Is article third of our Constitution to be held inviolate, and single women only to have the benefit of the funds of our Societies?

The primary object of our Societies is no doubt the support of single women as missionaries, but donations can be made at the request of any Society and sent in to the Central Board, for the support of other persons. Some years ago, the Truro Society sent a donation to Mrs. George, to assist in sustaining the schools under her care.

3. Did the pay to Miss Norris and Miss Eaton from this source cease on their marriage?

Yes.

4. When schools are established, by single women, and are afterwards continued by married ones, either the same persons or others, will the schools be supported still by funds from the same source, or is it drawn elsewhere?

We have no precedent to guide us in giving an answer to this question, because thus far we have had no established Mission, and as remarked before, our funds are first of all for the support of persons, not schools, though we have the power, to donate any surplus funds that may exist. When a lady Missionary marries, her work is supposed to be at her husband's advice or disposal, and he is under the direction of the Foreign Mission Board.

5. Are premises for schools and buildings bought by means of Aid Societies, or from the general Foreign Mission fund?

As yet, our Foreign Mission has had no schools of its own, but as we are not an independent Society, but simply an Aid, it will, we should suppose be the duty of the Foreign Mission Board to buy school premises, in connection with the rest of their Mission property, and ours to Aid them by donating such grants for the purpose, and for furniture, books &c., &c., as our funds will warrant.

Hoping that these answers will prove satisfactory.

I remain,  
Yours, &c.,  
MARIA R. SELDEN,  
Sec. Cen. Board.

The editor of the *Windsor Mail* thinks the absence of flowers at the Concert got up by the Graduating Class at the late Acadia College Anniversary was a serious omission. He thinks the custom of hurling "a costly and beautiful bouquet" "to mark approval of good speaking or good acting a most laudable one."

#### The Christian Messenger.

HALIFAX, N.S., JUNE 16, 1875.

#### HOPE FOR THE FALLEN.

A very large portion of the evils that afflict society arise from the use of intoxicating drinks. This is not a very original statement, but is as true as it was when first expressed, and yet how little it is considered by christians and others who are ready to help all in general christian and benevolent operations. Every few days we hear of what may be regarded as a premature death occasioned by this terrible evil, or else, when the drunkard is possessed of a strong constitution which is able to resist the ravages of disease occasioned by drinking habits, his property is wasted away and the poor man brings sorrow to himself and his family. His children are frequently made dependent on others, and he drags out a miserable existence, lengthened out perhaps just by his poverty not allowing him to procure all that he would drink of the death dealing beverage.

The very frequency of these terrible deaths and the oft-repeated ruin of men and their families seems but to deaden the feelings of the public against any general determined effort to stop the ravages of the rum-fiend.

Whilst some efforts are made to prevent the use and sale of the soul-and-body destroying beverage, it is gratifying to find that the men who have been dragged down to an almost hopeless condition have not been altogether passed over or given up as wholly lost. The condition of the inebriate is being better understood than it used to be, and, by adopting suitable methods of treatment in suitable places, hundreds have been rescued. Good Samaritans have been found willing to go where he is, who has fallen among the thieves, and do something to "take care of him."

We are glad to find that the movement which was suggested some years ago, and for which effectual legislation was obtained last winter is now in a fair way of being carried into operation and an Asylum established in Halifax County—perhaps at Dartmouth. Our readers are probably not fully posted in the character of this wise and benevolent Act of our Legislature on the subject. It is entitled "AN ACT TO PROVIDE FOR THE GUARDIANSHIP AND CARE OF DRUNKARDS." It has eighteen sections and provides for the licensing of a "Home" for the purpose of restoring habitual drunkards and saving their estate from being squandered. We insert below the substance of the Act:

"On petition under oath presented to any one of the judges of the Supreme Court of Nova Scotia, whether by any relative, friend, or creditor of any habitual drunkard setting forth that by reason of such drunkenness such habitual drunkard either squanders or mismanages his property, or places his family in trouble or distress, or transacts his business prejudicially to the interests of his family, his friends, or his creditors, or that he uses intoxicating liquors to such an extent that he incurs the danger of ruining his health and shortening his life thereby, such Judge, for any of such reasons established before him to his satisfaction, may pronounce the interdiction of such habitual drunkard, and appoint a guardian to him to manage his affairs and control his person, as in the case of a guardian for an insane person or lunatic.

The interdiction of any person under the provisions of this Act shall have the same effects as those conferred by the law in this Province in the case of lunatics and insane persons under Chapter thirty-six of the Revised Statutes, and the allowance to the person interdicted, the payment of debts and suits by and against him, the arrangement of the Estate and the Bond by the Guardian shall be regulated as nearly as possible by the provisions of the said act.

In proceeding to the interdiction of any person for habitual drunkenness, it shall not be necessary that the proof of any of the facts to be established for such purpose before the Judge, be taken in writing, nor that the person whom it is sought to interdict be interrogated before the Judge, but it shall be sufficient that the Judge be satisfied with the oral evidence given before him, by the relations whether of blood or by affinity, or friends, or other evidence.

The petition praying for the interdiction of any habitual drunkard shall be personally served upon him at a time when he shall be sober, at least fourteen days before the day fixed for the appearance before the Judge for the purpose of the interdiction.

The decision of the Judge shall be final, and without appeal whether he grants the interdiction or rejects the demand therefor.

Any person interdicted as an Habitual Drunkard may be relieved from such interdiction after one year's sober habits, on application by petition to a Judge for such purpose, and on proof to the satisfaction of the Judge, that such interdicted person has been of sober habits for one year next preceding the presentation of petition, &c.

The Governor, by, and with the advice of the Executive Council, may grant a license to keep an asylum for the use of drunkards, to the person or persons who may appear to deserve the same.

We find in one of our Boston exchanges an interesting account of the opening of the new "Appleton Temporary Home," of which we heard such pleasing descriptions from Mr. D. Banks McKenzie the manager, when on a visit to our city a few weeks since.

This is an excellent name, and we think our local institution might well adopt the name "Temporary" in some form in its designation.

We are glad to learn that there is the sum of \$2500 already provided for the Home, comprising \$1000 Grant of Legislature, \$100 from the Grand Division Sons of Temperance; and \$1400 subscribed by a few benevolent gentlemen in Halifax. As soon as it is certain to go into operation there will we presume be many other large sums contributed. No better investment could be made by many wealthy men. Many a wife and child will call down blessings on givers of such benefactions.

A most eligible property near the town of Dartmouth, every way suitable for this purpose, is spoken of as likely to be taken for the Home.

We understand too that a gentleman has been chosen to take charge of the "Home." Mr. Neal who is familiar with the practical working of the Home under the charge of Mr. McKenzie in Boston, and has been strongly recommended by the latter gentleman.

The Rev. Charles DeWolfe, D. D., well known to many of our readers as an esteemed and highly respected minister of the Wesleyan Methodist Denomination, died at Wolfville on the 9th inst. The funeral took place on Friday last, and was very numerously attended. The service was held in the Wesleyan church, in which the funeral sermon was preached on Lord's day evening by the Rev. J. McMurray, President of the Conference, from 2 Tim. iv. 6-8. A correspondent who sends us these particulars, remarks that Dr. DeWolfe was a universal favourite; he was "the very personification of Christian courtesy and kindness." Ministers of the Episcopal and Baptist denominations, in addition to Wesleyans, attended the funeral.

PRESBYTERIAN UNION.—It appears that some of the Presbyterian ministers now in Synod at Montreal are hostile to a Union of the several bodies under one Synod. Mr. McGregor of Halifax is the Moderator over the Synod of the Presbyterian Church of the Maritime Provinces, and Rev. G. M. Grant Moderator over the Church of Scotland Synod. Quite a large representation is present from Nova Scotia. One hundred and fifty ministers from the Lower Provinces.

The *Witness* of Saturday said: "Church of Scotland Assembly approves the bases of Union, and offers co-operation. Rev. Gavin Lang's opposition is non-effective. Enthusiasm for union comes from all sides."

But a telegram to the *Herald* on Saturday says: "The Anti-Union minority in the Canada Synod of the Church of Scotland had a debate of three days, which closed at 10 a. m., on Saturday, when the vote was taken, 90 voting for, and 70 against Union."

Another telegram to the *Chronicle* says: "It is considered doubtful whether the proposed union of the Presbyterian Church will be accomplished without recourse to the law courts, owing to the opposition of Rev. Gavin Lang and others."

Foreign Mission report shows Synods have 10 Missionaries in New Hebrides and Trinidad. Home Missions are reported encouraging. Funds for all objects are largely increased. Hunter's Legacy, 5,000 dollars; McDonald's, 6,000 dollars. Report on Dalhousie College was presented and adopted. It is said Dr. Cook will be the first moderator of the United Presbyterian Church.

Rev. J. Fraser Campbell, of Halifax, is, by resolution of the Scotch Church, to go to Madras, or such other place as the Home Mission Board resolves.

After the Union, there will be one Synod of the Lower Provinces named the Synod of the Maritime Provinces.

Ten Ministers of other churches have joined the Synod this week. On Monday a petition was read from a number of elders and others of the congregation of Sydney praying to be severed from that congregation and formed into a separate church organ-

ization. It was resolved to grant the prayer of the petition, and Rev. Messrs. McDougall and McLean be appointed to organize the petitioners into separate congregations.

It was resolved to make the Hunter bequest a fund to be called the "Hunter Church Building Fund; to be employed according to the will of the donor under the care of Rev. P. G. McGregor, Chas. Robson, W. J. Stairs, J. J. Bremner and Rev. G. M. Grant.

PROTESTANTISM.—Last evening Rev. Father Moylan concluded a series of sermons in the Church of the Gesù by preaching in a most bitter and violent manner against Protestantism. He characterized it as a hell-begotten system of falsehood which was the opponent of true freedom and Christianity, and said that its results could be seen in all the nations which were scourged by its presence. He concluded his discourse by charging it with forcibly taking the property of the Catholic Church, which it knew how to keep; with stealing the Bible, whose truth it prevented, with covering a few grains of truth with bushels of lies; with being opposed to true liberty and freedom; and with destroying men's loyalty to their Maker. One of the blackest lies coined in the mint of Protestantism he said was the Catholic clergy were opponents of true liberty, when they were its most earnest supporters. He then made a personal explanation in which he proceeded to show that Christ's Church was that founded on Peter the rock, and all other systems were false and of internal origin; Protestantism had been founded in the 16th century by Martin Luther, who admitted, so the preacher quoted from a book, that he took counsel with Satan, and that at the Black Horse tavern, where Luther stopped frequently, he often had the devil for a bed-fellow. In the second place he had been asked why he preached that doctrine so persistently, and would answer that it was through his zeal for the truth. He lamented that hundreds of thousands of their fellow human beings, united to them by the ties of nationality, blood and race should be blinded by a false system which was leading them to eternal ruin, and it was his bounden duty to be frank and tell the truth regarding their condition.

We copy the above from the *Montreal Daily Witness* of May 17th, and presume that it is a correct report.—With such teaching as that it is not surprising that there should be disturbances when such a man as Father Chiniquy attempts to attack that Church.

The Editor of the *Amherst Gazette* and W. H. Rogers, Esq., Fisheries Commissioner, have been ventilating their differences with respect to the Inland Fisheries Law, and its application to the several parts of Nova Scotia.

We understand that Ex-Governor Wilmot has been appointed a member of the School Board for the city of Fredericton, N.B. It is pleasing to find men who have held the highest honors willing to aid in the administration of the law with regard to Education. Such conduct is worthy of imitation. It would be most praiseworthy to find other men of high position, devoting their time to the improvement of our Educational Institutions.

We omitted to mention last week that F. M. Passow, Esq., is made Chief Inspector of Post Offices for Nova Scotia, in place of A. Woodgate, Esq., resigned. This appointment is one that, we believe, gives entire satisfaction to all parties. Mr. P.'s long term of service in the department renders him the one altogether adapted to perform its duties efficiently. His gentlemanly bearing gives him a warm place in the esteem of all who know him.

#### HOME MISSIONS.

DEAR EDITOR,—

At a special meeting of our Board the following appointments were made:

1. Bro. Charles Norwood to New Ross and vicinity for one year.

2. Bro. Trueman Bishop who had been appointed to Falmouth and Waterville was transferred to Little Glace Bay, C. B.

3. Bro. W. C. Craigie's appointment was changed. He is to labour for 8 weeks at New Glasgow and Pictou.

4. Bro. G. H. Goudey is to labour 12 weeks at Middle Musquodoboit and vicinity.

In making so many appointments as the Board have done of late, it is quite likely that some mistakes have been made. We have, however, endeavoured to act conscientiously and to the best of our judgment. We have striven to do the best that we could for the churches, mission stations, and for our young brethren.

The Board wish to be treated in the same liberal way by those whom they have tried to assist.