

and full of noble promise; meant strong men, playing with appetite, till they lost self-control and manhood in the wreck of madness.

Whisky in a palace car, plotting ruin; whisky everywhere, with a malice and shamelessness born of the evil one—taking for gold, the heart right out of the life, the peace out of society, and the safety out of government. God help us to see it!

EQUAL RIGHTS.—The New York Herald, in an editorial referring to the woman's movement in Ohio says: "It may be conceded that it is no greater harm for a woman to kneel on the side-walk than for her husband to take his ease at full length in the gutter; while sticklers for propriety may amuse themselves with pondering over the self-sacrifice of the women who venture on the one in the hope of saving their lords from the other. The dead weight of this business falls almost entirely upon wives, mothers, daughters and sisters of the land. To hundreds of them the money that goes into the liquor dealer's till, is the price of bread or of blood. Every dollar spent in the rum shop, means deprivation and destitution for the wives and children of those who drink."

Correspondence.

For the Christian Messenger.

NOTES OF A TOUR IN SIAM.

By W. F. ARMSTRONG.

(Concluded) A DACOIT CATCHER.

Along-petah sent two policemen to help the three drivers in protecting the elephants from dacoits. The head policeman is a most interesting character. He is as wild and fearless as ever mountain buffalo was. He has done no little toward clearing the Rahaing road of dacoits. It is his duty the moment he hears of dacoits anywhere along the way to start right off in pursuit of them. About a year ago he met two suspicious characters near Rahaing. Entering into conversation with them he soon became quite sure that they were robbers. Lazily leaning on his gun so as not to excite suspicion he very quietly cooked it, and without raising it to his shoulder shot them both down. Their party took fright and fled. He cut off their heads and took them in to the authorities at Rahaing, and hung them up by the way side as a warning. Since that, more vigorous efforts than ever have been made to clear the way of such characters, and now it is comparatively open.

EVERY TRAVELLER ARMED.

Every man we meet has a short sword by his side, some have a gun and a dagger in addition.

Our party has the following:—Mr. Sanford and myself,—each a double-barrel gun, and a revolver; Moug Kyaw,—a revolver; the four Karen preachers, the two Karen elephant traders, and the three elephant drivers each a short sword; the two policemen each a gun and a short sword, the head one a dagger besides.

Perhaps some gentle souls may be startled at the thought of missionaries going "armed." But a short residence out here would greatly strengthen their consciences on that score. They would not want to kill any of the christians, they are too few now, nor any of the heathen, they are "not good enough to die," but they would be certainly justified in defending themselves from anything and everything that aimed to take their life whether it be wild beasts or dacoits. Moreover, "a shooting iron," to use the words of a facetious friend, "produces conviction, if not conversion."

About an hour from Along-petah's village we passed through a Toung-thoo village of thirty houses, built on the same stream that runs by Along-petah's village. Further up the stream are a few Karen villages. Met a party from Rahaing, who informed us of the arrival of Brother Churchill and Boggs at Rahaing.

CAMPING OUT.

Camped at the foot of the Pawan Mountain. By "camping" is meant—We spread upon the ground the hides which form the cushions for the elephant's howdahs and upon these we spread our beds, put up a curtain to keep off the dew, build fires round our beds, put our guns or swords by our side, have evening worship and we are ready for the night. The elephants tied quite near keep up a continuous crackling, as they browse nearly all night.

THE SECOND MOUNTAIN CROSSED.

3rd. Spent seven and a half hours today in ascending and descending the Pawan

mountain. Some of the scenery is grand. Near the summit of the range we pass between two towering peaks—quite narrow not much larger at the base than at the top—and almost bare withal. There they stand like huge castles reaching almost to the clouds.

4th. We are camped to-night at the Western foot of the Rahaing mountain, having crossed the valley to-day from the Eastern foot of the Pawan range.

MUCH TRAVELLING ON THE MAULMAIN-RAHAING ROAD.

Met several companies to-day as on other days, mostly Shans with large droves of packed cattle going over to Burmah.

COCK-CROWING UTILIZED.

Almost every company we meet has as part of its outfit a tame cock. His crowing morning and evening brings down to the camp many jungle fowl. By the judicious use of powder and shot, a bow and arrow, a spear, or a piece of string arranged as a snare, the travellers are thus able to supply some of the wants of the inner man.

THE THIRD RANGE OF MOUNTAINS CROSSED.

5th. Left camp at 7 o'clock and immediately began the ascent of the Rahaing mountain. After some hard climbing we reached the summit at noon. A rapid descent soon brought us to the other foot. Our way then lay for several hours through a narrow ravine. The high hills on either side are exceedingly grand. After our friends have "done" Yosemite we would advise them to come this way. After the ravine we have a region of hills. The mountain and the ravine are well wooded, but these hills are the barest, dreariest, most burnt-up looking places I have seen this side of the Red Sea. The whole region—evidently never very inviting—has been swept over by repeated fires. We camped at sunset among the hills, beside a stream that even in this dreary waste has green fringe enough to afford the elephants a little food.

A TIGER TROUBLES THE ELEPHANTS.

During the night a tiger came and troubled the elephants not a little. They were feeding near camp as usual. Suddenly we were awakened by their most plaintive calls for help. Their feet being tied together of necessity to keep them from going too far away were unable to defend themselves as well as if they were free. The drivers ran out with fire brands and torches. Seeing his majesty they fired but missed him. They then came back to camp the camp fires were brightened up and we lay down again. But it was not long before the tiger returned; the elephants sent up the same piteous yell and retreated into camp where they stayed till morning.

RAHAING REACHED.

6th. Arrived at Rahaing this P. M., but found that the brethren from Bangkok had gone down the river for a few days.

The same dreary waste referred to in yesterday's note continued till we neared the Rahaing river. Forming a fringe to the river is a fine paddy plain about a mile wide. The river here is wide, but quite shoal.

RECEPTION BY THE CHOKOON.

Our ferryman directed us to the chief officer in the place whose name we found out afterwards to be Payah Kelohom Gha Chah Say Nah. He received us very pleasantly with a real European shake of the hand, bade us be seated, enquired after our health, the particulars of our journey across &c., and offered us the use of his room of state while we remained in the city. While thanking him, we asked to have a more private and a quieter place where we might be with our Karens. He directed us to the Governor's court house where we found very comfortable quarters. We were able to converse with him on this first occasion through Myoung Kyaw and a Burman lawyer who understands Siamese who was in court at the time. He is not the Governor of Rahaing, but is an officer from Bangkok sent up by the King to deal with the dacoits. He has considerable experience with foreigners, having been engaged in the reception of nearly every embassy that has come into the country of late years. He got up a dinner for us in European style and invited us to come to his room of state, and dine at 5 P. M.

MODE OF COMMUNICATION.

Our usual mode of communication is quite roundabout. Brother Sanford and I speak to Moug Kyaw in English, he puts it into Burmese for Kolahwah—our Taling Karen who understands Burmese, Kolahwah puts it into Taling for a Taling man in court and the Taling man puts it into Siamese for the officer.

THE RETURN JOURNEY.

We left Rahaing with three elephants,

The governor at whose place we put up is an old man, does not seem to have much energy for looking after the affairs of state, but is an exceedingly kind-hearted man. The higher officer—the Chokoon—has been sent up recently from Bangkok, because of the inability of the governor to put down dacoity in his district. The Chokoon has a guard dressed in grey uniform, very much after the out of the English uniform. We heard an officer putting them through their drill, using the English terms—"attention," "shoulder arms," "as you were."

SIAMESE UPPER-CLASSES ADOPTING EUROPEAN COSTUME.

There seems to be a great desire on the part of Siamese officials to adopt European costume and manners. The officers are in full dress till noon. All the upper dress is in present English style, a piece of silk cloth is wrapped round the waist and reaching to the knee, a pair of stockings reach to this, and a pair of European shoes. Altogether the dress becomes them very well.

THE CITY OF RAHAING.

Rahaing is built on the eastern bank of the west branch of the Meinam River. It is one street, extending along the river about a mile and a half or two miles. The street is narrow—not more than 5 feet wide. A high bamboo fence runs along each side, quite hiding the houses from view, excepting as they are seen through the gates that stand open on the way.—Each house moreover is hidden from the others by a high fence which completely surrounds it.

We found it difficult to purchase anything for our table. The Chokoon told when we arrived to call upon him for anything we wanted, we "must not think of buying anything while we remained, we were his guests," &c. We suspected that he had considerable to do with our not being able to buy provisions, well knowing that we would be thus dependent upon him, and would not care to stay long in the place under those conditions. The cunning we meet on all hands in these heathen lands is enough to make us distrust the fairest promises and the blandest speeches.

IN CONSULTATION.

Bros. Boggs and Churchill got back to town the day after we arrived. It was a great pleasure to grasp their hands once more. We spent a week together in consultation and prayer. All that we had been able to gain about mission work, and mission fields—the Karens of Siam in particular—was brought together. We very providentially met Rev. Mr. McGilvery of Zimmai at Rahaing. He was able to give us considerable information respecting the northern part of Siam. Bros. Churchill and Boggs had during their residence in Bangkok and on their way up the river, learned a good deal respecting the southern part. Bro. Sanford and myself with our Karens had come across the country through the Rahaing district—the district where lay our chief hopes of finding a workable field, and had found or heard of only a small number of Karens, and they quite scattered, and most of them more easily reached from Burmah than Rahaing, being chiefly in the Thong-yeng valley, and on the Pawan range of mountains.—We have returns also from villages on the Rahaing mountain—the nearest two days march from the city of Rahaing—but we are convinced from the concurrent testimony of many witnesses that the numbers on that range, through its whole length, are exceedingly small. During our eight days stay in Rahaing we saw but two or three Karens although our Karens were on the constant look out in the market places, &c. Some of our preachers together with the Karen elephant traders were out in different directions from the city during those days; they found or heard of no Karens east of the city excepting a few scattered families. (It had been hoped that a body of Karens would be found to the east of Rahaing.)

We were all convinced that considering the small number of Karens in Siam, their exceedingly scattered state, and their emigration to British Burmah, which is constantly going on, it would not be in accordance with the principles of an enlightened policy to take any further steps looking to the establishment of a mission to them. Our findings in these respects have been communicated to the Board.

Some of our party suffered from sickness during our stay in the city occasioned by drinking poor water, the river being the common sewer as well as the common well of the city.

Monday 15th. As we were crossing the river Bros. Churchill and Boggs were starting down the river on their way to Bangkok.

I need not speak particularly of the journey home. It was performed in shorter time than the outward journey. We were anxious to get home by the shortest route, and in the quickest time possible, the season was far advanced and it was getting quite hot among the hills in the jungle. We camped the first night near where we spent the last night of the outward journey, and were again visited by tigers.—They ventured up very close to the camp at times, but an occasional shot was successful in keeping them at bay.

Next day we travelled from early morning till 10 o'clock at night with the exception of two hours in the hottest part of the day. Camped at the West foot of the Rahaing mountain.

The third day we travelled from the usual starting time in the morning till twelve o'clock at night, excepting the usual rest at noon. Having entered upon the Pawan mountain we could not stop till that late hour, there being no water for cooking, or for our elephants on the mountain. Camped at the foot of the mountain.

Next evening at dusk we arrived at Myawaddee and dismissed our elephants and got bearers, and pushed right on till about 11 P. M. Put up in a Zayat.

Next night at 10 reached Kaukreat. After resting an hour or two, got carts and arrived at the Haung-da-ran river a little before daylight, and next morning we took breakfast at home in Maulmain.

GOD'S GOODNESS ACKNOWLEDGED.

We would record the manifold goodness of God to us during this trip. Many prophesied that we would never get back alive. But we have all returned without mishap. We are the first white men I believe who ever made the journey.

God has tenderly watched over our loved ones at home during our absence.

We as a party have been remarkably exempt from sickness. Some of our men to be sure suffered somewhat, but very little considering all things.

We have had excellent and quite unexpected facilities for finding out about the Karens of Siam.

God has been our guard and our guide, to whom we would ascribe any blessing that may result from the journey.

Maulmain Feb. 25th, 1875.

For the Christian Messenger.

ONTARIO CORRESPONDENCE.

BRANTFORD, June 29th, 1875.

Dear Brother Selous,—

I see in Bro. Campbell's kindly reference to myself in his communication of June 23rd, an unintentional error, which I may be allowed to correct.

I had intended to have spent a few holidays among old acquaintances, relations and friends in the Lower Provinces this summer, but, by the advice of my physician, I have decided upon taking a longer trip.

I expect to leave home on Tuesday next (July 6th) for England, to be absent about 2 months. I fear I will not be able to attend the Convention, as I had intended and wished. But if I might be allowed as one whom the Convention and Foreign Mission Board of Ontario and Quebec have honored by appointing a delegate to your Convention to express my conviction, it is in fullest sympathy with the union of the Provinces and of our missionaries in the Telooquo field. It was my privilege some years ago to write a series of articles in favor of our Independent Mission to the Karens of Siam. But in so doing, it was with the expressed regret that circumstances were adverse to our uniting with our then Canada brethren in the Telooquo Mission. Brother G. Armstrong, in commending my letters to the readers of the Visitor, also, and even more strongly expressed a similar regret. But since then "the scene has changed." "Cocanada abroad" has become a possibility in our Mission work.

"The millions of Karens in Siam" has become a myth. Ignorance however, is sometimes essential to the carrying out of God's plans. "It is the glory of God to conceal a thing." Had we known more about Siam then, our Mission would have been probably located somewhere else.

But our time had not yet come. "He led them about." Willingly or unwillingly, guidance has signally characterized Mission work. Acts vi: 7-10.

Hoping that wisdom may be given, yea that God, even the God of Missions may guide in the coming Convention,

I am as ever,

Yours truly,

W. H. PORTER.

From the Acadia Athenæum.

We think that the subjoined extract from the letter of an Alumnus of Acadia addressed to our Secretary will not prove uninteresting to our readers:—

"Now that college reminiscences are crowding upon me, let me refer to another thing. Does college tradition at Acadia hand down the remembrance of "the Double Scamb" ("Scambus Duplix") as they called themselves, who graduated ten years ago?"

There were ten of us, and our names were in pairs, by initials, making two fives, thus:—

Steele, Creed, Andrews, McVane, Boggs, Shaw, Corning, Archibald, Murray, Blackadar.

The first five took the Honor Course in Classics, (the only Honor Course at that time); the second five did not. Five were studying for the ministry and five were "seculars." Five came from the East and five from the West. Five roomed in each end of the college. Five smoked and five did not. Five wore whiskers and five did not. And it was said that five were "engaged" and five not. Often, as is not surprising, we found five of us together, the others being absent. It is rare to find so many as three fourths of a college class, together after nine years, unless at a class meeting; but at the Convention in Portland last year, there were seven of us present, and the eighth arrived just after I left to return home. Enough of this. It is the memory of the dear old times that has led me to scribble in this strain."

Yours, with best wishes.

ACKNOWLEDGMENT.

Mr. Editor,—

I wish to express through the "Christian Messenger," our thanks for a donation received by us, on the 19th of January last, from the Baptist church and congregation of Clements and friends of the denomination, amounting to the sum of \$81.67. Before and since we were made richer and happier by receiving many useful articles, viz: fuel, produce, bedding, &c., to the amount of \$25.00. May the Lord bless the donors.

In behalf of the household,

J. M. PARKER.

Clementsport, 1875.

SABBATH SCHOOL REVIEW.

I witnessed the able and interesting review of the Granville Street Baptist Sabbath School under the management of Mr. E. D. King, Superintendent, on the afternoon of the Associational Sunday and do not hesitate to pronounce it one of the best I ever saw. All present seemed much interested in the various exercises. One especial feature was the purely scriptural answers by the respective classes to the questions proposed by the Superintendent. Answers thus prepared in Scripture quotation must surely leave an impression on the minds and hearts of the learners.

That simple, yet touching piece, sung so sweetly and so distinctly by that dear motherless girl melted many to tears. Then the stirring addresses and singing came in good time and had their influence in making the meeting what all such occasions should be, lively, interesting and impressive.

The gems and bits of precious truth coming from the taught word were aptly illustrated by one speaker thus:—glancing his eye upward to the ventilator in the ceiling he said to the children, "Suppose there was a stream of water falling to the floor and with it now and then bits of gold, beautiful pearls and valuable diamonds, would you not be anxious to grasp them, and exert your best endeavors to secure a portion of the water. And so should it be with Bible truths coming through your teachers, learn to gather them up as very precious, prize them highly, store them up in your minds and hearts."

Mr. King, the Superintendent evidently knows well how to do his work. His comprehensive report on Sabbath Schools with the practical address accompanying it presented at the Association made this fact evident.

May such Sabbath School workers greatly increase. Then may we look for greater usefulness in connection with our Sunday School work.

W. J. G.

Bridgewater June 7th, 1875.

The heights of earthly promotion and glory lifts us no nearer heaven. It is easier to step there from the lowly valley of humiliation and sorrow.