

8.—This has been a very busy day,—preaching the gospel, visiting the sick, and administering the ordinances. The examination of the candidates, thirteen in all, was thorough and very satisfactory. At twelve o'clock we were assembled on the banks of a cool stream which flows from the western hills and meanders through the rice plains below. The baptismal hymn, sung to the old tune—"The Lord into his garden comes," sounded sweetly over the ripened fields, and called together a goodly number of half-clothed laborers to witness, for the first time, the impressive ordinance of baptism.

9.—We again set out early this morning; passed groups of Burman and Karen houses, whose inhabitants we exhorted in a few words to believe.

11.—I this morning baptized four Karens, who, with the three who went a long distance to be baptized by one of the Bassein pastors last year, form a very interesting company of believers. After administering the memorials of Christ's dying love to these weak lambs of the flock, we set out for Queyah—where is the most northern church of the Bassein Mission.

At evening we came on to the main body of the church, where we are made to feel how different are the disciples of Christ from the heathen, among whom we have been for the most part during the last ten days.

I had come down the river only an hour's sail—yet all is changed. I am among the members of one of the larger churches in Potau. The village is on a rise of land; the houses, all fronting the river, with the front yards swept, and surrounded with ornamental trees, present an unusually pleasant appearance. The deacons who have just called upon me, were neatly and becomingly dressed, and are men of serious and venerable bearing, and appear quite worthy, either here or in any other part of the world, of the office which they fill. After worship this evening, the pastor, a very capable man, called on me with his family, who, with others, sung sweetly the songs of Zion, and conversed until a late hour of the night.

16.—Nine young persons, of the most interesting character, have been baptized.

19.—I came on this evening at a late hour to Thrai-u. Here is the head quarters of a large church—say 200 members. But they are now scattered in three different places. Some are near the sea-coast—more than a hundred miles distant. Those who were present seemed to be benefited by the ordinances of God's house.

22.—Here, in Ray-kayau, is one of the larger churches and an ordained pastor of every decent abilities.

23.—This day has been one of the most pleasant days to me in the last three weeks. The members here seem to be poor, "but rich in faith."

28.—We left this morning as soon as the tide would permit, and reached the city about three P. M. I found quite a number of large ships lying at anchor off the city, besides a steamer, and, as usual, a large number of Chinese and Burmese boats.

It sounds so odd to hear the English language spoken; for I have not heard a word of English spoken for a whole month!

LETTER FROM MR. KINCAID.

CONVERSION OF A PRIEST.—In one place I found four Burman villages in a cluster, having from forty to one hundred houses each. About five years ago they united in building a large kyoung or monastery for a young priest of great attainments in Buddhism. He had studied for ten years, and eight years of the time in one of the most celebrated schools in Ava. He had under him nineteen other priests, and all the boys of the four villages were his pupils. This young man has abandoned the priesthood and become a disciple of Christ. Eighteen months ago, when two of our native preachers called at his kyoung and began to preach Christ and the resurrection, without waiting to hear much he ordered them to be driven out, and threatened if they ever came into his kyoung again that they should be severely beaten. However, in a few weeks they did return. It was in the middle of a fearfully hot day; and he was so struck with the perseverance and patience of these men, that his heart was softened towards them. He listened to their reading and preaching, and finally took a tract and the life of Christ. This was the beginning of his religious reflections.

Some time before I saw him he had thrown off the yellow robe and openly avowed himself a disciple of Christ. I spent a night in the largest village, and it was midnight before the assembly went away. Before sunrise, fourteen or fifteen came to the house to make further inquiries. There is a wide spirit of inquiry in these villages.

I baptized this young priest, and for many days he went with me from village to village through three large districts, with 127 villages, but we visited only twenty-seven villages and in four of them we have converts.

CIRCULAR LETTER.

TO THE CHURCHES COMPOSING THE EASTERN NOVA SCOTIA BAPTIST ASSOCIATION.

Dear Brethren.—Since we last addressed you much has transpired in our world to cheer the friends of Zion. In the neighbouring republic God has poured out his Spirit in a remarkable manner, reminding us of the gracious promise—"a nation shall be born in a day," and that the time is drawing near when the knowledge of His glory shall cover the earth as the waters do the channels of the great deep. In this gracious revival the Baptist churches have shared largely, and when we look at the rapid progress that Baptist principles have made during the last fifty years, and believing, as we do from the Bible and History, that amid the fires of persecution, and the tortures of the Inquisition, the Baptists have kept the ordinances as they were delivered by the great Head of the Church, we cannot but feel that our mission is peculiar, and fraught with heavy responsibilities.

In order that we may do the work assigned by our Heavenly Father it is not only necessary that we cultivate personal piety, but we must carry out the discipline of the Church as taught in the Bible. Nothing will more effectually destroy the religious influence of a church, and render inefficient the preaching of the Gospel, and all means of grace that she may employ, than the neglect of this duty. In the days of Joshua Israel could not stand before her enemies while iniquity was harbored among the people (Joshua vii., 5). David says, "If I regard iniquity in my heart the Lord will not hear me." What David said of himself is also true of a church, if she winks at sin in her members, in vain do they gather together for the purpose of prayer. An Apostle has commanded us in the name of our Lord Jesus Christ to withdraw from every brother that walketh disorderly. The Scriptural separation of an offending member from the Church will prove an inestimable blessing to himself by it he be brought to repentance and is a sincere Christian, as well as to the Church from which he is removed. Says the Apostle Paul, "deliver such a one to Satan for the destruction of the flesh that the Spirit may be saved in the day of the Lord Jesus Christ." But by discipline we do not barely mean the separation of unworthy members from our Communion. Necessary as this may be it is only a small part of the work. This should not be left to the Pastor, as unhappily it too often is, but is a solemn duty which belongs equally to every member of the Church.

In the proper execution of Gospel discipline much may, and ought to be done, by the members individually, and much of the peace and purity of a church depends upon the faithful discharge of these duties. Many differences have been brought into churches, which have marred their peace and retarded their progress, that might have been settled by individual effort. Before any difficulty is allowed to enter the Church the rule laid down in the 18th chapter of St. Matthew should be carefully attended to. If we are walking in the light and comfort of the Gospel we will never seek to expose our brother's faults, by telling them even to the members of the same church, but, on the contrary, if we see one of our brethren fall we will make some effort to give him the helping hand, considering ourselves lest we also be tempted, and bearing in mind the words of the Apostle, "Let him that thinketh he standeth take heed lest he fall."

In this way we may bear each others' burdens, and so fulfil the law of Christ. The Scriptures give particular encouragement to believers in the use of personal and private efforts for aiding each other in the divine life. "If any of you do err from the truth, and one convert him, let him know that he that converteth a sinner from the error of his ways shall save a soul from death, and hide a multitude of sins." The following remarks, made by Rev. Andrew Fuller, on personal effort are to the point:—"In cases of evil report, where things are said of a brother in our hearing, which, if true, must affect his character and the purity of the church, it cannot be right to go on to report. Love will not lead to this; many reports, we know, are unfounded, or if true, in the main they have been aggravated, or there may be circumstances attending the case which, if fully understood, would make things appear very different from the manner in which they have been represented. Now it is almost impossible that any one but the party himself should be acquainted with all the circumstances, or be able to give a full account of them. No time, therefore, should be lost ere we enquire at the hand of our brother, or, if on any consideration we feel that to be unsuitable, it would be proper to apply to the Pastor of the Church, who may conduct it with greater propriety." If the Saviour should make known to us the condition of our churches, as he did to the seven churches of Asia, the state in which they were, while we hope that there is much that he would approve, have we not reason to fear that there is much in our discipline which he would condemn, as he did also those things which he exposed so faithfully in them?

Let us then, dear brethren, examine ourselves by the light of inspiration, and seek in all things to be conformed to the Word of God, that, as churches, we may prosper, and do the work assigned us by our Father in Heaven."

To the Editor of the Christian Messenger.

MY DEAR SIR,

In my last communication I promised to explain to your readers how that in allowing the £100 worth of goods spoken of by Dr. Tupper to be landed without payment of duty, I did just what every Collector of Colonial Duties ought to do under similar circumstances, which, with your permission, I will now proceed to do.

In the month of August, 1854, the ship *Sambia* arrived at this port, having on board a quantity of Sugar Candy, not intended for importation. It belonged to the Master, who intended to take it to England unless he could find a good market for it here. During the time the ship was loading he sold some 18 or 20 baskets to different parties. He at length concluded, as the parties buying were picking all the sound packages and leaving the broken ones on hand, to sell no more unless the party buying would take the whole.

I with the Master tried almost every merchant in the place to purchase it, but none could be found to do so, as the duties were 20 per cent, and a market could not be found for it in this Province at a price that would pay.

One or two days before the vessel was ready to sail two parties came to me to know if I would not allow the article to be landed—myself to have charge of it, and whatever portion of it they could not sell in this Province, if I would not allow it to go into the other Provinces without paying duty here. I could not consult the Board of Revenue as there was not time before the vessel would sail; but knowing that the principal object legislators have in view when enacting Revenue Laws, is to facilitate trade and at the same time collect as much Revenue as possible; and I saw that in this case I would do both, and did so at the risk of being censured for evading the letter of the law. The result was that some money was made by the parties who bought, and the Revenue was benefited between £7 and £8, which could not had I enforced the letter of the law, as the parties would not have bought and the article would have gone away in the vessel. This is the crime with which Dr. Tupper charges me. It is for doing this that he, through the *Colonist*, on the floors of the Assembly, through your columns, and here by his representations, has been trying to blacken my character.—But it is comfortable to feel that thus far he has made but little headway.

And I here in conclusion beg leave to say to the Dr. that he will ever find me ready to defend myself against his attacks under any circumstances, for I feel that I have some character to lose, as "he has one to win."

Yours faithfully,
W. H. ROGERS.

Pugwash, August 4th, 1858.

For the Christian Messenger.

DEAR SIR,

As your valuable paper is at all times willing to inform your numerous readers of the work of Grace in various parts, and of the salvation of sinners, you will much oblige us by stating that the good work of the Lord has prevailed mightily during the past Winter and Spring in Preston. A great number of souls have been converted to God in this place, of various ages, from twelve years up to sixty. With few exceptions all are sons and daughters of Africa. On the 25th of July we had the pleasure of seeing 67 willing converts go down into the water and were buried with Christ by baptism, by the Rev. R. Preston, Jas. Thomas, and B. Smithers. On the first day of August the baptismal waters were again visited, and 6 more were baptized, by the Rev. R. Preston and Jas. Thomas. 44 of the above number received the right hand of fellowship in behalf of the First African Baptist Church; 29 in behalf of the Second, 72 in all. We are happy to state that the good work of the Lord is still going on amongst us. O give thanks unto the Lord for his mercy endureth for ever. He hath declared by the mouth of his servant David that princes shall come out of Egypt. Ethiopia shall soon stretch out her hands unto God.

Yours, &c.,
JAMES THOMAS.

Preston, August 3rd, 1858.

For the Christian Messenger.

The Bazaar at Hillsburg.

DEAR BROTHER,

Our Bazaar came off well. The day was delightful, and all seemed cheerful and pleasant. It is supposed that there were about one thousand persons present on the occasion, old and young. They were from various parts of the country, far and near. There was not the least appearance of Intemperance in all the gathering. I think the Maine Law could be carried out here. The amount realized from the sales and Tea was £84 14s. 6d.; a pretty fair sum for these hard times and the short notice which was given. Our new House is progressing well, and I think will be ready for opening if all is well in about two months.

Yours, &c.,
OBED, PARKER.

Hillsburg, August 3rd, 1858.

For the Christian Messenger.

St. Margaret's Bay.

INGRAM RIVER AND BLACK POINT.—The inhabitants of the above named places though few in number, determined last Spring to procure the services of a respectable man to whom they could entrust the training of their children. The Teacher, besides labouring individually for the mental and moral elevation of his pupils, conducts a flourishing Sabbath School and Bible Class, which is attended by both juveniles and adults. At the suggestion of the Teacher, on Saturday last, the parents provided an entertainment for the pupils. The people came from all quarters to the new School-house at Black Point, in which were two tables arranged the whole length of the building. During the afternoon the Teacher and Choir played and sang several excellent pieces of music, which all enjoyed.—After which the children had tea, the adults following their example with a hearty good will. Then came a short address from the Teacher, followed by appropriate music. The children enjoyed themselves right merrily. I have attended many such gatherings, but never knew one to give more general satisfaction. About 6 P. M. the people dispersed. This was the first meeting of the kind many of those present had attended, yet we trust it may not be the last enjoyed by many others besides.

ONE PRESENT.

St. Margaret's Bay, August 4th 1858.

1858
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