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like. An attempt has been made by a great change in the ordinance of baptism, to make the kingdom of heaven co-extensive with the kingdom of Satan. But such an attempt must even fail, so long as Jesus is king. "Except a man be born again he cannot see the kingdom of God." But this kingdom would afford but little glory to its Head, if it were secret or invisible. Something more is necessary than the exhibition to the heart-searching God, of sincerity and purity. Christ's subjects must render their King illustrious in the eyes of an ungodly world. They must publicly profess their attachment to him. As they leave the realm of Satan, the ancient rebels must take the oath of allegiance in the way pointed out by the King. They must publicly show that they are dead unto sin, and alive unto righteousness, that they have been purified from guilt by the blood of their Redeemer, and that they enticipate a joyful resurrection. Such a public acknowledgement of allegiance to the Master, in the manner indicated by himself, is necessary in order to enter the visible kingdom. "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God."

ALEPH.

For the Christian Watchman.

Ezekiel 36 : 25—Then will I sprinkle clean water upon you
Isaiah 52 : 15.—So shall he sprinkle many nations.

In the passage from Ezekiel, the prophet delivers a message from Jehovah to the people of Israel. From the seventeenth verse to the close of the chapter, is contained a promise from God to them, that when led into captivity among the heathen, he, to glorify himself, will restore them, sprinkle clean water upon them, change their disposition, cause them to be holy, and grant to them a great degree of prosperity and happiness.

In the passage from Isaiah, God directs attention to the Messiah, then he continues, as, many were astonished because of his mournful aspect, so, shall he sprinkle many nations. Notice in consequence of his sufferings, and also as a reward for them, he shall sprinkle, not merely the Israelitish people, but many nations.

It has been thought by many that these passages refer to a literal application of water. We do not say that any scholars hold this opinion, yet it is one that is very prevalent.

This idea destroys the beauty of these passages. Ezekiel surely does not refer to a mere application of water in connection with a restoration and a change of heart, life, and condition. Isaiah surely means something more than that Christ will sprinkle many nations with water, in consequence of the suffering which he endured.

This idea would have been altogether unintelligible to the minds of those to whom these predictions were addressed. They would attach no more importance to a promise that they were to be sprinkled with water, than we would now were such a promise given to us. In all the ceremonial purifications there were *no sprinklings with water*; oil, blood, the water of purification, were sprinkled; when pure water was applied it was by washing or bathing. It is also somewhat remarkable that the words *yarak* in Ezekiel, and *yazzeh* in Isaiah, never are used in connection with pure water. The former word is used in twenty-nine instances. In these it refers twenty-two times to blood; in the remaining instances, with the exception of the text, to ashes, hair, coals, dust, fragments of images. The word employed by Isaiah, is used twenty-four times; of these, in fourteen cases it refers to sprinklings with blood, four times with the water of purification, three times with oil, once with blood and water, once with oil and water. and finally to the case under consideration. The term clean water, does not mean pure water, but water which had the power to cleanse from ceremonial pollution, that is, water of purification, water of separation.

"This water had mingled with it the ashes of the red heifer." See Numbers 19.

The prediction in Ezekiel would then express the idea, that God would restore the people from captivity, sprinkle upon them the water of purifying, i. e. cleanse them from their guilt, and grant to them a new heart, a holy life, and great happiness. In the passage in Isaiah the element sprinkled is either blood (the blood of sprinkling which speaketh better things than that of Abel) or the clean water, i. e. water in which was mingled the ashes of the red heifer, and prepared according to the directions given in the nineteenth chapter of Numbers.

The idea attached by the Israelites to the prediction of Isaiah, would be that the Messiah in consequence of his sufferings would relieve many nations from their guilt and impurity.

X. Y. Z.

For the Christian Watchman.

A MODEL BAPTIST.

MR. EDITOR :—While your correspondent was passing along the noble valley of the St. John (which by the way he regards as one of the best agricultural regions he has ever beheld), he had occasion to visit several families in the rural districts of that part of your Province. He met here, as he has every where on his journey, with a hearty welcome, his friends feeling that his visit at this time was especially opportune owing to the temporary illness of their minister, who would be unable to preach on the following Sabbath. Pressed by the urgency of the occasion, and also by our own inclination and willingness to bear what testimony we could for the Master, we spoke to the people, on the Lord's day, upon the ability of Christ to do "exceedingly abundantly above all that we could ask or think," of His great love as evinced at the grave of Lazarus, and of David's noble resolution as expressed in the xviii Psalm—"I will love Thee, O Lord, my strength." The people in this place, with whom it was our pleasure to form an acquaintance, we found as "diamonds of the first water," warm, generous, kind, given to hospitality, and, some of them at least, abundant in acts of Christian benevolence.

As one or two instances of this last-named virtue came under our observation—cases so far above the ordinary standard usually attained by the members of our churches in the work of Christian benevolence, we have thought fit to furnish a brief statement of the labours and sacrifices of these servants of the Lord in hopes that others may be incited "to go and do likewise."

Deacon S. of this place has built chiefly, if not entirely, from his own resources, a very convenient house of worship which he intends to convey, at the earliest opportunity, to the use of the Baptist Church for ever. One of his daughthers, a noble scion from a noble stock, has also erected recently, at her own expense, a neat and comfortable parsonage, which, together with forty acres of valuable land, she intends appropriating to the use of the minister, without rent during her lifetime, and at her decease be left by will for that use in perpetuity. Now when it is considered that all this expenditure has been put by from her own earnings, amid seasons of much bodily suffering, it will be easier to appreciate the labors and sacrifices which impelled her to this noble act.

But sister S. is not exhausted. She has devoted her life to collect the subscriptions for the support of preaching in this place—a work, though not so expensive as the others, equally painful, difficult and perplexing.

What gentleman that ever understood the collection of a minister's salary did not find much difficulty with his delinquent subscribers. Quite a large portion of the stipulated living of God's servants is usually lost in this way.

The churches expect to engage a man for the smallest amount upon which he can live among them comfortably. What then must be the result when from one eighth to one quarter of this sum can never be collected! His wardrobe becomes worn out and cannot be replenished. His horse consumes hay and oats which have to be paid for. Other debts are unavoidable and if all these things have the tendency to make the man of God *humble*, then he will undoubtedly be humble enough. But as far as our experience goes, it is not a gospel humility. It is shame, it is mortification and grief. And there is also, indignation towards those who treat their pastor so thoughtlessly. It cannot be concealed that this is the most frequent cause of ministerial changes.

Yet Sister S., informed us that she had never failed to collect a dollar, and that no pastor had ever left that place unpaid. Her minister expressed to us the hope that this "sister of charity" might long be spared to the church of which she was so useful, so indefatigable a member. And beholding so many results of her generous nature, our own heart responded Amen.

One of the first American statesmen said once—"Three things spoke to him hopefully for the permanence of the Union. Those school-houses on every hill-top at which the masses were instructed; the church spires towering towards Heaven which seem to call from Heaven its choicest blessings upon the nation; and the noble qualities of the American women." Truly these are powerful Agencies—instruments designed by infinite wisdom to renovate the world. When we find them at work *in our* midst may we not believe in the growth and continuance of our people in the ways of religion and virtue.

LIGMA.

Christian Watchman.

SAINT JOHN, N. B., JAN. 2, 1861.

TERMS.

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It is not necessary that we should enter very particularly into the reasons which have prompted us to embark in this new enterprize. The *Christian Visitor* had become private property, was transferred from Editor to Editor, without reference to the wishes of the denomination; in the opinion of many, supplied the wants and represented the feelings of an individual rather than those of the Baptists of New Brunswick, and bade fair in the future to pursue this course to a still greater extent. When these alleged evils exist, under such circumstances, in a denomination like ours, the remedy is obvious. Were the *Christian Visitor* the property of the body, or directly under its control, our course would have been unjustifiable; but under present circumstances the only check on mismanagement exists in the consciences of the Editors, or in their fears of a competitor. Whether we have erred in judgment or not, we shall soon learn; not from Associations or Conventions, but from the members of Baptist churches scattered throughout the Province of New Brunswick.—Our Prospectus was issued about a fortnight since, and hitherto the intelligence which has come to us from every quarter has been most cheering. So far as we can judge the CHRISTIAN WATCHMAN is wanted. Our efforts to obtain contributors and correspondents have been very successful, so that we will be able to fill our pages to a large extent, with original matter.

We intend to conduct a Baptist newspaper. Of course we shall advocate in every suitable way our distinctive principles, and seek to advance those denominational enterprizes in which we are engaged. The College, the Home Mission, the Sunday School, shall all receive our most hearty support. The condition of our churches in America, England and Germany will be presented to our readers—nor will the state of the heathen world, especially Burmah, be overlooked.

Meanwhile we believe in the Holy Catholic Church, and the communion of Saints. We shall take a deep interest in the progress of the cause of Christ in every land, by every instrumentality, and endeavor to pursue "the more excellent way;" remembering that while there abideth faith, hope and charity, the greatest of these is charity.

Politics we shall not meddle with, unless compelled to do so by conscience. The secular papers can far better discover and denounce the ordinary errors of a government than we could, even if so inclined.

The reference made to us in the last number of the Christian Visitor, requires a brief notice, but we hope that the discussion will not be prolonged, as it will effect but little good. If the remarks addressed to the Rev. E. B. DeMill were designed for his spiritual welfare, the Post Office would have been a better medium than the newspaper. But if designed merely for effect, we regret that another style of writing had not been adopted. Very few persons appreciate or understand such powerful language unless it be addressed to them from the pulpit. The majority of the readers of that article will doubtless suppose that the writer intended to convey the idea that Brother DeMill, influenced by ambition, had become a party to a base transaction, which he intended to place in a plausible light; that he intended to disturb the harmony of the denomination; that he had been guilty of an act which Brother Bill himself would scorn to commit, and, finally, that the remembrance of his conduct would terrify him "as he looks into the spirit world from his death chamber." Now we assure our readers that Bro. Bill never intended to make such charges against us. This is merely his way of expressing the idea, that he did not altogether approve of our conduct. His own amiability of disposition, and also his past conduct, are a warrant that he could not have meant what his language seems to express. We remember when his agents were in Nova Scotia, cutting out the Christian Messenger by circulating the Visitor at a cheaper rate. Competition was *then* the life of trade. For our own part, the religious editor of the New Brunswick Baptist may rest assured that we will not disturb the harmony of the denomination in *either Province*.

Why not have written something like this? "The conduct of Bro. E. B. D. has grieved me. Why, my brother, before taking such a tremendous step, did you not consult with me, or with the city ministerial Conference? You have interfered with my plans; you have caused the brethren to enquire with an unpleasantly loud voice, Who is the real manager of the Christian Visitor? But the hour of retribution will come. You little know what you have undertaken; you did not think I was in earnest when at Belleisle and Gagetown I portrayed the trials of an Editor; but wait till you are compelled to grind out editorials every week, or wade through seas of twaddle for extracts, or spend hours in fitting for the press the letters of your correspondents. Then, E. B. D., bitterly will you regret the course you have pursued."

This would have been intelligible to all, and not altogether inappropriate. Then we should have replied:

Dear Brother Bill,—I am sorry to have offended you, but really I thought that another Baptist paper was required by the denomination. Had you remained editor and proprietor of the Christian Visitor, you are the very last man with whom I would have interfered. But we are determined to go ahead, and especially to avoid profane jangling. Meanwhile we *can* write in the same paper, and you can address as many of your old friends as possible, through the medium of the Christian Watchman. Any contributions from you will be thankfully received, and carefully attended to.

We are glad to learn that the prospects of the N. B. University are improving and that the success of the new President has justified the choice of the Government. In a new country good colleges are not built in a day and a long struggle must be made with the apathy of the people before a respectable number of students can be obtained. For these reasons we wish the present system to have a fair trial, and hope the N. B. University, may be an honor to the Province.

The question of Collegiate education has become a political one and occupies a large share of attention throughout British America. We have to deal with two antagonistic elements:—the Denominational and the Governmental.—Both have their advocates and their detractors and there are extreme views on both sides. In New Brunswick we have but one college and it is Governmental. In Nova Scotia there are several and they are all Denominational. In Canada there are many of either class. If we look to the United States where the question has been practically worked out, we find that the Denominational colleges have been more successful than the Governmental. The latter are few and obscure, the former are numerous and in the enjoyment of a world-wide reputation. The three Chief Universities of the Republic are as follows:

Harvard, Cambridge, Unitarian, 800 students.
Yale, New Haven, Congregational, 750 do.
Brown, Providence, Baptist, 300 students.

These have gradually risen through one or two centuries from a small beginning to their present wealth and effectiveness.

In Canada where the two systems co-exist a contest has arisen between them which has been carried on with extreme bitterness. The unreasonable spirit of faction has thus far been detrimental to both, and has restrained the free action of the Government. A plan has been suggested however which seems to promise a reconciliation of difficulties.

It is found that each denomination has its own Institutions which have received their support and enlisted their sympathies for years. Many of these are really excellent and their extinction would be highly injurious to the country. They attract students from their own supporters who would probably go nowhere if these did not exist. In fact they cannot be put down. And if the Government were to endow a college with half a million, the others would draw most of the available students.

Under these circumstances it is proposed that these colleges be taken in hand by the Government. Let charters be granted only to such as maintain a full college course and a competent staff of professors. Let moderate grants be judiciously made.

Finally let the Government establish a central University, endowing it with supremacy over the others, and powers like those of the University of London. The graduates from the minor Colleges can then receive diplomas from the Provincial University, and thus the country would enjoy the fruits of a Union of both systems. It is further proposed that in addition to graduates from the chief University and the subordinate colleges, any man who can pass an examination at the former shall receive a degree accordingly.

We confess that the plan seems to be a promising one, and as it has already been successfully tried in England, we see no reason why it should be adopted in British America. Should New Brunswick ever have Denominational colleges of its own, or should Nova Scotia ever have a Government University the plan may be readily carried out. For the colleges that already exist cannot be snuffed out by acts of Parliament, nor will even a large endowment build up a University in a day. We will have to accept the present state of things and blend the scattered colleges into unity under the headship of a central University.

But whatever may be the course pursued by the Government, or whatever the fortunes of the University, the Baptists of this Province have a clear path before them. To them there is no doubt as to the course which they shall pursue. We have already an institution of own, and every consideration of progress, policy and self-elevation binds us to Acadia College. We point to it with legitimate pride as an example alike of liberal feeling and comprehensive aim. Its course of study as laid down in its catalogues is modelled after the best in the United States, and that it is thoroughly carried out can best be proved by those who have graduated. Its alumni as a class will not suffer from a comparison with any others, and for a supply of able pastors the Denomination owes to it a debt which it is now paying; and will continue to pay in gratitude in respect, and in hearty support. It is the heart of the Baptist Church in these lower provinces.—Every benefit which it receives or every check is surely communicated through the whole Body.—If we advance its interests we secure for ourselves the elements of future greatness. If we could allow it to die we should receive an irreparable loss.

To sum up all let us cherish a jealous and vigilant affection for our college; endowing it with larger means of usefulness; watching every opportunity to add to its influence or efficiency; and sending our youth to study within its honoured walls.

A GOOD WORK.—We have the greatest pleasure in recording the commencement of a most important work in our city, and the more, as it shows how much can be accomplished by individual effort. Rev. Mr. Ferrie received a letter by the last English Mail, from a friend in Edinburgh, giving an account of the meetings that had been held there, and in other cities to reclaim fallen women, and of the good resulting therefrom. A few days since, when about to visit the barracks, he thought that perhaps he might do something to relieve our city of this curse. He determined to try, and accompanied by two other gentlemen, he visited most of the houses in Kelly's Row and neighbourhood, where these poor creatures reside. On enquiring he found them willing to listen to him, and about forty assembled in a room of one of the houses. Mr. Ferrie spoke affectionately and kindly to them on the sinfulness of their manner of living, and so vividly did he bring before them the remembrance of the past and their future prospects, that nearly all were melted to tears. With only one exception they promised to reform, if something were done by Christian friends to alleviate their wants, and provide employment for them. After his address nine remained and besought him to strive to do something for them.

The ladies of Mr. Ferrie's Church have been appealed to, to meet this week to suggest some plan for carrying out the desired project. This is a matter that must take strong hold on the sympathies of every christian heart, and we hope soon to hear of provisions being made for the establishment of a Home, where these lost ones may by gentleness and love be won back to virtue and purity.

Ever since the "cholera year" the general business of the Province has been in a miserable condition. While a large number of tradesmen have lost money, it is difficult to find out who have made it. The causes of this state of things are visible to all. Previous to 1854 the resources of our great staple trade were taxed to the utmost and the supply that was sent to market greatly exceeded the demand. The natural result took place. The market was glutted. The Russian war arose to heighten the embarrassment of business and in a brief period our chief branch of trade was brought to a ruinous fall.

It is no more than might have been expected. Business must obey its fundamental laws. If you force the trade of a country to an unnatural height it will certainly fall. If you make three ships where only one is needed, or if you build six mills when two will be sufficient, the result is inevitable. Commerce like water returns to its own level. This is an axiom in Political Economy.

Unfortunately there is but one leading business in this country, and all others in which we engage depend upon this. A depression in this trade affects the whole country. It bends us so strongly and so closely to England that every varying change in the money markets of Europe is felt in New Brunswick. Now it has happened that the last six years have been eventful ones abroad. Our already overburthened business has had to suffer from the successive shocks of the Russian the Indian and the Italian Wars. It would have been strange if we had recovered our prosperity. We have not recovered it.

The prospects for the coming year are doubtful. We have no reason to suppose that it will be better than its predecessors and many to fear that it may be worse. The doubtful state of affairs in Europe and the dangerous condition of the United States have already conspired to depress our trade to a lower stage. As yet we can count on no improvement. Our shipyards, our mills, our merchants are ready and almost too able to send forth their supplies, but it really seems as though in the coming year their labors will be as unprofitable as ever. Moreover, both city and country are flooded with small tradesmen who cut up what business there is into infinitesimal portions. The number of these is disproportionably large, for though in twenty years the population of the Province has grown but moderately that of the tradesmen has increased four fold.

We are no croakers. We admire the resources of our noble Province and have every confidence in its future prosperity. We believe, and are prepared to prove, that no country can be found, where in the same area there exist more of those natural resources which elevate a nation than in New Brunswick. If hitherto we have turned our attention to one business exclusively, it has been because it was in some measure unavoidable; but it is evident that for the future we must pursue a different policy. The country ought to know that the Timber trade is approaching its close, that the production of ships and deals has risen to a height beyond which it is dangerous to go, and that the retail business is completely overdone. The country ought likewise to know that our future progress will depend upon the pursuit of mining, manufactura and agriculture, from which persevering labor and skilful management will draw far more wealth than ever the forest could furnish.

Let our country friends bear these things in mind. There has been a tendency abroad to leave the slow and sure pursuit of agriculture for the more enticing employments of Trade.—Farmers are apt to imagine that in Business the road is easy and the prize is sure. How different is the fact. Calculations have been made in this community which prove that the number of business men in one generation who really succeed, is actually less than five per cent. Farming shows no such miserable result as this. It has come to this, that if a young man commences business there are only five chances in a hundred, that after twenty years he will be successful, whereas if he takes a farm and works industriously, the same period of time will be almost certain to leave him as comfortable as he could wish to be. For our young men, there are two ways which lead to wealth, the one inviting and apparently easy, the other somewhat rugged and forbidding. But the former leads to difficulty and danger and ruin, while the latter grows constantly more easy and agreeable. Of those who travel the last, nearly all will reach their destination, while of those that go by the first, but few there be who will find it. Our opinions on this subject are the same as are held by many of the leading business men of this community, and if, by joining our advice to their cry of warning, we can persuade any to lay out their future more wisely than they would else have done, we shall consider that we have done good to them and benefited the country.

If the latest developement of Louis Napoleon's policy be carried into effect it will be about the most important measure that has marked his reign. To sever the Gallican Church from the supremacy of Rome; to erect it into an independant power with the Emperor at its head; to abolish the exaggerated authority of the Papal throne;—such is the bold programme traced out by the Emperor.

With his usual appreciation of the force of public opinion Louis Napoleon has first tested the popularity of his scheme by means of a pamphlet written by one of his sattellites. The suggestions of this work are all that has yet been attempted. Yet even this is a great deal. In many previous cases which must be fresh in the minds of our readers these pamphlets have been the sure fore-runners of the great events of which they treated. It is not too much to believe that in this case also the fact will follow the announcement.

The difficulties which lie in the way great though they be, are not insurmountable. The Gallican Church has always been noted for an unusual spirit of independence. The acute intellect and undevotional nature of the French, together with their passionate pride of country have served to sustain this tendency both in priesthood and in people. A national church must present strong attractions to a clergy distinguished beyond those of other Catholic countries for strong natural feeling. To such Paris will scarcely seem a less appropriate place than Rome as an ecclesiastical centre. The power of the Emperor also seems equal to the occasion. He is at the height of popularity at home, and influence abroad. People and soldiers are alike devoted to him. And to one who makes it his boast "that he understands his epoch" it will be no slight thing to know that in this instance his actions will be sustained by the spirit of the age.

If it be really carried into effect, the Papacy will receive the severest blow which it has felt since the time of Luther. France will be as completely severed from the Pope as Russia or England. Nor will it end here, for it will assuredly follow, that this like many other intellectual movements which France has started will spread to other countries. It is not an extravagance to hope that Italy will follow the lead of France, and that the old fabrics of Catholicity in Spain and Austria will be shaken to their foundations.

Of course the resistance will be vehement. The Ultramontanists will fight to the last. They will use every effort "which God and nature have put into their hands." Doubtless they will even try their luck at assassination, and commission some new Ravaillac to avenge the wrongs of the Holy Church. But if Napoleon commits himself to the work, he will certainly carry it through to its perfect accomplishment, with that inflexible determination which has always distinguished him. This age is a momentous one for the Papacy, and most of our readers may live to see not only national churches but religious liberty in all of those countries which now form the Catholic Kingdoms of Europe.

For the Christian Watchman.

MR. EDITOR :—

I am pleased to learn, by the *Intelligencer* that Mr. Day has decided to publish a paper devoted to the interests of the Baptist Denomination. In looking over his prospectus, I was highly gratified to find that he intends to devote a portion of the space to the interests of the Sabbath Schools. I hope that our Superintendents and other Officers, Teachers and Scholars all over the country will take an interest in this matter; and when they have anything interesting to contribute, will feel a willingness so to do. I hope to see the day when the Sabbath School will occupy a higher place in our thoughts than at present. It would be pleasant to see from week to week suggestions and opinions on the different subjects of interest connected with our Schools from our veterans in the cause. One might suggest a plan for getting the whole church to work in this field; another his opinion on punctuality, its effects upon Teachers and Scholars; others the best mode for making the school self-sustaining, without over burdening the Teachers. The qualification of Superintendent and of Teachers; teacher's meetings and how most profitably conducted, and many other subjects of equal interest to our Schools might be taken up by those whose experience has qualified them to council and advise in these matters. Hoping to be benefitted myself,

I remain yours,

SMITH.

From the Christian Messenger.

Letter from Burmah.

Henthada, Sept. 4, 1860.

MY DEAR MESSENGER.—The present, as compared with earlier periods in the history of Missions shows signs, I think, of a true appreciation of the real object of Missions to the Heathen, and more Christian feeling in the prosecution of the great enterprise. There can be no doubt that at one time the column devoted to missionary intelligence in various periodicals was scarcely regarded as readable unless the accounts contained a good sprinkling of "exciting scenes," "affecting incidents," &c. &c. Paul tells us that his great cause of rejoicing was that "Christ is preached." But many, at the present day even do not seem quite to agree with Paul in this matter. Unless "large accessions" are reported, the fact that Christ has been preached over wide districts, where his name was before unknown, and the wondrous story of the Cross told to multitudes for the first time, affords them but small satisfaction. These remarks are prefatory to an account I am about to give of a months preaching tour among my villages—and have been suggested by the fear that there may be some such readers among your subscribers. As I review this month's labors I find the general effect upon my own mind to be a firmer resolve than ever before to spend and be spent for the Burmese. And yet none have been gathered in. What then? Christ has been preached! I have been enabled with a fullness and efficiency I never knew before, to show to crowds of hearers, patient attentive hearers, the deceitfulness and desperate weakness of their own hearts—that they stood before God "blind and naked and miserable," without excuse; and must come to that Saviour who gave himself for them. But let me enter somewhat more into detail respecting my work during the past month. I left home on the 5th ult. The river and creeks being swollen to an unusual extent, large tracts of country were under water, and hence I was enabled to visit with my boat almost any village within a circuit of perhaps 50 miles. Passing over the same route, I had taken in the dry season on my way to the Association, (mentioned in a former letter)—but now covered with water to the depth of from 6 to 20 feet, the first place I stopped at was the large village of San-u-ay. It was almost submerged. The water had risen above the eaves of the houses, and in most cases the people had retreated to a sort of cock-loft they had rigged up within 4 or 5 feet of the roof. In such squirrel-nest sort of places they ate, cooked, and slept; emerging, when requiring a change, from a hole in the wall and paddling off in their little boat to fish or chat with their neighbours, &c. This state of things would probably strike a Nova Scotia missionary as not very favourable to preaching. Here, on the contrary however, it is very much so, where there must necessarily be so much ennui. The arrival of a "white teacher" is hailed as a very pleasant novelty.

Passing from house to house in my boat several days were spent in preaching, and giving tracts to such as seemed sincerely anxious to read them. Passing by without mention many other villages similarly situated, and in which the same mode of operation was pursued—my reception at Ma-ha-boung demands some notice. Here nearly three days were spent. At first, with the exception of a few persons with whom I had previously become acquainted elsewhere, there seemed no inclination to listen. Oppressed by the deadness of the people, on Sunday evening after dinner I walked through the village in hopes of gaining a congregation. On passing a large house on whose verandah a number of middle-aged men were sitting, I overheard them exchanging sneering remarks about the "white books, and the Eternal God." The whole bearing of these men was forbidding, and yet I felt compelled to walk up to the house and address them. With a rudeness, not often met with among Burmans, they did not even ask me to sit down—but let me stand in the road and talk. Thus I stood talking and answering every imaginary kind of questions, until a crowd having gathered, and night closing in, they at last asked me to sit down and continue to tell them of this new religion. I found a most refreshing seat on an old cart wheel and taking a long breath renewed my discourse. The house was now quite full of listeners, and a crowd for whom there was no room in the house stood outside and listened, hurling at me ever now and then, a hard question just to make me feel that I was not preaching to a congregation in America. Hour after hour passed away and still no one seemed inclined to leave. Having said all that was necessary, besides answering a host of questions that were very unnecessary, and my voice beginning to manifest very evident signs of retiring for the night, I told the people I would kneel down and worship God, and I hoped they would keep quite still and attentive. They seemed quite pleased with the opportunity of witnessing an act of worship to a God whom they could not see! And while I sought the Divine blessing upon the word spoken, the utmost attention, the deepest silence was observed. I then sang the doxology and went back to my boat, thankful in my heart that so good an opportunity had been afforded me for declaring my message. And thus, in every place sooner or later, I succeeded in securing large numbers of hearers—and many of them asked and received books. At one small village I found a man who had, for some time, been intellectually convinced that Buddhism was a myth, and Christianity alone true. He had carefully read several tracts received from the native preachers, and wished me to supply him with such as he had not yet seen. I showed him the fearful peril in which he placed his soul by pretending, from the fear of man, to conform to the practices of Buddhism, which he felt to be foolish, and knew to be false. I have hopes that he may yet be led to Christ, though he still has the fear of man, more than the fear of God before his eyes.

Shway loung is a pretty large town situated on a small branch of the Irrawadi. My last visit here, was several years ago when I was a wretched stammerer in the language. Hence it was a great pleasure to be able now to make known to them more thoroughly the way of life. Found several here who have read our books, and have acquired a pretty intelligent idea of what is required of them in order to become Christians. Taing-daw, the Assistant supported by the St. John Brussels St. Juv. Mis Society—is stationed here. He is still a young man about 35 years of age, and in every respect an excellent assistant. Would that we had scores of such. This is one of our most important stations. I spent three days here in constant intercourse with the learned men of the place. The man mentioned in letter published June 6th, 1860, Ka-long-hyan-saya, has so far as mere intellectual belief is concerned, shaken himself completely free from the degrading man-worship of Buddhism. But his eyes have yet to be opened to see the hatefulness of sin and his own lost condition on account of it. The fear of man which bringeth a snare keeps him from a fearless profession before others of his belief in the living God and his need of salvation. Hence while there are others in the same town much his inferiors in mind and knowledge of whom we have much hope, it is to be feared that Kalong-hyan-saya will be left to perish in his pride of intellect and fear of man. I have much more to write—of many other places visted, but shall reserve pieces secure more readers.

Faithfully youre,

ARTHUR R. R. CRAWFORD.