

form is in type, but he has been for some days unable to look at the proof sheets. I have the means of making rapid progress with the printing, if the proof reading could be hastened. I would hope that Mr. Mason may be spared to see the work finished.

May 31.—Burman covenant meeting. An individual who was excluded some years since, has for some time been wishing to be restored to the church. And as he has given as much evidence of repentance and Christian character since his fall as he ever gave, he was restored to the fellowship of the church. There was at this meeting a very gratifying appearance of vitality and growth in grace, in this little branch of Zion.

MAULMAIN BURMAN MISSION.

Extracts from the Journal of Mr. Wade.

Feb. 28.—In company with Mrs. Wade and Miss Lillybridge, visited our native school at Obo. Found it a more important school than I anticipated, there being between fifty and sixty pupils present, —usual attendance eighty.

March 2, Sunday.—A full assembly—meetings interesting. Two excluded members are confessing their faults and requesting readmission to the church. One is Shway Gho, old Mah Menia's adopted son, baptized by Mr. Boardman at Tavoy. His backslidings have been great, amounting at times, as we thought, to utter apostasy, but the Lord has chastened him with afflictions, which we hope have been the means of bringing him to repentance; but the church will wait to see its fruits. One person is asking for baptism. She will be examined this week.

8.—Another excluded member to-day professed repentance and sought to be restored to fellowship. The applicant for baptism was examined this evening. She gave a very satisfactory account of her experience, but the church do not vote on her case till next week. It seems to be a rule with this church that application for baptism must be made three times before it is voted on.

17.—Baptism was yesterday administered to Mah Pwen, the candidate mentioned under date of the 8th. The Lord's Supper was also administered, —number of communicants about one hundred.

April 20, Lord's day.—A large assembly; nine heathen present. In the afternoon, at 5 o'clock, Moung Po, from Tavoy, preached—a good specimen of native preaching. Text, "To make in himself of twain one new man." His subject was, the unity that would exist between the members of the church. He said, "It is not enough that you esteem each other as brethren, for brethren still have their different interests. You must be as the members of one body, all making but one new man."

22.—Three priests called, with whom I had a conversation on the subject of religion. Immediately after they were seated they discovered the quarto Burman bible lying on the table. They admired the size of the book. On opening it they lighted on the passage, The body is more than raiment. I remarked, So our bible teaches and so common sense teaches. Men can make garments, but they cannot make a human body, the body has life and intelligence, clothes have neither. "Yes," they said, "that is very true, very good doctrine." "But," said I, "your bible, I believe, teaches a different doctrine. It teaches that a man is a man while he wears a man's garment, but becomes a priest and an object of worship, as soon as he puts on a priest's garment." "Yes," they said, "it does so," and they endeavoured at once to change the subject of conversation.

26.—Another applicant for baptism, Mah Bway Doko. Her husband is a disciple employed in the printing office. She appears promising.

29.—The three priests mentioned above called again, and a young man with them; he, also, had called before and I had seen them at the sayat. All four are from Burmah proper. They had made

up their minds to enter this religion at once if sufficient inducements were offered them. The priest wanted pessesos at once, as their yellow cloth was not suited to the Christian religion. As the teacher wanted them to become disciples, they said, he would not doubt furnish them with the proper dress. I told them that the colour or fashion of dress had nothing to do with the religion of Christ, and that we had no wish to increase the number of disciples by hire. If they received the gospel it was their own benefit; if they rejected it the sin and ruin would be their own. We could offer no one any worldly inducement to join us, or receive any one who offered himself unless he should give satisfactory evidence of a change of heart. They evidently went away disappointed. They had hoped they would find the Christian religion more productive of the good things of the present life than their own.

May 11.—Mah Bway Doko was baptized. One of the disciples told me that when he called on Ko Myat Kyau (the poor old blind native preacher, who was struck off the list of assistants about a year ago), with the paper for the monthly subscription, which each church member voluntarily makes for the support of native preaching in the town and surrounding country, his wife objected to his giving any thing on account of their poverty. "Ah, wife," he replied, "you may retrench the expense of my daily food, but while we have any thing left I cannot be denied the pleasure of aiding the work of preaching the gospel."

ASSAM.

Extracts from the Journal of Mr. Whiting.

May 18.—Had an interesting prayer meeting last evening. To-day have had services in English and Assamese. I preached in the morning,—subject, the Christian's transformation. Br. Bronson preached in Assamese at 4 o'clock, and the communion in Assamese and English, was observed at 7 o'clock. Thus has passed another Sabbath-day.

June 12.—I have now the pleasure of addressing you from my own house and study, though it is far from being a quiet one, just now, as several men are at work repairing it, and a score of beggars importuning for a few pice.

Early on Monday we took possession of the dwelling fitted up for our use. It is an old house, but I think we shall be quite comfortable in it, and we are quite happy. We have now arrived at our post and the field is open for action. Here we are to wear out our strength, and probably our lives. How many suns will roll over us is to us unknown, but the desire of our hearts is to give our lives for the salvation of this people. We are not dazzled by the faint light which is beginning to shine on Assam. We look not for the days of ease and strength. We can see clearly enough that our work is hard and our prospect of present success exceedingly limited. But what is that to us? Our commission is given without any conditions expressed. We are to attack, and repeat the assault, but never to retreat.

How often are the words on my lips, "Let the people praise thee, O God! let all the people praise thee." For "then shall the earth yield her increase." O, for that increase in Assam!

SOUTH-EASTERN FRANCE.

From Dr. Devan.

Lyons, Aug. 23, 1851.—The work at Lyons prospers, notwithstanding all opposition. Last week I was called to Auz to baptize a man. A Christian brother from a neighbouring town was present, who, after listening to the confession of faith, by the candidate, begged that he also might be heard. The brethren knew him well and gladly recommended that he should be received. Accordingly I had the privilege of bap-

tizing the two, who proceeded on their way homeward, full of joy.

A few days ago I was permitted to baptize four at Lyons. Next Lord's day I expect the privilege of baptizing two more, and at least one more on the next succeeding Lord's day.

Our congregation sensibly increases; and I have been obliged to order more benches. I have now seats for as many as our little chapel will hold, about 100. The people contribute about 150 francs per annum toward the expenses, and I trust will be able to increase the amount.

Miscellaneous.

COMING TO CLOSE QUARTERS.

A Dialogue between a Friend and a Half-Friend of the Temperance Cause.

BY THE LATE ARCHDEACON JEFFREYS.

Half-Friend—Dear Sir, allow me to ask you two questions? Suppose that I am stationed in some part of the country, where I think the water unwholesome, and I wish to correct its unwholesome quality by the addition of a very small quantity of brandy, do you think that the spirit would correct it? And if so do you think that I should be justified in using it?

Friend—To both these questions I answer in the negative. For in the first place, some of the first medical authorities both in England and America, after patient inquiry into the subject, have declared their firm conviction that ardent spirit does not correct any unwholesome properties in water, but on the contrary, only superadds the unwholesome qualities of ardent spirit, in addition to those which it had before!

Half-Friend—What! does it not kill the animalcule?

Friend—Certainly not. It has been decided that ardent spirit (unless very concentrated indeed) possesses no specific power of killing flies, insects, or animalcule. Instances are on record of flies and insects released from bottles, even of the strongest wines, that had been a great length of time corked, returning to life merely by being placed in the sun, when there is no probability that they could have been preserved in water for that length of time. But whether this experiment be considered as applicable to the case or not, it is certain that brandy in water will not kill animalcule, unless so large a proportion of it were brandy, as to make it totally unfit for a draught for any body but the most lost and desperate drunkard.

To your second question, I also answer in the negative. For, in the first place, if it be true that ardent spirit in small quantities does not kill the animalcule, nor, in any one respect, remove the supposed unwholesome qualities of water, there is an end at once to the question.

But even supposing that it is not *absolutely certain* that medical men are right in this respect, and that it is just possible, that addition of a small portion of spirit may, perhaps, somewhat improve the water, still, I say, no man of humanity, knowing the general tendency of giving countenance to the practice, will have anything to do with it.

Half-Friend—Pray how do you make out this point, or what consideration, or what reason can you offer to me why I should submit to drink disagreeable, or it may possibly be unwholesome, water, when I have it in my power to gratify my own pleasure, by making it at least more agreeable, if not more wholesome?

Friend—My good sir, I will first put an extreme case and take your own judgment upon it; and then show how far this bears upon the real case in hand. I will suppose that you are just about