

Analyze your feelings when you return from the religious service at which you attempted to speak or pray and you could scarcely find utterance, you felt that you did not speak freely, are you not humbled and unhappy? Perhaps you will be astonished to be told that there is really less danger in such a humbled and unhappy frame of mind, than there is in the self-gratulation with which you have returned from a meeting when you spoke with warmth and animation, but if there be less danger to your spiritual welfare, surely you act unwisely to stifle the one feeling while you cherish the other.

The God of all grace, if he have purposes of love towards you, will cause you to learn the sweetness that is to be found in the valley of humiliation, the clearness of the water that flows there, the serenity of the climate that reigns there.

The Saviour himself has set an example of humiliation, which every real disciple of his must follow, and he himself will afford aid in the hour of need, he will gently lead your inexperienced feet over the rough stones that lie upon the descent to this valley, he will condescendingly permit you to lean upon him, that your tottering steps may be upheld, he will speak words of comfort to your heart, and when you have tasted the sweets that are to be enjoyed only by the lowly mind at the feet of Jesus, you will wonder at your reluctance to take your seat there.

S.

For the Christian Visitor.

THINGS WHICH I DID NOT LIKE.

MR. EDITOR.—In a former number of the Visitor I took the liberty of making a few remarks on this subject. I wish in this paper to extend my desultory thoughts on these things which I regard as operating against the prosperity of the family on earth. In my rambles I observed individuals and even churches living ignorantly in errors, which if pointed out to them in a scriptural way, would be immediately abandoned, and place given to a more excellent way. Error, whether in faith or practice, is injurious in its influences, and ever tends to enfeeble our moral constitution. This is true of it, whether we persevere in a wrong course ignorantly or knowingly, and particularly so, if an opportunity had been afforded us of understanding and obeying the truth, and yet refused to hearken to the voice of instruction. It is through the influence of ignorance and error, that the god of this world maintains his dominions and keeps his goods in peace; and it was by the communication of error that he first gained access to the parents of our race. The man of sin himself was born, injured, and ultimately installed in the chair of the Apostle Peter, by the workings of the same corrupt principles. How ruinous then must the operations of these elements be, and yet how calmly many slumber under the influence of these opiates, notwithstanding the amplitude and adaptedness of the divine provision for our rescue. Now it is by the knowledge of the truth as it is in Jesus, and revealed in the scriptures, that we are to be delivered from the power of darkness. Knowledge of Christ as a Saviour, is essential to forgiveness of sin and salvation; knowledge of the commands and ordinances, duties and privileges peculiar to the kingdom of grace, is essential to our usefulness and peace in the church of God. It is by a growing intimacy and knowledge of the word of the Lord, that our spirits can be at all moved and fortified against the imposing influences of sin. But I have turned aside from my original object.

1st. I did not like to see church members sitting in their pews gazing about the house of God, and watching the approach of all who may enter, while the pastor or any other brother is in the act of prayer to God in behalf of the congregation. It must be regarded by every lover of good order as uncomely, and destitute of all reverence for the Almighty, for people to keep their seats while uniting in supplication at the throne of God. Kneeling or standing, "holding up holy hands without wrath or doubting," is a scriptural posture for our bodies in our approaches to God. I however afterwards learned that those loiterers in Zion worship God by proxy, and hence regard themselves relieved from the pain of approaching God according to the example of Christ and holy men, who were moved by the Holy Spirit.

2nd. I disliked to see church members and others standing at the church door on the Lord's day, talking about the weather, trade, crops, &c. Such a practice is alike indecorous and sinful.

3rd. I observed in several congregations, that in choosing deacons for the service of the church, they appointed some of the most aged, and not unfrequently the most infirm men in the church, regardless of their qualifications for ministering in the

earthly affairs of the congregation. An inactive deacon is a great curse to a church. More of the prosperity of the churches depends on a proper discharge of the deaconship than people are aware of, and but few deacons are willing to bestow the attention and prayer on the subject which it demands, and which they promised to do by their reception of office. His work is neither to preach nor exhort, but to attend to the earthly affairs of the church. In the absence of order in this matter no church can prosper; nor should any man be continued in the office if he neglects to discharge its functions. Neither wealth, age, nor public speaking alone, should influence a church in the selection of its deacons, but men of correct views of church government, should be appointed to the work, "holding the mystery of the faith in a pure conscience," of active business habits, and who have proved themselves faithful men in being attentive to the interests of the church. I observed that whenever those who are entrusted with the deaconship "use it well," that they not only obtain a good degree and great boldness in the faith but the churches invariably prosper, the minister's hands are strengthened and his earthly wants supplied; while on the other hand those congregations which have chosen irrespective of those qualifications, men who rest satisfied with the name and honours connected with the office, although so utterly ignorant of their work, that they feel quite at ease if they officiate at the Lord's table once a month, may be seen destitute of any correct system of christian benevolence—the widow and the fatherless neglected, and the pastor either in want or compelled to resort to other means for support, than the liberality of the people among whom he labours.

4th. I thought it inconsistent on the part of church members to visit and receive visitors on the evening on which the Church, of which they are members, appointed for the worship of God, and the mutual edification of its members. When a Christian congregation appoints an evening, or any part of their time, for the worship of God, it involves a promise on the part of all the members to be present; nor can they absent themselves from these appointments, unless other duties or prior claims should present themselves, without violating their covenant engagements with the brotherhood. This practice not only deprives these church members of Scriptural instruction and mutual entertainment in the social assembly of the church, but discourages those who keep their vows, and excite in them fears respecting the reality of their brethren's profession.

5th. I don't like to hear church members complaining of darkness, and apparently anxious to enjoy a revival, while, at the same time, they neglect family worship, and are seldom seen in the prayer meeting; yet are ever and anon finding fault, as if particularly commissioned from Heaven to attend to that department at the neglect of every other Christian duty. These murmurers and complainers speak great swelling words, recognising no law but their own feelings, confiding in no truth but their own caprice, and converted to no obedience except such as contributes to their own selfish ends. Some of these are so very denominational (as they call it) that they attend no place of worship except that for which they hail; and then, if the preacher happens to be treating of the "obedience of faith" you may look for them in vain in the House of God for weeks afterwards; while another class of these troublemakers of Israel may be seen moving from one sect to another, according to the degree of religious feeling apparent in these places. The reader will find the characters of these "wandering stars" delineated in the epistle of the Apostle Jude.

Gentle reader, are you anxious to see the cause of God revived in connexion with the church of which you are a member? Is the reality of these desires manifested in you by being in your place in the church of God, using every Scriptural effort to accomplish an object of such magnitude?

ADELPHOS.

We cheerfully accede to the request of the W. P. of Chatham Division, S. of Temperance, of St. George, to publish the following:—En.

For the Christian Visitor.

A public presentation of a Bible, by the Ladies of this village, to the Chatham Division, Sons of Temperance, took place on Thursday evening last in the Baptist Meeting House, which was filled to overflowing at an early hour, and some 150 persons could not obtain seats.

The "Sons" appeared in the regalia of the "order," and occupied the nave, with the exception of the office bearers, who were seated in the space immediately in front of the desk; the ceremony was preceded by prayer and singing, after which, the Conductor introduced Mrs. G. H. Mourey, who, with a very becoming address, pre-

sented the Bible to P. W. P., Mr. H. E. Seelye, by whom a suitable reply was made in behalf of the Division.

The audience were entertained during the evening with several very appropriate addresses, with singing interspersed.

It is due to those who are unfavorable to our institution, to say, that the disposition manifested on their part, upon this occasion, was such as should merit the thanks of the members of the Division. And we are not without hope that this public demonstration of the purity of our intentions, will redound to the credit of the order, and to the advancement of the cause of Temperance.

The following is the presentation address, with the reply:

Past Worthy Patriarch, officers, and members of Chatham Division:—In behalf of the Ladies of this village, who have the honor to be connected with this society, and whom I am chosen to represent, allow me to present to you this volume of the sacred scriptures, and as you read and reflect, may the truths herein written, and the example here set forth, ever stimulate you to "Love, Purity, and Fidelity;" and as a band of brothers, may its promises strengthen and guide you onward and upward through life, and finally direct you to Him, who first gave to us this precious boon. Then

Accept this gift, 't were richer far,
Than all the gold and gems
That e'er in monarch's coffers shone,
Than all their diadems.

Nay! were the sun one chrysolite,
The earth one golden ball,
And diamonds, all the stars of night,
This Book were worth them all.

To which P. W., Seelye, made the following reply:

Ladies, any attempt to express our gratitude, would fall far beneath that which we owe to you in return for this priceless gift,—priceless, not alone on account of its containing the inspired language of Holy Prophets, and the Testament of a dying Saviour, but, also, on account of the donors, of those whose cause we have espoused, of those who, above all others, have felt the cruel and desolating effect of intemperance; with what crushing power has this peace-destroying vice fallen upon their defenceless heads; coming from such a source, not with any flimsy eulogy of the tongue, but with the silent eloquence of the heart; what language, I would ask, can convey so touching an appeal to the soul of every Son of Temperance. How should it remind us of the importance of the cause which we have espoused, a cause in which the honor of God, and the dearest interests man, are both involved; and as the basis of our Order rests alone upon the teachings of this blessed book, may we, by studying its pages, be stimulated to "display, in all their effulgence, those principles of benevolence which we are united to perpetuate." May we endeavor to imitate the example of that great man whom we have adopted as the patron of our Division, who, when the thunderings of a hostile world rolled o'er his head and the political horizon seemed to grow thicker and darker around that sea begirt Isle, which had for a thousand years withstood the battle and the storm, and the internal commotions of the nation threatened its entire dissolution,—looked up and smiled amid the storm, his strength was in his high resolve, his trust was in the Lord. He had studied the faithful records of that sacred book, and had learned therefrom the fate of those nations who had trusted not in the living God. He had there learned that the prosperity and freedom of a nation consisted not in its great conquests, or the number of its slaves, and had formed the high resolve, that his life should be spent in the endeavor to make civil and religious liberty commensurate with British soil; and how nobly did he redeem his pledge; his voice was ever raised in behalf of the manacled slave, and his dying breath was spent in denouncing an unholy war which his country was prosecuting against an enlightened and a kindred nation.

Ladies, as Sons of Chatham, we receive and appreciate your gift, and trust that under its benign influence we shall be strengthened to go forth and "warn our fellow man from error, path;" may we make it the chief study of our lives, and never deviate from its principles, and it will "direct us to that Heaven of rest, where sorrow is never known, and where love and harmony remains forever."

From the Christian Messenger.
LETTER FROM MR. BURPE.
Mergui, October, 1847.

DEAR BROTHER CRAWLEY.—

I have been waiting for some time to obtain accurate information to communicate in respect to this field of labour, the number of disciples, etc., but as I find it impossible to get such an account until I go into the jungle, I feel unwilling to let your kind letter remain unanswered for so long a time, and must, therefore, give you what we have that may be interesting, and beg the exercise of your patience until we are able to communicate something more pleasing or at least more particular with regard to this station. The state of this mission as far as regards the Sgan Karens are considered, was apparently much more interesting some two or three years ago than at the present time, in consequence of its being left without a resident missionary to labour in that department. The principal out-station, Kabin, has been visited once a year by one of the Missionaries from Tavoy, but that was not adequate to their wants. There is a church at that village of about thirty or forty members, who are doing pretty well judging from what I hear. They have an assistant who preaches and teaches a school among them. During the last rains which are now about over, he has had in school about ten, all children of disciples. He is, I hope, a pious, good man. Among the Pgho Karens there is a church of about thirty members and an assistant.

As to the number of Karens in this Province I am not now prepared to give any correct statement. There is one consideration connected with this field of great interest and which makes me hope that in some future period this station may become one of very great importance. It is this: Mergui borders on the Siam country in which it is said there are many Karens, and who are not so far distant but that native assistants from this Province can bear unto them the glad tidings of salvation. Some, also, have already emigrated from that country into this province and I hope that when these have become a little acquainted with government many more may follow.

In Mergui there are four mission houses, two are now bringing in a small rent, we occupy one and the other not being large nor well situated will not I think rent for any sum. Should you consent take the responsibility of this whole field I suppose the American board will freely you up the houses here or as many of them as you may need. If so, it will save you much expense and there will be a house ready for another mission family as soon as you can send one. I hope that may be before long.

As to our little school in town, we have the happiness to say that though it was small, yet it was very interesting. The number who continued through the rainy season was only six—four others remained part of that time. Of the six mentioned one was a disciple and the other five, we hope, are fit subjects for baptism, and I trust when I go to the jungle I may have the privilege of baptizing such of them as belong to this field. Some portions of the Tavoy mission are much nearer here than Tavoy, and consequently we may expect, I think, every year that some will come who properly belong to the Tavoy mission. But if we may be the means of doing them any good it matters little where they belong.

It may be proper here to say something in regard to our schools for the next year. You are aware, I think, of the fact, that among the Karens God has in a very special manner blessed schools as the means of turning many from sin unto God, and also that as we are unable to travel during the rainy season, our labors are chiefly confined to schools during that time. I need not say any more to show how important it is to obtain as many scholars as possible, or as we may obtain funds to support. Should we not be disappointed in the number of boys we hope to obtain for the next rainy season we shall want at least 500 rupees, or £50 sterling, for the school in town and for the repairing of buildings.—I say nothing now of a school for females as Mrs. B., through the kindness of Mrs. Scott, will be provided with funds for that department. For the teachers in the jungle I hope to obtain enough by subscription here. If you do not send on another mission family to join us during the next year, you will not, I think, feel any difficulty in supplying us with the above amount. Should the Committee determine to send another during the next year I know it will require some effort, and as we do not want our brethren to do more than we are willing to do ourselves, we will in the event of another being sent, pay from our own allowance one fifth of the amount desired for the school, that is to say, 100 rupees.

The support of a boy in town costs about 3 rupees per month. To a teacher in town we pay 10 rupees per month. The usual amount paid to the teachers in the jungle is four and five rupees per month from the mission funds, and the people give what more is necessary for them.

Should our healths be spared we hope to go into the jungle on the 3rd or 4th of November.

November 1st.—I am hurriedly called upon to finish and send it away, and cannot add more. I have written to dear E.—Our affectionate love to you all.

With much love I am,

Dear brother, yours, etc.

R. E. BURPE.