

It will be granted, also, that this influence should be employed in the most serviceable manner. To do this requires knowledge, deliberation, and wisdom, in order that he may not expend his power in aiding objects of questionable character, or in attempting impracticable and useless achievements. He must wisely choose such means and objects as are best, the most likely to advance the great cause, he must likewise distribute his labours in relation to the greater or less importance of the undertaking which demands his assistance. No more than one class of men who are pledged by their profession and office thus to employ their influence, is that of the Ministers of Christ. The belief and the feelings of christian community clothe this class of men with peculiar influence, and it is expected that they will faithfully wield it in advancing all noble, and religious enterprises to the extent of their power. It is believed that "whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, they will think of these things," and zealously extend to them their warm encouragement and generous aid. We need not ask whether the Sabbath School is an institution capable of great and good results, and whether, therefore, it is worthy of the sanction and support of every servant of Christ. We know that in simple power of moral influence, it is one of the mightiest agents that have ever borne a part in elevating and purifying human mind; that within its unpretending form it concentrates the strongest and most irresistible elements of greatness; that in union with the simplicity of its principles of organization and operation, there is a capability of producing vast and varied results which wears the aspect of true moral sublimity. It is an institution which may not only aspire to the regard of the wise and good, but which from its lofty eminence of character challenges their approbation and demands their service. It seeks no honour from associating with itself the labours of noble intelligence and illustrious piety; it confers dignity on its supporters of whatever name and station. That the Minister of the Gospel has it in his power to subserve its interest in a considerable degree, should afford him the highest gratification, and impress him with a profound sense of his obligations. He cannot fully discharge these obligations by anything short of a personal connection with the cause of Sabbath School instruction. But if he faithfully contributes to it his influence, it offers to him the best facilities for accomplishing an unknown amount of good. If his qualifications are such as his office bespeaks, he can efficiently advocate the claims of Sabbath Schools; he can occupy with advantage the station of Superintendent; aid and encourage the Teachers of the School by his presence and instructions; organize and direct the whole system of education and discipline; become himself a Teacher of the Bible-class; and in general exercise a controlling power over the institution. In various respects his influence can be rendered beneficial in the highest degree, and ought therefore to be sacredly devoted to the cause.

2. By a direct and personal connection with the Sabbath School the Pastor acquires peculiar facilities for discharging his duties to the young.

Much might be said, did our space permit, of the relation which the Pastor sustains to the younger Members of his Church and congregation, and of the duties springing from this relation. It is sufficient to assert that no preacher of the Gospel who has studied the commission given by Christ to his Ministers, can be slightly impressed with the obligations which bind him to labour anxiously, affectionately, and constantly to bring the minds of the young under the sanctifying power of religious truth. He must be aware that pastoral labours are generally most successful among this class of souls, and that this memorable fact is a very powerful motive to unremitting exertions for their conversion. And where can the pastor find an auxiliary so potent, so easily managed and so effective as the Sabbath School to aid him in advancing the spiritual welfare of the children and youth of his charge? By entering the School he comes at once into the presence of those for whose salvation his tenderest thoughts and sympathies should be employed, and with whom it is essential that he should cultivate a friendly and intimate intercourse. By stimulating

and supporting the Teachers in their arduous duties, and by seeking to render them more skilful in the work of instruction, he is giving more force to his pulpit labours and his efforts in families. The Sabbath School Teacher is endeavoring to communicate the same truths which he expounds and enforces in his sermon; all his words and exhortations which were delivered from the pulpit, are corroborated, explained, recalled to mind in the School Room; so that the Pastor and Sabbath School Teacher may be regarded as co-operators in one great undertaking which stands associated with the immense and most solemn issues of eternity. Is not this then a potential reason why the Minister of the Gospel should be actively and energetically engaged in promoting the Sabbath School?

3. By urging forward the operations of the Sabbath School, the Pastor is aiding to diffuse a knowledge of the Bible.

There are few difficulties in the way of pastoral duty more trying than that arising from want of cultivated mind among the hearers, and from very imperfect acquaintance with the Scriptures. The utmost simplicity in the style of preaching does not insure in many cases an understanding of the truth. If the intellect is not only unfurnished with knowledge, but also unaccustomed to such mental operations as are necessary to the following out of a train of thought or reasoning, the plainest language and most common-place ideas will fail to be thoroughly comprehended. But besides the inability here alluded to there is often a want of what is denominated *taste*, that is, interest in and appreciation of the subjects of discourse and the language in which they are clothed, secured by mental culture. Where these difficulties exist they often compel the preacher to limit his pulpit discussions to a much narrower range of truth than would be desirable. But this is an effect far less to be lamented than the injury which results to souls and to the cause of God.—Where mind is untutored and incapable of comprehending and relishing the glorious truths of Scriptures, in their majestic breadth and their plenitude of knowledge, it will fail, of course, to receive the enlightenment and expansion which it would otherwise enjoy. How vastly important, therefore, is a course of instruction which, beginning at the threshold of life, gradually trains and prepares the minds of the young to receive the richer advantages of the Gospel Ministry! How great a relief would it be to the preacher to escape from the straitened and well-worn paths of elementary doctrines, and expatiate over the higher and ampler fields of revelation, assured that he was accompanied in his circuit by the vigorous and delighted intelligence of his audience! How delightful would be the freshening influence upon the spirit from these new and magnificent tracts of truth! How ennobling the consciousness that its powers were becoming greater through the effect of great thoughts; that a wider and yet wider horizon was spreading all around to its gaze; and that it might extend its dimensions perpetually over these heaven-lighted regions yet never exhaust their illimitable space or their ineffable wonders!

Let the Minister of the Gospel give his zealous and untiring support to the Sabbath School, and he will at no distant period surround himself with enlightened and interested hearers; he will witness the victories of the Truth; he will see the Bible revered and studied and understood in families; and behold the saving and blessed results of its influence on multitudes of converted souls.

S. ELDER.
Frederickton, August 20th, 1849.

[FOR THE CHRISTIAN VISITOR.]

DEAR BROTHER VERY.—It would afford me satisfaction to send you an account of some special cases of prosperity in this vicinity, but I cannot at present, except to say that a general solemnity appears in the congregations, and some are weeping under a sense of sin; and in conversation with some, I find their minds exercised about professing the Lord Jesus. There is still a great want in our Churches of practical godliness, which is not only an injury to our own souls, but gives great occasion to those who oppose our doctrinal principles to think their cause the best.

For my own part, however, I firmly believe it is for the want of a more perfect understanding of the effects of the doctrine of Christ upon their own souls that it is so. People depend more upon their theories than they do

upon bringing their own hearts and lives in contact with the claims of God's sovereign love. There can be no works performed acceptable to God without an upright principle, and that cannot be attained without right views of God's holy character and government. Thus we are told "whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren. Moreover whom he did predestinate them he also called."—Again, "according as he hath chosen us in Christ Jesus before the foundation of the world that we should be holy and without blame before Him in love." Again, "created us in Christ Jesus unto good works which he hath foreordained that we should walk in them." The present state of things calls loudly upon both Ministers and Churches to bring their daily walk and conversation to a closer conformity to the life of our divine Master, and the practice of the primitive saints. We never shall prosper as we wish to, until our principles work deeper into our own hearts, and bring forth a greater amount of real christian character in a daily travail of soul for the return of backsliders to the order of the Gospel, and also for the perishing thousands that surround us, not only in our public assemblies but in our visits from house to house, and in our personal addresses to individuals, guarding against worldly conversation and lightness of mind. I find great cause for repentance and amendment on my own part in these respects, and hope that we shall all wake up to these great concerns, and if so, I am confident that we shall not be subject to such extremes (in our Churches) of excitement at one time, and of depression and reproach at another, but our scriptural sentiments will prevail and bring down much that now stands in the way of our spiritual march, which is the prayer of your very unworthy brother in Christ. D. C.
Moncton, August 15th, 1849.

The following letter to the Secretary of the Board, we copy from the Christian Messenger of Friday last.

Akyab, May 23th, 1849.

MY DEAR BRO. CRAWLEY,

I feel as if it was fully time to communicate through you to the F. M. Board more particularly respecting the state of my health, and request their opinion as to the course I ought to take. It has now been some months since I have felt myself able to do much, if any missionary work, and in hope that a change of air, and a rest from labour might conduce to a return of health, I have for some time altogether given up preaching with the exception of a short time spent at Ramree.—And now I am obliged to say that though I am better than when I left Mergui, my health still remains in a very feeble state, not having improved any I think for a month or two past, and I must add I have not much hope of its ever improving in this country if in any other.

The opinions of the Physicians whom I have met with, in some respects, have been so dissimilar, I fear they will not afford you much satisfaction. Still it may be well to mention them. Dr. Carnage of Mergui, who was very kind to us, and who knew more of the state of my health than any other, strongly urged me, in case I did not recover after a few months stay at this place to go immediately home. He said he thought my lungs were affected, but not permanently so, and added, I have no anxiety about you at present, only it will be necessary for you at once to make suitable changes. I regret very much in not having been able to consult more particularly with Dr. Morton of Maulmain, who kindly visited us and gave me some medicine, especially as he had the reputation of being very skilful. I called upon him the day before I left, for that purpose, but he was not at home. He had however previously said that he thought a visit to Penang or Singapore would be better for me than a voyage to America.

While staying in Ramree, at one time, my health was much worse than usual, and I wrote to brother Ingalls, requesting him to inform me if there was any vessel in the harbor going to Penang, as I thought it might be my duty to go there and make a visit. The Doctor in the civil service here, hearing of my intention, told brother Ingalls he thought I would not be benefitted by going to Penang, and said that he thought I ought to go home. This I think he said more on account of my family than any expectation that the voyage would be useful to me. I will say, however, I do not think at that time, he had a sufficient

knowledge of my symptoms to give me advice. He has promised to come to day and to bring with him the doctor in the military service, for the purpose of examining my chest with the stethoscope, and to give me their united opinion. If he should come to-day or previous to the arrival of the steamer for Calcutta I shall tell you what they say.

Having laid these particulars before you, may I request the Board to give me, with as little delay as possible, an expression of their opinion as to whether I had better still remain and do what I can, or return home. I feel quite willing to act according to their decision. That is to say if my health should not improve by the first of December next. If God in his Providence should be pleased to restore my health, I of course should not be willing to return. I mention December because that would be the most favourable time to leave, if it should be the decision of the Board for me to do so. Indeed I should not be able to endure the fatigues which our little ones would necessarily throw upon me at any other time than the cold season. Brother Ingalls, it is expected, will return home at that time on account of his little motherless daughter.

A voyage to America might help me. I have some hope that it would, as in the cold season the colder it was the better I felt. It might also hurry me to the grave. It doubtless would in some way more speedily bring about a change for better or for worse.

I am making an effort to get some Kemees in school during the rainy season now about commencing, but I cannot tell how far I may succeed. The Cholera has now left Town, still the dread of it remains, and I fear it may be a great hindrance in the way of getting them to come. There are some of them now in Town on business. Poor people, they seem to listen with deep interest to the story of Calvary, and I cannot but hope that labor put forth among them would be crowned with great success. I have before mentioned that some few have been baptized, but they understand too little of the gospel to be of any use among their people, and as the most of them are young it is of vast importance they should now be in school. I wish there was a good energetic brother here now to take hold and labor among them. Had I my health I could ask for no greater happiness. Is there no one willing to come? You may think it was not very prudent in me to purchase a compound while in so unsettled a state. I can only say, it was not a matter of choice, but necessity. There was no house suitable to live in to be hired here, excepting it may be one, the rent of which for one year would have been much more than the whole costs of the one I purchased. And may we not hope in the painful event of our being obliged to return that another will soon enter the field. I am happy to say, dear Laleah and the little ones are in usual health. Laleah hopes to write by the next mail. The Steamer is announced and I must hasten to send my letter away. The Dr. did not come. With much love from us both to you all believe me to be.

Yours very affectionately,
R. E. BURPE.

CANADA, Aug. 3.—A GREAT PROSPECT.—The Canadian says—"The number of voters in the North-West States, (Ohio, Indiana, Illinois, Michigan, Wisconsin and Iowa) has increased in the last eight years 40 per cent., which gives a ratio of 50 per cent. every ten years. This increase alone equals the suffrages of Virginia, North Carolina, and Louisiana in the South, and of Massachusetts, Connecticut, and Rhode Island in the North! The population of the North-West States was, in 1840, 2,900,000; it now amounts to 4,500,000. It is evident that in ten years, their vote for the Presidency will outweigh that of all the slave holding States." Who knows, but that it may be the destiny of Canada, by throwing her weight into the balance, to settle the question for ever, and become the means of effecting the most glorious of all possible revolutions on this continent—the total abolition of slavery in North America?—*Quebec Gazette.*

In concluding an article on the subject of Annexation, the *Quebec Gazette*, after calculating on Montreal, Kingston, Toronto and Hamilton favouring that movement, asks—"Where, then, are the advocates of British Connexion to come from?" We can tell him. From every town and city in Upper Canada; from every stirring village and quiet hamlet; from the smiling fields of the old settled townships, and from the wild backwoods of the new, will spring forward, sudden and unexpected as the clansmen of Rhoderick Dhu, thousands of advocates with strong arms and true hearts—thousands of hardy men who will not confine their advocacy to words; but will by deeds, if necessary, prove their determination to maintain British Connexion, and no Surrender.—*Pictou Gazette.*