

success, has attended his labours, even, whilst travelling in search of a climate more congenial to his constitution.

CANADA SWISS MISSION.

An interesting report of the committee of this Mission, has appeared in a recent number of the Baptist Register. The present state of the enterprise, presents many encouraging features. Free and independent inquiry is becoming more general. The confidence of the people in their Priests is fast on the decline. The word of God is sounding forth, both in print, and by the living voice, from seven different Stations occupied by the Society in Canada East. The success which has already attended this Mission among the Canadian French, and the increased impression which it continues to produce, should forever banish the idea too prevalently entertained, that but little good can be effected among Roman Catholics. The power which now holds them, is however doomed to be destroyed by the brightness of the Lord's coming, and by the sword of His mouth. Let it be applied in the name of the Lord.

We learn from the same source, that Mr. N. Cyr, of the Grand Ligne Mission, who was absent for four years in Geneva, under the tuition of Dr. D'Aubigne, has returned to labour in connexion with Dr. Cote.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

SABBATH SCHOOLS.

No. XI.

Objects and Modes of Sabbath School Instruction.

In proceeding to consider, as announced in the preceding number, the modes of instruction best calculated to advance the spiritual improvement of the young, it may be remarked that a constant regard to this chief object and an earnest desire for its attainment, will be of invaluable service to the teacher and go far in conducting him to success. This spirit of earnestness will instinctively seek its proper object. It will choose, as by an intuitive sagacity, the means most happily fitted for its purpose. It will do far more than any themes and systems coldly learned and formally applied. It will give birth to the weightiest and most forcible thoughts, suggest the aptest illustrations, give cogency and pathos to the appeals of the instructor, and invest his manner of teaching with an air of sincerity, kindness, and seriousness. The scholar will perceive how deep and tender an interest is felt by the teacher in his welfare. It cannot escape his notice that a warm solicitude for the salvation of his soul dictates the impressive remarks addressed to him, that the eye which beams so kindly upon him and the voice which thrills him with its tones, are kindled and moved by the benevolent emotions of a generous heart. It must be evident to the least reflective mind that where the constraining force of so momentous a concern as the salvation of a human soul is constantly pressing on the thoughts of the Sunday-School Teacher, his mode of teaching will be sensibly affected by it, and will naturally be moulded into the form most desirable. Instead of a cold, dull, heartless iteration of truth, and an uninventive and barren state of mind, there will be a lively, clear and penetrating utterance of thought, and an inexhaustible affluence of ideas and feelings. The effect which is likely to be produced on the mind of the scholar by such an influence need not be stated.

2. It should be the endeavor of the Sunday School Teacher to impress a spiritual character, as far as possible, on all his instructions. The most common and secular departments of teaching admit of the introduction of religious instruction, even if not capable of being rendered strictly spiritual in themselves. The teacher is not compelled to wait till his pupils are able to read, or till the scriptures are put into their hands, in order to present to their minds the saving truths of the Gospel. While they are employed in learning to spell and read, many an opportunity is afforded of directing their attention to the knowledge of God. The words of their lessons may be made the basis of striking remarks and suggest topics of sacred moment. It would indicate a very criminal indifference on the part of the teacher towards the children under his tuition, if his only anxiety were to promote their advancement in spelling and reading.— This would indeed be a low and narrow limitation of his efforts. It is in his power to ren-

der exercises that otherwise would be barren of all moral benefit, fruitful in spiritual tendency, by connecting with them the knowledge that maketh wise unto salvation.

3. *Frequent and pointed appeals should be made to the hearts and consciences of the Scholars.*

It is not to be expected that young, thoughtless and depraved human beings will apply to themselves the truths which they read, however plainly applicable to their character and condition those truths may be. Nor will mere remarks of a general form falling languidly and aimlessly from the lips of the teacher be likely to find their way to the hearts of his class. He should strive to make his scholars see and feel that God's word speaks to them, that it was designed for their especial good, that its reproofs, its threatenings, its warnings, its invitations, are sent to every human soul, and sent therefore to each of themselves. He should endeavour to bring the edge of truth directly and effectively upon the heart, by pointed, strong and faithful appeals. With all kindness and winning earnestness of address, he should show to them their need of a Saviour, of the sanctifying influence of the Holy Spirit, of repentance, faith, and pardon.

4. *Private conversation also with each scholar, as occasion may offer, is a powerful means of producing deep and lasting convictions.*

There is a subtle sophistry by which the corrupt heart repels and wards off truth whenever it is possible to admit the supposition that it was aimed at some other heart. The individual takes refuge in the mass from the shafts of a public appeal. He hears with a fixed attention, not to his own case, but that of others; and very complacently listens to the condemnatory sentence which he fancies is deserved by many of those around him. And even when individual minds are not thus employed, they often erect themselves undauntedly against the truth when kept in countenance by the multitude. Unconsciously they derive an evil fortitude, and a sinister bravery from the presence of others equally as guilty as themselves. Pride too prevents many from yielding to the convictions of reason and conscience. It would be humiliating, they think, to discover any emotions of penitence when witnesses of this relenting are present. These causes act on the young no less than on mature minds, and often account for the hardness manifested at a very tender age. A much more favourable result may be expected from private admonition and exhortation, when conveyed with mingled gentleness and seriousness. Though by no means always successful, yet in many cases a close, earnest, affectionate conversation will be followed by the happiest effects. Many a heart long fortified against public exhortation, has been vanquished by the truth when uttered in private by the persuasive voice of the friend, the teacher, or the pastor. The Sabbath School Teacher should frequently make such addresses to his scholars, and not suffer himself to be disheartened by failure.

5. *It is of the greatest importance that the Teacher should gain the confidence and affection of his scholars.*

That the mind is swayed by the affections is a truth as necessary to be known and to be borne in remembrance, as it is familiar. The use that may be made of it is too often overlooked. Those who would pervert the soul and devote it to evil and ruin, frequently display a diabolical ingenuity in working upon the passions. They worm into the heart with insinuating perseverance, and when they have coiled themselves securely there, prey upon it to its destruction. If the same skill, patience and constancy were employed in gaining power over the affections only for good and noble ends, how many more souls might be won to God and heaven. That this is far more rarely witnessed than is to be desired, may in part be imputed to the greater difficulty of securing the feelings of the depraved heart on the side of purity and goodness than on that of sin.— But it may also be partly attributed to the small measure of effort and skill evinced by those who are seeking to enlist souls in the best of causes. Let the Sabbath School Teacher reflect on the incalculable importance of acquiring the affectionate trust and warm sympathies of the young hearts which he is to train up in the knowledge of the Lord. Let him cultivate in his own heart all the kindly, benignant sentiments and feelings which compose the complete christian character. Let his speech be always with grace, pouring forth the tide of true sensibility, the sacred emotions of pity, the fulness of a holy charity. Let him

eschew all that is harsh and disagreeable in manner, all that is unkind and unlovely in spirit. While he is earnest and serious, let him not be gloomy and severe. Melancholy and moroseness form no part of religion; they are unamiable in any character, and seem especially repulsive when they darken the aspect of him who is to take the young by the hand and guide them in the paths of pleasantness and peace. The example of our gracious Redeemer, who took little children into his arms and blessed them, should be pondered thoughtfully by the Sabbath School Teacher, as exhibiting a spirit which he should himself cherish, and affording a model for his imitation.

The continuation of this subject is reserved for the next number. S. ELDER.
Fredericton, July 3rd, 1849.

[TO THE EDITOR OF THE CHRISTIAN VISITOR.]

Fredericton, 2d July, 1849.

DEAR BROTHER,—The printed report of the proceedings of the Nova-Scotia Association contained in your last paper states that the number of Ministers who met at the formation of the Association, fifty years ago, was four, it should be five; you will oblige me by correcting it. I regret that I cannot furnish the names of the five worthies who, in the name of the Lord, laid the foundation of the things our eyes now behold, but I remember distinctly that five was the number mentioned. I am your's, &c. C. SPURDEN.

Missionary Intelligence.

LETTER FROM REV. MR. BURPE.

Akyab, March 28th, 1849.

MY DEAR BROTHER COX,—I feel as if I ought to make some apology for delaying so long to answer your kind letter, and perhaps the best and shortest way would be, to acknowledge the wrong and ask forgiveness; but I may say, that being not quite prepared to answer the question which you asked me, hindered me from writing immediately. The amount of that question was, whether I had received or could receive from the A. & F. Bible Society a sufficient supply of Bibles, Testaments, &c.; as the Agent of that Society when in New-Brunswick had engaged, that the amount of your subscription should be given to me in Karen books. At the time of receiving your letter, Testaments in the Karen language were out of print, and previous to their being so I had not required or asked for any, so that from experience I could not answer your question; since then I have had occasion to ask for books, and I am happy to say, as far as possible, I have always been supplied.

For some months past I neither have had much strength to write, or news of much interest to communicate. Since our school was dismissed at the close, or nearly the close of the rainy season, I have been unable to do much missionary work, and for three or four months past we have been much upon the move, being obliged on account of ill health to seek a change in other parts. We spent nearly a month with the dear brethren in Maulmain, and had the privilege of seeing and becoming acquainted with the father of Burman Missions (Dr. Judson,) who is a very interesting man, and a good Burman preacher; and though he is now a pretty old man, he still enjoys good health of body, and much energy of mind. It did us good after being so long almost alone, at Mergui, to enjoy the sympathy, kindness, and hospitality, of the dear brothers there.— Indeed, my health did improve very much during our stay with them. Since we have been in this province we have spent four or five weeks at Ramree. There being no missionary in that town, I felt it to be my duty to do all I could, and exerted myself somewhat beyond my strength, by which I was a good deal thrown back. Afterwards by confining my exertions within the limits of my strength, I improved very much in health, and have continued with a few exceptions in an improved state until the present. Ramree is an interesting field of labor, and had not a brother been recently appointed to that place by the American Board, I think we would have remained there. Our visit to that place I hope was not altogether in vain. We found there a number of inquirers who had heard the Gospel from brother Comstock, who formerly labored and finished his work in that place, and one young man professed to become a believer in Christ during our stay there. This person, together with three others, soon after we left came to this City and were baptized by bro-

ther Moore, a newly arrived Missionary. An evening or two ago three more asked for baptism, two of whom were also from Ramree, and have been inquirers since brother Comstock's day. He had the privilege of baptizing but a few; yet he sowed the seed and others are now reaping the harvest.

In this town there is much excitement at present, and large numbers attend the stated preaching meetings,—a thing not common with unconverted Burmans. They will come and dispute; but at meetings where that is not allowed, they, as a general thing, will not come. That fearful malady the Cholera, is now in the city, and is daily hurrying numerous victims to the grave. One of the best members of the little church here was taken away a day or two ago, and two more are now very dangerously ill. But of these while we mourn their departure we have hope in their death.

By the arrival of the last steamer we had the pleasure of welcoming three new Missionaries; two for this Province, and one for Savoy; but when we shall have the joy of welcoming one from New-Brunswick or Nova-Scotia, still remains an uncertainty. May it be soon. I feel a deep interest in my dear friends at Fredericton, and feel very anxious to hear from you all. My dear wife unites with me in the kindest regards to yourself, sister Coy, and to all our dear friends, and believe me ever to remain with much affection, Your's in Christ. R. E. BURPE.

ENGLISH NEWS.

[Abridged from the New-Brunswicker.]

ARRIVAL OF THE CANADA.

Important from Europe—Favourable Appearance of the Crops—The Decision of the Government in Favour of the Canadian Ministry—Progress of the War in Italy and throughout Europe, &c. &c. &c.

The Royal Mail Steamer *Canada*, Captain Judkins, arrived at Halifax at 10½ o'clock, A. M. on Tuesday, in less than ten days from Liverpool, bringing papers to the 23d of June. She had 86 passengers—2 for Halifax.

The Express left at 11 o'clock, and arrived in this City at 2½ on Wednesday morning.

There has been little change in the state of business affairs during the past week. Cotton continues in a healthy state, and full prices are paid; indeed, during the last few days, an advance of one eighth of a penny per lb. has been obtained on some sorts. The Corn markets are firm, and more business doing.— The Metal markets are in an improving state. Cured Provisions meet a fair inquiry at steady prices. The reports of the state of trade are satisfactory. Money is still plentiful, and discounts easy.

At the Liverpool Corn Market on the 22nd, Western Canal and Baltimore Flour sold at 23s. 6d. to 24s.; inferior 21s. 6d. to 22s.; Philadelphia 23s. 6d., and Ohio 25s. per barrel. Indian Corn is quoted at 35s. to 36s. per quarter for white and yellow.

PARLIAMENTARY CANADIAN AFFAIRS.

The last steamer brought us the commencement of the debate in Parliament on Canadian affairs. We have now the satisfaction of announcing the result, in which the course of the Governor General and his Ministry has been sustained. Mr. Herries openly moved an amendment, directly advising the crown to refuse its sanction to the Canadian Indemnity Bill, until the list of claimants was thoroughly weeded of the names of all those who had taken part in the rebellion.

A long debate ensued, in which all the circumstances of the dispute in Canada were recapitulated, but the main argument prevailed that a line cannot now be drawn with reference to Lower Canada which was not prescribed in the case of Upper Canada when the previous Indemnity Bill was passed. It was felt in the House of Commons that the people of Canada, in the exercise of their legislative rights, are the fittest judges of what is best to be done. All parties, including Lord Elgin, Lord John Russell, Sir Robert Peel, Mr. Herries, Mr. Gladstone, Mr. Herbert, and Mr. Roebuck, all organs of great sections of politicians, disavow the intention of compensating rebels. The rules and the exceptions have been discussed in the Canadian Parliament upon which the title of the claimants is to be decided. A responsible colonial government has constitutionally sanctioned the measure. It would indeed be a most unwise step for the Imperial Parliament

(Continued on page 198.)