

preacher of the Gospel, as free as the air we breathe, and the grace we preach; and all that is required at the hands of the common Christianity of this and similarly constituted countries is, that they will provide ample means for meeting the new wants, and dispelling the old woes of the masses of the people of India.—*London Anniversary Speech.*

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, JULY 20, 1849.

REVIVALS.

We endeavoured in our last to show the fact and to impress it upon the minds of our readers that Revivals of Religion are indispensable. In an age of so great intellectual activity, errors in every form may be expected to be set forth; not only will new vagaries be introduced, but the old and more seductive errors which have corrupted Christianity ages since, will be revived, and thus spurs are multiplied on every side, suited to the varying circumstances of different classes, yet wearing most of them, the most plausible appearances. Now the effect of this state of things is every where visible. The most itching ears may be gratified; denominational distinctions are multiplied; words gender strife, and this strife about words is substituted for religious zeal; religious crusades or rather irreligious crusades under the pretext of reform are prosecuted against Churches and against Ministers as preventing progress; and the public mind is like a sea agitated by strong winds and conflicting currents.

What Christian can contemplate this without the deepest anxiety. How hopeless the prospect, but for help from God, the reviving influences of his Spirit, the present and immediate manifestations of his wisdom, and power and grace.

Can Christians in view of this imperative need of revival—frequent and powerful revival, be contented with declension in the church? surely not, and what shall we do? If we cannot be indifferent, must we be inactive? No. Need we necessarily despond? No! There are resources, there are provisions, there are agencies, there is all the church needs, all that the world needs, if we look in the right direction, and conduct aright.

By directing attention to Revivals we would not turn any ones thoughts or care from home and self and family, to attach them exclusively, or even primarily to public meetings and ministers. We consider this the occasion of much of the evils which have attended and marred the effect of revivals. Men have been occupied chiefly with the pleasurable excitement of public and social religious exercises, to the neglect of the closet, and the family altar; but these latter can never be superseded by the former, without the most serious detriment to the individual, and if such a mistake is general, the cause of religion must proportionally suffer. The most lamentable declensions have prevailed of late when meetings are abundant and where there is no lack of ministers.

But who could show us revivals interrupted and religion declining where the many are closely attentive to closet and family duties. This we consider the great want of the present time.

The closet is neglected, and as a matter of course, in connection with this neglect, there is little bible reading, and less meditation upon its inspired truths. Children see but little or no evidence of parental anxiety for their souls, and companions are helpmates in all else but in godliness. That place which should be the scene of the divine power and influences is from criminal neglect left almost without evidence of divine providence or existence. Refreshment and rest, and the incalculable responsibilities of parental relationship are neither one nor all of them sufficient, with many, to command any open recognition of God by praise or prayer; and who wonders that with such religion declines, or that about such sin abounds. We implore our readers to consider seriously how much depends upon a revival of religion about them, ponder it till the thought awakens feeling; and each begin over against his own door; and if it is not revived in the community be earnest and wrestle till it is revived in his own heart, and in his own house.

The Montreal Gazette of Saturday says, a gentleman that passed through Kingston yesterday, states that one of H. M. steamers is fitting there to come to town for Lord Elgin.—*Quebec Chronicle, 9th July.*

It gives us great pleasure to lay before our readers this week the proceedings of the Eastern Association, and also the letter of our beloved Missionary Burpe. The latter gives us intelligence a month later than the letter kindly furnished by Brother Coy a fortnight since. We judge his health is better than we were led a month or two since to expect it would be. We consider the letter quite opportune, as the subject of the Union Society and Foreign Missions particularly, is now engaging the attention of the Pastors and Churches. We sincerely hope that efforts worthy the cause will be put forth by our friends, preceding the Meeting of the Convention in September. Such Churches as expect to do anything will find the time sufficiently limited to carry out any plan they may have in view for collecting. We learn that the collectors in town are busy at their work; we attended a public meeting in Carlton on Wednesday evening to consider the subject, and collectors will immediately commence their work there, a similar meeting will immediately be called in Portland and we hope to hear of them in all the Churches.

Elder Joseph Crandall it will be seen was able once more to be present and preside as Moderator over the deliberations of the Eastern Association, and has accepted a Mission of several weeks to the northern shore of the Province; we presume no one would be received more cordially. We are glad to see that he has been appointed as the Delegate to the Western Association, as also has Father Theodore S. Harding from the Nova Scotia Association: they will be most affectionately greeted, and we hope nothing may prevent their attendance, as with such a favor, we see not why we may not very consistently have a Jubilee Session at St. John, for the gratification of the many who could not attend at Horton. The reminiscences, which such ones would be able to present, would, at a time like the present, when our commercial depression and its consequences make so many despondent, be most salutary and cheering in their influence. Many will be anticipating the occasion with the liveliest interest, and we hope a multitude may enjoy it.

We are much obliged to brother Coy, for his attention, we will use his favour in our next, and attend to his direction.

Letters recently received.—Rev. D. Crandal with remittance; Rev. S. Elder, do.; Rev. T. Magee; Rev. J. Reed; R. Slade; V. Graves; J. Wilson; Rev. J. B. Cogswell; Rev. J. Francis; Rev. J. Newcomb; Rev. J. Francis with remittance, Asa Coy Esq.

Correspondence.

SABBATH SCHOOLS.

No. XIII.

Qualifications and duties of Sabbath School Teachers.

The office of the Sabbath School Teacher is so important, and is related to objects of such incalculable interest, that no degree of mental and moral qualifications is above its requirements. If it admits of being occupied by minds of no very elevated endowments, it is not because its demands are low; and if the office is not always filled by teachers of first-rate excellence it is because these are not always to be found. It is doubtless a cause of congratulation that so large a number of minds prepared for distinguished and extensive usefulness, are engaged in this honourable occupation. But no one who estimates aright the objects in view, will contend that the qualifications of Sabbath School Teachers are in general on a level with the high importance of the office. The contrary is glaringly the fact. It is equally palpable that it arises, at least in part, from imperfect apprehensions of the nature and extent of qualifications desirable.—The standard of attainment is ordinarily far beneath the duties to be performed. Is it enough that in addition to a moderate ability to read, and a more moderate acquaintance with the truths of Scripture, the Sabbath School Teacher should manifest a willingness to take upon him the responsibilities of his office? Is such a measure of competency all that is needed to a creditable and efficient performance of his duties? Let us think what is expected, what is demanded of him. The most delicate, serious, solemn operations lie within the sphere of his obligations. The subject on which his efforts are to be employed is *mind*—the most difficult and mysterious

subject of examination and treatment that can be found in the range of finite existence. And with mind he has to do in its most lasting and momentous relations. No less is required of him than to seek to give a right religious direction to its powers, to inscribe indelibly upon it right sentiments, to correct its irregular and depraved workings, and to fit it for a heavenly destiny. He is expected to feel to some considerable degree the accountability of his office, and to have a knowledge of the means by which its duties are fulfilled. Now, is this a vocation which may be honorably pursued by one whose qualifications are few and of little worth? Is it an office for which any one is worthy who seeks it;—into which any one may rush without thought and preparation? Rather, is it not to be approached with deliberation, with self-examination, with preparatory training, with an earnest desire and effort to attain to the most eminent degree of fitness possible? Admitting that the attainments necessary are solid rather than brilliant, and that they are within the reach of sincere and diligent endeavour, still it is obvious that slight exertions are insufficient to secure them in any efficient measure.

But without dwelling longer on these general remarks, let us place before us the most valuable and needful qualifications of the Sabbath School Teacher.

1. *Accurate and extensive knowledge of the subjects of instruction is necessary to constitute a well-qualified Teacher.*

It is impossible, of course, to teach well that of which we have an imperfect knowledge. If our ideas are obscure and confused we cannot make them clear to others. This is quite evident as a remark relative to every subject of knowledge. The Sabbath School Teacher is required to impart, as far as possible, a clear and thorough knowledge of the truths of Scripture. He should therefore, as an essential preparation for his work, acquire a well-digested acquaintance with the Bible. By studious reading and meditation, by a comparison of its related passages, and by an attentive perusal of those authors who have worthily and successfully laboured in the department of Biblical science, he should endeavour to imbue his mind richly with sacred truth. It is of special moment that he should be competent to explain lucidly and forcibly, the way of salvation, to point and lead the inquiring mind to Christ. But more than this is demanded. As "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," he should be prepared to give to those whom he teaches the advantages of an enlarged and varied system of Biblical instruction. Happily for those teachers who are sensible of the value of this extended information, and willing to seek after it, there are abundant helps easily accessible. I gladly avail myself of this occasion of mentioning some of the admirable volumes published for Teachers by the "American Sabbath School Union," and which should be in the hands of all who are devoted to the duties of Sabbath School teaching. Among those publications designed to instruct the Sabbath School Teacher in his duties, are, "The Teacher Taught"—"Teacher's Manual"—and "Teacher's Guide." Of those intended to assist the Teacher in understanding and illustrating the Scriptures, are, "Scripture Biographical Dictionary"—"Sacred Geography"—"Union Bible Dictionary"—"Sketches of the History of the Jews"—"Jewish Antiquities"—"Natural History of the Bible." These books, and others of kindred characters may be obtained at a very cheap rate, at the "Colporteur Depository," St. John.

2. *The Teacher should possess skill in imparting instruction.*

Although this is far from being a common attainment, and seems to be possessed as a native endowment, in a much stronger degree by some minds than others, yet it may be greatly developed by cultivation. With careful self-discipline and exercise, and by consulting experienced guides, the Teacher who has received a feeble measure of the original gift, may strengthen it till it becomes an energetic and fruitful faculty. It is a truly invaluable and necessary qualification. Without it the most wealthy accumulations of knowledge are almost incapable of being transferred. The stores of science and thought garnered in the Teacher's mind are of little service to the Scholar when the former cannot communicate them. Moreover, the Scholar will fail to be interested in the attempts made to enlighten him, since, however often and emphatically

repeated, the language used is to him an unknown tongue.

It is specially necessary in the case of young children that the instructor should be "apt to teach." They need more of help to understand truth. They are restricted to a narrower vocabulary of speech than advanced students. They will, consequently, impose a greater tax on the skill and inventiveness of the Teacher. "Nothing," says Mr. Cecil, "is easier than to talk to children; but to talk to them as they ought to be talked to, is the very last effort of ability. A man must have a vigorous imagination, and be able to call in illustrations from the four corners of the earth; for he will make little progress but by illustration. It requires great genius to throw the mind into the habit of children's minds. I am surprised at nothing which Dr. Watts did but his hymns for children. Other men could have written as well as he, in his other works; but how he wrote those hymns I know not." I shall resume this subject in my next article.

S. ELDER.

Fredericton, July 17th, 1849.

LETTER FROM REV. MR. BURPE.

Akyab, April 25th, 1849.

MY DEAR BROTHER VERY.—I remember well having had the pleasure of seeing you at the Eastport Association, I think I also saw you once at Calais, and have often felt desirous to know if the brother Very, Editor of the Christian Visitor, published in Saint John, was the same individual. Many thanks, dear brother, for your kind letter which put me in possession of that information, and which also communicated so many other facts deeply interesting to me. I regret that, in consequence of a slight error in the direction of your letter, it did not reach here until the latter part of March, more than six months from the time it was written, so that I was long deprived of the pleasure of its perusal, and I fear you may think me very neglectful of your kindness. It will afford me much pleasure from time to time to send you any information that may be interesting, if thus in any way the great cause of Missions may be advanced. Surely it is high time for the Church of God to awake to the lost condition of the world; a world in which God has made the strongest possible exhibitions of infinite love; a world for the salvation of which the Saviour left his high abode of glory and died as a malefactor upon the cross; and a world which is committed to its care, and now rests upon it with a fearful and overwhelming responsibility. We have been recently somewhat aroused to the dreadful condition of poor heathen around us: The Cholera has been and still is in this City. Its daily victims have been many, and the sigh of our hearts has been, Oh, that they had heard and believed the gospel of Christ! Oh, that the living might now hear and believe! But the inquiry comes, how can they hear? Who will preach it to them? In this Province (Arracan) where I now am, and where I hope to remain (if it may please God to give me health) there are supposed to be from three to four hundred thousand souls, Burmans, or Mugs, Karens, Kyns, Kemees, &c. The Mugs who embrace the greater part of the population, have only two Missionaries, one of whom has just arrived in the country, and must toil for two or three years before he will feel himself much at home in the language of the people. There ought to be three Missionaries in this City, two to remain constantly in it, and one to travel where it is possible, through the numerous villages in the neighbourhood. Two are very much wanted at Ramree, and two at Kyauk Phyo, and one at Sandoway. In saying this, I only say that there ought to be eight Missionaries among some hundreds of thousands. As to the poor Kyns they have no one to care for their souls. The poor Kemees have no one at present labouring among them, but I trust it may be the will of God that we should do something for them again. We commenced our first Missionary efforts in this country among that people; had made them one visit, established a School to teach them to read in Burmese, and brought two young men with me into the town, when I received a letter from our Secretary stating that an interesting field among the Karens at Mergui was destitute, and that the American Board was willing to give it up to the Nova-Scotia and New-Brunswick Board. As the minds of the dear brethren in the Provinces as well as my own mind had become deeply interested in the Karen Mission, and as I had been advised by our Board to select, if possible, a field