

These high and inspiring themes are those which God especially employs for moving and converting the soul. They possess a living and transcendent interest in themselves, and are most wisely adapted to seize upon the reluctant and alienated affections of the heart, and bring them back to God. If they occupy that place in the breast of the teacher which they claim, he will delight to speak of them, he will grow eloquent and earnest in setting forth their exceeding grandeur and importance; all that is in sympathy with God within his mind, every hallowed passion and principle, will instinctively unite to give strong utterance to the name which is above every name in heaven or in earth. He will yearn over the precious and immortal spirits around him, he will feel the tenderest compassion stirred within him as he looks upon the beings so young, so interesting, yet so thoughtless and so depraved, to whom he unfolds the treasures of the Gospel; and when he speaks of the Saviour, it will be with the most longing desire that they may be gathered as lambs within the arms of the heavenly Shepherd.

8. Let the instructor carefully and skilfully modify his instructions, that they may be applied to diversities of moral character.

A little knowledge of human nature, an acquaintance with the marked varieties of temper and disposition exhibited by the different minds whose moral culture is committed to him, is indispensable to the Teacher who looks for the greatest and most precious results of instruction. The kind of treatment to be pursued towards a froward, obstinate, and passionate mind, would not be required by one of a docile and gentle nature. All human beings bear the taint of sin, but all are not equally corrupt. While some are distinguished by sensitiveness of conscience, an openness to conviction, and tenderness of feeling, others display precocious hardness of heart and an intractable spirit. It is easy to be kind to the amiable; it is often difficult to preserve kindness of feeling and manner towards the ungente and the froward. Yet these need more of patience, of pity, of long-suffering than the former. To correct their faults should be the assiduous aim of the teacher; to admonish, exhort, instruct with affectionate firmness and with perseverance is necessary; and the right performance of the duty calls for a well-governed mind. It is related of Robert Raikes, the founder of Sabbath Schools, that on visiting on one occasion, a family the children of which attended one of the schools established by himself, he found the mother endeavoring in vain to reduce to obedience a rebellious child, a young girl of stubborn and impetuous temper. Mr. Raikes used his expostulations with the child, trying to convince her of the sinfulness of her conduct, and to lead her to ask her mother's forgiveness. She still remained inflexible till Mr. Raikes in a tone of great gravity and touching gentleness, said: "Well, since you refuse to ask pardon of your mother, I will do it for you!" and proceeded to kneel and as if in her place humbly to seek forgiveness. The effect on the disobedient child was immediate, she burst into tears, confessed her fault and besought pardon. Nor did the impression end with the occasion; a decided improvement in her disposition was manifest thenceforward.

9. I will mention, lastly, PRAYER as one of the most efficient and necessary means to be employed by the Teacher, with a view to the salvation of the Scholar.

No Teacher can fulfil all that is required of him in respect to the spiritual interests of his pupils who does not pray for them. We may say further, that no Teacher who does not pray for their salvation can have a just sense of the indescribable value of the object to be gained, or a proper estimate of the means requisite. By praying for the members of his class he will become more and more solicitous for their spiritual good, and will receive in the approval of his conscience a powerful incentive and encouragement to continue his labours. S. ELDER.

Frederickton, July 10th, 1849.

[FOR THE CHRISTIAN VISITOR.]

**BENEVOLENT OPERATIONS.**

There have been many means instituted in this and the neighbouring Province, for the promotion of the cause of God. And in order to carry these out, a Union Society was established upon a principle exceedingly simple; with demands for the various objects so extremely low as to put it in the power of every

one to subscribe. And truly we anticipated great things. That every member of the denomination, not in a state of absolute poverty, would contribute a sum so small as 6s 2d per year for the support of objects so exceedingly necessary for the cause of the Redeemer; and as we numbered over the number of members in the Province, so able, and then looked at the necessity for some such system, by which the poor might contribute of their means and energies, to assist in rolling on the car of Emmanuel, our hearts beat high with something of a feeling of exultation. Our anticipations were bright. Once established, the principle and objects will commend themselves to the good sense and religious feelings of every Baptist in the Province. Now we have a society whose means will be increasing gradually and continually. No more will those devoted men of God who have borne the heat and burden of the day, whose heads have whitened in the service, upon whom we when infants have looked with feelings of reverence, whose words first caused us to think of our souls, of Jesus and eternity, and whose subsequent faithfulness has contributed to build us up, be obliged to want some systematic effort for their comfortable sustenance. Now we thought the destitute parts of the Province will have the word regularly administered, the poor may have the gospel preached. And our brother, if God spares his life, will not have to toil in a foreign land, "in his loneliness." Another will assist him in sounding the glad tidings of a crucified Redeemer. No longer will our efforts for the dissemination of knowledge be cramped, nor the supporters of our seminaries dispirited for want of a regular income. But, alas for our anticipations. Are the Baptist so poor that 6s 2d each would be a burden? Do those, who are able subscribe? "Do those who have the way, have the will."

We were disappointed as we saw the Union Society almost a failure. The more so as this seems to be the only apparent means for carrying out these ends. We find scarcely a tithe of what might be raised by this means, and now must the plans for enlarged efforts be laid aside, must the ground already taken be given up? Times are hard to be sure, but the cause of God is suffering. We must make sacrifices. Our Institutions must be supported. And let the Baptists lay their hands upon their heart and say, we will do what we can. And then we fear not the result. Look at the necessities of the case.—Look at the field at home—ground all over the Province, waiting to be occupied, fields white, men thirsting for the word of God.

Oh to see the delight of some of those destitutes, as the tidings of Jesus fall upon their ears, would well repay for any slight sacrifice. There are large tracts of country, in various parts of the Province where the gospel is scarcely ever heard. The cry arises, "Come over and help us." Can we. Will we not respond to the cry. The Union Funds fall short. The Home Missionary Board cannot do what might and what ought to be done.—Those who may have become awakened are to remain, with no one to guide them in the way of truth. Sinners are to remain undisturbed in their sins; those who are thirsting for the waters of life are to remain unsatisfied because we neglect our duty, a duty too which requires little sacrifice from us, but which is of immense importance to those who need our aid. Our brother too, alone in Burmah—who has not felt deeply upon reading his letters? How he must yearn for assistance for sympathy! and yet when we should be looking forward to sending another to represent us in the East, our Foreign Missionary Funds are falling off. We are false to our God when we allow souls to perish for want of some little sacrifice on our part.

Our brethren at home are dying; the heathen are dying; immortal souls are appearing before their God, but unprepared. Can we look idly on? We must awake to our duty, consecrate more time and more money. We must feel more our oneness with Christ, our interest bound up with him. Our fallen countrymen must be fed with the bread of life. The appeals from the brother in the East, from the dying heathen, must be responded to. We must give from duty. We must have clear ideas of the nature of Christian stewardship. We may hear of destitution at home, of wants abroad, and may be roused by soul stirring appeals; give money, subscribe on, whatever it may be, and then sit down contented with having done our duty. The next time money is wanted, the same process must be gone through, our feelings roused, our

sympathies awakened. Is this the spirit of Christ. Ah! give from a principle of love to Christ, of love for the souls of men; not from motives which may actuate the worldling as well as the child of God. We are not our own. If Christ, has died for us, if he hungered and thirsted, and wept, and endured anguish when here on earth. Can we look idly upon his suffering cause. And when we have pledged ourselves to be his, when we profess to consider ourselves as bought with a price, the blood of Christ. Surely if we neglect these institutions and look calmly upon a dying world, we are false to our own souls, false to our solemn vows, and false to our Divine Redeemer.

J. F.

The following Extracts are kindly furnished by brother Underhill of this City, to whom the Letter is directed.

Dorchester, July 6, 1849.

DEAR BROTHER UNDERHILL.—With thanks-giving to God I now write to you: The Lord has abundantly poured out his Spirit in this place, of the commencement of which you probably heard by brother Hartt. Seven had been baptized when he left. \* \* \* \*

I baptized one on Sunday, four yesterday, and three to-day, and I expect a number will be baptized on Sunday.

It is generally a Methodist community, and a good deal of labour has to be bestowed on baptism, but the prejudice is pretty much broken down, and I think that several converts who have not yet come forward will be baptized in a few days.

Mr. — has been here to-day, at the morning and evening meeting, and also at the river-side, and closed the Chapel against me to-night, and to-morrow we commence our meetings where Jesus was born—in a barn. Mrs. D. has been baptized.

E. M'LEOD.

The lady alluded to at the close is the wife of a Methodist local preacher, who with his daughter were of the seven baptized previous to Elder Hartt's leaving. ED.

**Missionary Intelligence.**

THE AMERICAN [CONGREGATIONAL] BOARD.—The receipts of the Board during ten months ending May 31st, were \$242,243, of which \$41,070 was given specially for the debt of the Board, leaving for ordinary purposes the sum of \$201,173. The receipts for ten months ending May 31, 1848, were \$199,849; showing an excess of ordinary receipts for 1849 of \$1,324; and a gross increase of \$42,394.

TRUE HEROISM.—A missionary of the American Board at Bombay, having acquired a thorough knowledge of the Mahratta, the English East India Company offered him a salary of \$13,000 if he would relinquish his calling, and aid them in writing and making contracts with the natives. On his peremptory refusal, they offered him \$50 per week if he would afford them occasional assistance two hours in a day. This offer he also rejected, saying no money would tempt him to relinquish the work he was sent to perform.

PAINFUL INTELLIGENCE FROM BURMAH.—A letter from Dr. Judson, dated March 18, and received at this office by the overland mail and the last steamer, brings the painful intelligence of Mrs. Judson's failing health and critical condition. "Mrs. J.," he says, "has been very ill, and still continues so; and, what is worse, I have serious and dreadful apprehensions that she will never be any better. She appears to me to be in a settled and rapid decline; but the doctor is making every effort, and holding out strong encouragement that she will recover. I write with a heavy heart. A dark cloud is gathering over me; and how dark it will become I know not. But God knows; and he will, I trust, bring light out of darkness. His will be done!" In a postscript dated March 23d he says:—"Mrs. J. is rather better;" but he indicates no abatement of his fears.—N. Y. Recorder.

REV. EUGENIO KINCAID.—We find in the Christian Chronicle a most acceptable item of information in regard to this gentleman and his lady, who have been for some years in this country, detained by the ill health of the latter, who, it was believed by her physicians, could not again endure the climate of Burmah. A favorable change in her health during the past year has led to the re-examination of her case by Drs. Hodge, Jackson, and Mitchell, dis-

tinguished Professors in the medical colleges of Philadelphia, who report that her improved condition warrants her return to the fields of her own and her husband's missionary toils. Dr. Jewell, likewise, who has been familiar with her case, concurs in this opinion. Mr. Kincaid has accordingly reported this state of things to the Executive Committee, and we most fervently hope that within one year he may be proclaiming the unsearchable riches of Christ, even under the shadows of the Golden Presence at Ava.—Ib.

Extract of a letter to the Editors of the Christian Messenger, dated

Wilmot, June 18th, 1849.

"A glorious revival of religion is in progress here. Sixty-five have been added to the Church, and the good work is still progressing. May the Lord carry it on till the day of Jesus Christ. Brethren pray for us, and O may the Lord sustain you in your labours of love. Farewell.

Yours affectionately,

HENDLEY STARRAT."

**GERMAN BAPTISTS.**

A German Baptist church has been organized in Springfield, Illinois, and its members are increasing. A writer in the Watchman of the Prairies thus refers to some of them:

"A tried and faithful brother leads their worship, who has suffered much for the Gospel in the city of Oldenburg, Germany. Four of our German brethren and three of our German sisters were baptized in Germany, all of them were baptized at night to avoid their persecutors. Some of them have suffered both fines and imprisonment for the gospel, and troubles without number. Brother Stecher the leader of this little church in Springfield often held meetings in his own house, in Oldenburg, in Germany. But the officers of the Government broke them up as often as they discovered them, fining brother S. thirty and sometimes forty dollars for the great crime of worshipping God in his own house with his brethren. This fine must be paid or he must go to prison. He several times fled from the city to elude his persecutors. They used to hold meetings often at 2 o'clock in the morning to avoid being disturbed by the dragoons which the authorities had set as spies over them to disperse their meetings whenever discovered. The brethren and sisters were all very faithful to attend these early meetings. When these meetings were discovered, they were obliged to flee to the cabin of a poor widow in the country to worship God together. Here they met for some time. On one occasion they were assembled in a brother's house for worship, and the dragoons approached to disperse the meeting and seize the leader. Anticipating trouble, the lady of the house had her tea table set before the meeting began, and her tea ready; so that when the infuriated agents of persecution came to the door, they discovered the congregation drinking tea. Ashamed and mortified at their supposed mistake they left at once, while the tea drinkers immediately left their cups and resumed their worship in peace."

**Secession from the English Church.**

The Rev. R. Ainslie lately said at a public meeting held in Exeter:—"There are some two hundred other clergymen in the kingdom at this moment, who, if their Bishops were to do towards them as the Bishop of Exeter has done towards Mr. Shore, also would be placed in similar circumstances." It is thus declared in a public meeting in England, where the facts must be known, that there are now living and preaching there, two hundred ministers that have seceded from the Established Church.

**WAR AND THE GOSPEL.**

The Christian nations of Europe and America expend every year in preparations for war, £200,000,000. This amount, when compared with "the most comprehensive form of Christian charity, stands thus: For preparations for war, per day, £548,000; for preaching the Gospel of peace to the heathen, £1,640; or, to make the comparison more distinct, one pound sterling for preparations for war between Christian nations against one halfpenny for evangelizing the Pagan world and bringing myriads of benighted idolators to bow to the sceptre of the Prince of Peace! Or, millions for Mars and mites for the Messiah!