

God were taken from them and given to the white foreigners, and they themselves became slaves; that a day of deliverance would come to them, however, which they might look for when white foreigners from beyond the sea should come among them and preach to them about the eternal God, from the books which the Karens had been deprived of. This belief supported them throughout long ages of oppression, and was doubtless ordained by the Almighty to prevent them from abandoning all independence as a nation, and becoming wholly merged with the Burmese.

"Inexpressible was the astonishment of the missionaries who first penetrated the jungles around Tavoy and Mergui, after our conquest of the Tenasserim provinces, to find them inhabited by a people of whom they knew little more than the name, but who not only eagerly hailed their arrival as if it had been long expected, but listened to their gospel message as if they really felt it to be 'glad tidings of great joy.'

"The Karens had heard of the arrival of the white foreigners, and that they had conquered their Burmese oppressors, and began to lift up their heads in hope that their day of deliverance was come at last; but when they saw the white teachers entering their jungles, and heard them declare from their books the existence of a God whom they knew to be their own, they had no longer any doubts on the subject,—these were the teachers so long promised, they must listen to them and be free! Nothing could exceed their joy in welcoming the missionaries amid their jungle homes, or the eagerness with which they listened to the story of the love of God to men in Christ; and unspeakable was the wonder of these good men at every fresh discovery which they made of the manner in which God had been preparing the way for the triumph of the cross in the land. It was far from a silent wonder, however, for it animated them to the noblest efforts in preaching Christ and him crucified to these poor Karens, and verily they have found their reward.

"It must not be supposed, however, that the Karens embraced Christianity at once, and wherever it was proclaimed to them. Ask yourselves, ye who from infancy have been trained to read the Word of God and call upon him in prayer; ye who have been brought up amid the strongest external religious influences, who have never lived beyond the sound of Sabbath bells, who have never known the want of the happy and holy ordinances of our faith; ask yourselves if these privileges always ensure conviction, if conviction always ensures conversion? Ask yourselves, before you wonder that any poor Karen could remain unconverted, and remember the words of Jesus, 'Woe unto thee Chorazin, woe unto thee Bethsaida, for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.'

"Conviction, however, was very general among the Karens, and conversions became very numerous under the liberty, both civil and religious, which they now for the first time enjoyed. By the blessing of God on missionary labours there, his church has now gained so firm a footing in the Tenasserim provinces, that it is independent of foreign aid for all but superintendence, and supplies of Bibles and sound literature; there are numerous Christian congregations supporting their own pastors and schools, and the number of Christian communicants is supposed to be from 70 to 80,000.

"The progress of Christianity among the Karens in Pegu must again be postponed, however, to another occasion."

From the North American Review.

A WELL-SPENT SABBATH.

A well-spent Sabbath promotes domestic affection. The members of the family have the opportunity that day of being all together, and of cultivating one another's acquaintance. Neatly dressed in their Sunday clothing, and cleansed from the dirt that begrims some of them during the week, their appearance is better fitted to beget respect and affection. If the Sabbath did nothing more than encourage cleanliness, it would be an important blessing. Self-respect is greatly promoted by a workman being able to turn out on a Sabbath morning with his well-dressed family, and fill their pew in the house of God. The respectful feelings of others are attracted to such a family. The workman feels that to be able to appear thus on the Sabbath, is something worth exerting himself for. His industrious wife feels the same. Both are reluctant to squander money and time, because one of the effects of such extravagance will be to prevent them from appearing at church with their children. It is remarkable how closely the loss of Sabbath keeping habits is connected with self-respect. When a man has no desire to appear decent with his children on the Sabbath, it may be presumed that his self-respect is gone, and it will be no easy matter to keep him from degradation and ruin.

A well-spent Sabbath furnishes moral energy against temptation and vice. The immense proportion of crimes that spring from neglect of the Sabbath is a well-known fact. Many criminals while under sentence of death, or of transportation, have confessed that their career commenced with Sabbath desecration. The painter, Hogarth, so remarkable for his minute acquaintance with human nature, in his series of pictures illustrative of "The Rake's Progress," which ended on the gallows, introduced him as an apprentice, playing marbles on a tombstone during Divine service. The committee of the House of Commons, appointed in 1852 to investigate the subject of Sabbath desecration, remark in their report, that Sunday labor is generally looked upon as a degradation; and it appeared in evidence that in trade, in proportion to the disregard of the Lord's day, was the immorality of those engaged in it. One of the witnesses examined, a respectable baker, declared he would hardly train up his children to the business, because he was afraid of their morals being corrupted, through the Sabbath desecration required by the occupation, as practiced in London. The journeyman bakers in London, amounting to eight or ten thousand, are seldom in church; general looseness of moral principle is the consequence; from this very circumstance they feel that they are degraded; and not less from a regard to their character than to their health, comfort and spiritual welfare, petitioned Parliament in a body to devise means for relieving them of Sabbath work.

RESIGNATION.

A lady, who was apt to complain about every little thing, paid a visit to a sick child. She found the little invalid pale and feeble, lying upon a couch by the open window, which looked into a pleasant garden where his brothers and sisters were at play. "It must be very dull for you, my poor child," said she, in a pitying tone; "do you not long to be well enough to play again?" "No, not long," answered the little sufferer; "I should like it, if it were God's will, but he knows best about everything."