

and help us. Our Lord Jesus has said, "Blessed are the merciful, for they shall obtain mercy." And king David has said, "Blessed is he that considereth the poor, for the Lord will deliver him in trouble." Your reward is laid up in heaven, where moth and rust do not corrupt, nor thieves break through nor steal. May all your treasures be laid up in heaven, and may your hearts be there also." The bishop then modestly bowed and took his seat.—*New York Evangelist.*

KARENS.

Extracts from the Journal of Mr. Mason:—*Dec. 11, 1840.*—*Pyeec-khya.* I have had the pleasure of baptizing eleven persons here to-day, one of the number being a head man or chief, as we sometimes call them. When I first came into this region, this man used all his influence to prevent the people from attending to the claims of the gospel, but after he found that his efforts were to a considerable extent unavailing, and that one and another of his people were embracing the truth every year, he began to pay some attention to the subject himself, and has at last, I trust, given his heart to God. On the other hand, the painful duty of suspending one individual from communion, has also devolved upon us. He, however, appears very penitent, and says, "As the scriptures say, 'I am as salt that has lost its saltiness,'" for it is the second time he has been guilty of joining with his parents in offering to *nats*. He was baptized in Tavoy while in school, and is the last one of the only three who have ever enjoyed the advantages of a school education in Tavoy, from among all those southern Karens.

At the head-waters of Palau I had the pleasure of baptizing three persons; but I was sorry to find that some promising inquirers whom I left last year, had turned back to the world.

After remaining at home for a short time, I went down again to Pa-sua-oo, which is one of my most interesting fields of labour. Here I had the pleasure of baptizing *thirteen*, two of whom had been received for the ordinance at Palouk.

I subsequently visited Toung-byouk, and administered the communion, but did not baptize any, although there were three or four who were desirous of receiving the ordinance. I thought that the evidences they gave of conversion were not sufficiently clear, and that they had better wait for a time.—*Missionary Magazine.*

GREATNESS OF MIND.—The mightiest and most capacious of human minds have bowed to the evidences of divine revelation, and have pronounced them irrefragable. That is no proof of imbecility, unless Newton himself was a driveller. And, when once the claim to divine authority has been satisfactorily substantiated, genuine mental strength lies in schooling and disciplining the mind to subjection,—in control-

ling and reining in its natural waywardness and dogmatism. When we have ascertained any principle to be manifestly reasonable,—and I know not of one more palpably so than the propriety of implicit submission to divine teaching,—then the special effort to which the mind is summoned, and success in which becomes the criterion of its might and mastery,—is the effort to bring all its dispositions and tendencies into conformity with this principle. When a child refuses to believe what all besides itself know to be true,—the cause is not largeness but limitation, not strength but weakness, of intellect. When the mind attains subsequent expansion and vigour, the man becomes ashamed of the incredulity of the child. He sees now to be folly what he then thought wisdom, and that to be vanity which he deemed spirit and independence. He perceives that what he wanted when a child, was capacity enough to know his own incapacity, strength enough to admit his own weakness. We smile at the child. Angels may so smile at us. The self-sufficiency of unsubmissive intellect may be, in their eyes, the mere positiveness of childhood,—seeing, as they may, that, had we the range of their mental vision, we should have a clear and full perception of what our place in the scale of being, or our situation as fallen creatures, requires us to accept as matters of faith. There is no true strength of mind in allowing a natural fondness for uncontrolled and self-willed speculation,—a lofty disdain of being dictated to,—to come between the understanding and a just perception and appreciation of the evidences of revealed religion; in allowing a determination not to be fettered to prevent our examining the divine workmanship of the chain, and discerning the divine hand that imposes it. This would be the very bondage of freedom. There is the same kind of mental greatness in disdaining the teaching of omniscience, as there would be in disdaining the support of omnipotence. In either case, how misnamed! It is not greatness, but littleness; it is not strength, but weakness. There is no diminutiveness more pitiable, than the affected majesty of independence on the part of a creature whose very power of thought is not his own, whose very being, every instant, is at the will of another.—*Dr. Wardlaw.*

CALL UPON THE CHRISTIAN.—Every moment during which we continue to withhold the gospel from men, we are withholding from God his highest glory, we are concealing from them a scheme of mercy from which he is expecting to derive his highest revenue of praise for ever. The knowledge of the arts, the discoveries of science, the treasures of philosophy—all these might be kept from them with comparative impunity; but that we should hold back from them knowledge sent from heaven, if it be in our power to impart it, ought to cover us with shame as it does with guilt. To conceal from them the power of God