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WHOLE SERIES.

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Religious.

Ministerial Support.

It is not of dollars and cents, of food and clothing, of house and furniture, that we write. All these are essential to the comfort and to the prosperity of the Church. It is cause of rejoicing that the Church is waking up to the importance of a better material support of the ministry, though the average is yet very far from what it ought to be. Some of our best preachers are struggling with poverty, and in the midst of high prices and inflated currency, are loaded with anxiety because burdened with debt.

But it is possible to pay a minister a generous salary, more than sufficient for his wants, to surround him with home comforts, and put him beyond the reach of financial anxiety, and yet fail in the highest and most important sense to support him. For it must be remembered that there is a moral as well as a material support; the one being equally important with the other. It is not enough that the wants of the body be supplied; there are other wants than these that are often sensibly felt by the minister of Christ; the soul needs support as well as the body.

The great source of such spiritual support is Christ, the Head of the Church, and to him the minister may at all times go. But, in addition to this, there is a work for the Church to do; a work of moral assistance to the ministry to which she is as plainly called as she is to the duty of material aid. A neglect of this cripples the usefulness of the ministry, and by consequence diminishes the moral power of the Church.

Ministers are but men. "We have this treasure in earthen vessels," and men, not angels, are called to preach the gospel. They have the wants and the weaknesses of other men. They smile as others smile; they weep as others weep; they feel as others feel—sometimes exalted with joy, at other times depressed with despondency. An assertion of this fact would seem to be mere commonplace, were it not lamentably true that there are many in the Church who need to be reminded of it. In their fancy they put the minister in a false position; a position he was never intended to occupy, and where it would be impossible for him to succeed. They imagine him beyond the reach of ordinary human necessities, morally if not materially, and hence beyond the reach of their sympathies.

Yet there is no man who has a greater need of the sympathies of Christian people, and a higher claim upon them, than the minister of the gospel. If he feels the high responsibility of his calling (and if he does not he is manifestly out of place), there is resting on his soul a burden which seems sometimes too heavy for him to bear. It is his duty to preach Christ to the people, to arouse the slumbering, to alarm the careless, to build up the Church. It is his to seek out the poor and the suffering, to visit the sick, to bury the dead, to comfort the bereaved. His to guide the wayward feet of childhood, to steady the impulsive progress of youth, and to support the tottering steps of old age. His life is expected to be pure, his judgement correct, his words fitting, and his example good. Well might Paul say, "Who is sufficient for these things?"

Now, in the discharge of these varied duties he will often meet with discouragements. There will be times when his preaching seems to himself to be powerless for good; no fruit appears. The means of grace are neglected by many who ought to attend. Perhaps some in the church are troubling him by reason of the inconsistency of their lives; while others expect of him most unreasonable things in the discharge of his duties. In addition to this, there may be nervous exhaustion, or some bodily infirmity, or some domestic grief increasing his burden. Besides, the adversary takes advantage of these peculiar circumstances to assail the soul most fiercely.

Under the pressure of this heavy load it is no wonder if the good man staggers. True, he may cast his burden on the Lord, and to him he goes and finds relief. But has the Church no duty here? May not a few words of kindness and of sympathy often lighten

his weighty load. But it is too often the case that, instead of these, he receives words of censure and complaint. Some croaking brother goes to the pastor, and unburdening his complaining soul concerning the condition of the Church, the laxity of discipline, the inconsistency of life, the waning of piety, until the very atmosphere seems blue. Skillfully or bunglingly, as his ability permits, he intimates that there is some neglect of duty on the part of the minister, or there would be a different state of things in the church. Thus he adds to the already intolerable burden on his pastor's heart. Yet such a man doubtless thinks he helps to support the minister, because he contributes to the payment of his salary.

But there are some generous souls, thank God, who really do realize the value of sympathy in ministerial support. The visit of such a man to his pastor is often worth more than mere material help. He need not speak words of flattery to make his presence welcome. A few words of kind encouragement will lighten the burden that has weighed the minister's heart, and infuse new energy and determination into his soul.

The Church can support the minister not only by words and deeds of sympathy, but also by prayer. His hands will thus be strengthened as were the hands of Moses, by Aaron and Hur. A recommendation of the minister to others will also help very much to his moral support. We have known of churches where the pastors have not been usually reputed eloquent or attractive, though men of solid piety. Yet by reason of the faithful rallying of the membership and their continual recommendation of the pastors to others, the congregations have been kept up, religious interest has increased, and the hearts of the ministers have been greatly encouraged. There is sound philosophy as well as real Christianity in this. Let every layman remember that his minister needs moral support as well as material.—N. Y. Methodist.

Missionary Intelligence.

Henthada Mission.

LETTER FROM MR. THOMAS

Henthada, Feb. 15, 1866.—Since Shway Au was ordained, he has been on a tour to the eastern mountains and to the plains adjoining his home. He has visited ten little churches, churches immediately under his care. Other pastors, eight older than Shway Au, have also been busy among the people, each one of his own diocese.

During the past month I also have been employed in my own peculiar diocese, a region of fifteen miles around this city. There are in this region eight churches, and a very large number of heathen Karens. I have visited these churches, and baptized in connection with them ten converts, and administered to them the communion.

I have also gone out mornings and preached to the heathen immediately about the city. This is a work I have too much neglected in years past. That is, I have formerly visited the most distant regions, while I have passed by these, as it were, at my door.

Position of Henthada.—The Association. —Then, there is no other place so well situated, so central, for directing the general interest of the mission as this city. Here we meet the heathen from all parts of the province. One finds more work to do here in the city than he has strength to perform. I have only visited in person seventeen of our churches this year thus far.

During the last of January, many of our Karens were in the city to be at the Burmese Association, which was held with the Burman church here. We like to have our Karen preachers in these meetings, to see Burmans who, like themselves, are the followers of Jesus. The meetings of the Association were very pleasant and profitable.

Good news reach us from the jungles around, where converts are being multiplied. We have great reason to rejoice, and also some occasion for sorrow. Joys and sorrows are constantly mingled in our cup. Thus it is with earthly things in all parts of the world. But

"In heaven alone no sin is found,
And there's no weeping there."

Mulmain, Burman Mission.

LETTER FROM MR. HASWELL.

Former labors remembered.—Mulmain, Feb. 26. Thirty years ago last Wednesday morning, Feb. 21st, we landed in Mulmain at daylight, and were met by Dr. Judson, who gave us a hearty welcome. There were in our company Messrs. Reedy, Struck, and Davenport, with their wives, en route for Bangkok; Mr. and Mrs. Ingalls, Mr. Abbott, Miss Macomber, Mrs. Haswell and myself, to remain in Burmah, in all, twelve young people, full of hope and zeal. Nine of the twelve are certainly in their graves; with regard to Mrs. Davenport, we are not certain, but think she is also gone. Mrs. Haswell and I remain, and by God's mercy are in good health.

Baptism and Labors.—I have commenced my thirty-first year of actual mission service, with some tokens of good. Yesterday morning I preached in Burmese, then baptized six persons, two Burmese, a man and his wife, two Peguans, one of them a woman who was for several years in Mrs. Howard's school, seed long buried, not lost; one formerly a pupil in our girls' school; one Madras man, and one East Indian. Thus God from time to time permits us to see that our labors are not in vain. In the afternoon I visited a family having a dying child, and tried to improve the occasion for their spiritual good; the child breathed its last while I was with them. In the evening I preached in English, with the thermometer in the shade at 90 to 91, and in the sun nearly 180 degrees. I found my day's work about all I had strength for. The pastor would have assisted me in the baptismal service if he had been well. There are a few other hopeful cases.

Seed long buried, not lost.—It is a source of encouragement that individuals educated in our schools have been led, after years of apparent indifference, to embrace the gospel. Within a few months three of Mrs. Howard's old pupils have been baptized, and two who were formerly in our girls' school have also been baptized. They left school unconverted, but the truth has not been dormant, but, like leaven, secretly working. And I believe it is working effectually in many other hearts. One woman, not long since, remarked to me of the Christians, "I cannot die as I am; I must become a Christian before I die." She was taught to read in Mrs. Hancock's little day-school more than thirty years ago, and is the mother of a large family of children; two of her sons are now in our school, two others were in school for years, and often seemed to be almost Christians. I am more and more convinced that we ought to "sow beside all waters." In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not which shall prosper, either this or that, or whether they shall both be alike good. Efforts for the young and for the old should go hand in hand. "This ought ye to have done, and not to leave the other undone."

Reading Philippines at Philipp.

Before leaving the scene, I sat down upon one of the prostrate columns and read the Epistle to the Philippines. The recollections, the place, the circumstances, brought home to me the contents with new vividness and power. I had just traversed the road by which Paul and his associates approached the city. The gateway where they entered was within sight. I could hear the rushing of the stream upon the bank of which Paul declared the name of Jesus, and rejoiced over his first converts on a new continent. On my left passed the Egnatian way, along which Epaphroditus, the bearer of the Epistle, hurried with tidings of the apostle from his cell at Rome. The silent Stadium lay before me on the hillside, of which his illustration reminded the Philippines, as he held up to them his own example for imitation in striving for the imperishable crown, which is to reward the Christian victor. Within the space under my eye must have stood the house where the first disciples were gathered for worship and called on the name of Christ. One of the mounds around me may have been the ruins of the prison which resounded with the praises of Paul and Silas, and which the earth-

quake shook to its foundations. I thought especially of the moment when the following great words were read and heard for the first time, and of the myriads since that moment whose souls those words have stirred to their inmost depths, in all generations, and in all parts of the earth: "Let this mind be in you which was also in Christ Jesus: Who being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, He humbled Himself and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." One could not, under such circumstances, repress a new and yet more ardent prayer that the day of this universal recognition may soon come, and, in the meanwhile, that the spirit of the sublime passage may pass more fully into the lives of those who profess and call themselves Christians.—Hackett.

For the Christian Messenger.

A Minister's Duties.

Mn. Editor,—being banished from the side of the O. M. of the 5th inst., I find the following:—"Ignoramus" wishes to ask one of our correspondents, a P. G. W. P., how he reconciles the practice of clergymen filling the offices of G. W. P., or W. P., of the Sons of Temperance, with the doctrine of entire devotion to the ministry."

Doubtless "Ignoramus" supposed this to be a very knotty question, a solution of which is next to impossible. He might, however, have omitted his signature, as the question itself is a sufficient indication of his ignorance of the plain teaching of scripture.

With your permission Sir, I will endeavour to throw a little light into his dark and benighted mind. I am sure it will not be difficult to answer his question satisfactorily to persons even of ordinary intellectual endowments; but whether "Ignoramus" possesses sufficient capacity to apprehend a simple truth or not I will not undertake to say. I shall proceed, however, by asking two or three plain questions.

1. Is temperance an essential element in christianity—a part and parcel of the religion of Jesus Christ? I answer without fear of contradiction in the affirmative. It is reckoned among the fruits of the Spirit, (Gal. v. 23.) and Peter in his second epistle says, "Add to your faith, temperance." Paul also in his reasoning before Felix coupled it with "righteousness and a judgement to come."

But it may be objected by some, that temperance and christianity are two different things, because there are many persons to be found who are total abstainers from all intoxicants and yet are not christians. It is granted that temperance may exist in the highest degree in an individual without piety; but it is not possible for a person to be a christian in the true sense of the word and be habitually intemperate. It is admitted then that temperance is inseparable from religion, it must be apparent to all—even to "Ignoramus"—that to enforce the duty by precept and example is part of the christian Minister's appropriate work, and that he can not be entirely devoted to the ministry and leave that part of his work undone.

2. Is the work of a christian minister confined to the pulpit? This question will be answered by all in the negative, although it is to be feared that in many instances it is too much the case. But our Saviour, when he sent out his disciples on their mission of love and benevolence to a lost world, enjoined upon them—in addition to the proclamation of the gospel—the duty of healing the sick, raising the dead, casting out devils, &c. Here is other work than preaching—work that has reference to the body the employment of the power bestowed on them in alleviating the sufferings of their fellow men. And although God in his wisdom has seen fit to withhold from his servants in these days that miracu-