

The following letter from Mrs. Burpe, has come to hand through the *Christian Messenger* just in season for insertion:—

Mergui, June 20th, 1847.

"No Steamer yet; I fear you will be anxiously looking out for letters from us. It is expected every day, and I hope will be in time to take this month's Mail. My dear husband, I am sorry to say, has not improved as much in health as I hoped he would by the change here, his cough still troubles him a good deal, and for the last day or two he has been laid up with fever. To day he is better, and able to sit up—but is obliged to be very careful, so slight a thing gives him cold. He regrets very much being put back in his studies, but feels it is the Lord's will, and he must submit. We find the Dr. kind and attentive. How we should enjoy the society of only one Christian family here, a brother and sister Missionary,—in sickness especially, we should prize them much—and indeed they are much needed. The Karens are pretty equally divided into two tribes called Segu and Pyho. We are studying the Segu dialect, and the poor Pyho's are now without a Missionary here since Mr. Brayton left, and are left almost destitute to Maulmain, by the death of Mr. Bullard. We find the study of the Karen language much easier than the Burmese, and feel very happy that we are engaged in this mission. I have been disappointed in getting a female School these rains, but hope, should we be spared to go into the Jungle, and get better acquainted, I shall then succeed better. We have a boy's School, boarding of course, which is small on account of our arriving here so late.—I spend a portion of every day in teaching them English, and we have a native teacher to instruct them in Karen. Their School hours are from half past eight to till twelve, and from one till four. The School is always commenced and closed with Prayer. Every morning at 7 o'clock they attend native worship, at which time our teacher, who preaches on the Sabbath, reads a portion of Scripture, talks upon it a little, and we have singing and prayer.—On the Sabbath we have prayer meeting at 7 o'clock, the little congregation usually varies from fifteen to twenty or more—at 11 preaching—at 1 o'clock, I have a prayer meeting with as many females as may be with us. I am able to read to them, but as yet can only pray in an unknown tongue—at 4, a short service, after which the school boys recite portions of the Scripture Catechism, translated by Mrs. Wade, and at 7 o'clock in the evening, worship, which closes the service of the day. We find the little boys intelligent and very tractable. Two of them were baptised before coming to school, and we are pleased at times to hear some of the other little fellows say, "They wish to become Christians and pray every day."

There is something about the Karens which notwithstanding all their habits, compels one to love them; they are so affectionate, and show so much interest in all that concerns their teachers. Mrs. Wade remarked to me while in Tavoy, with reference to a female remaining alone at a station in the Jungle, "If there are Christians in the Village, they have nothing to fear, for they are among a people that would lay down their lives if necessary for their teachers." Talking of the Jungle reminds me that you will like to know something of the Kemees, a mountain tribe, whom we have mentioned as feeling much interest in, and among whom we spent a little time before leaving Akyab, established a school, &c. By our last accounts from there, we heard that Mr. Ingalls has baptized four of them, and that the school my husband established was flourishing under the care of two Burmese teachers, who are also preachers. Mr. Stilson, when he last wrote, had in contemplation returning to Akyab for a few months on Mrs. Stilson's account, who, you will be sorry to hear, has sensibly declined in health since her removal to Maulmain, and is, I should fear, far gone in a confirmed consumption. He says, with reference to it, "I know not what change a year may make in my prospects. The Lord reigns." Mr. Stilson's going to Akyab at this time seems favorable for the poor Kemees, as he is, perhaps, better suited than any one else to do something for them, in the way of giving them books, and will do it, it is very probable.

Aug. 6th.—The long looked for Steamer has at last arrived, in time to take letters for the Sept. Mail, from Calcutta. . . . I am so thankful and glad to tell you that my dear husband is very much better of his cough, and able to resume his studies. Ever since his recovering from the last attack of fever, his general health has much improved. I am quite well.

I mentioned in one of my former letters that Mr. Mason had left for America, he, however, only went as far as Calcutta, found the expense and discomfort of an overland journey such, as to prevent him going in that way—and, finding his health a little restored by his journey so far, determined to return, in hopes of not being obliged to go home at all. Our last letters from Maulmain say, that he is still very feeble, and it is probable that he will return, though his own wish is to remain, and die in the country. Mrs. Vinton and children, and Mrs. Bennett, will return home almost immediately. Mr. M. may be permitted to go with them.

Mrs. Bennett from Tavoy, who is an excellent Burmese and Karen Scholar, has been for some time an invalid, and as she has been 17 years in this country, it is doubtful whether she ever re-

turns. Mrs. Vinton, for 12 years has been an indefatigable missionary among the Karens.—She goes home in the hope that a year or two's stay may recruit her strength, and enable her to return with renewed vigor to her work; her complaint seems to be extreme nervous debility, induced, most likely by the climate and hard labour, and also Dyspepsia. It is sad indeed to see so large a break made in the Mission band, and so few coming to fill their places. Mr. and Mrs. Wade, it is probable will be the next returns. I had a letter from her in which she says, "The mission circle here are in usual health except my husband, who is suffering from a disease of the eyes, a species of Amaurosis, which threatens him with entire blindness, and the physician assures us that a cold bracing climate is the only remedy. He is now prohibited from using his eyes in the way of reading or writing, and we hope they may not grow worse. We know not yet what course we shall pursue, and beg your prayers that we may have divine direction. We had fondly hoped to have been permitted to spend our few remaining days here in the midst of our beloved Karen disciples, but we would not choose our own way, and trust the path of duty may be made plain before us." Mr. Judson we did not see, having left with his family for Rangoon. It is a large interesting field for Missionary labour—American Missionaries have long been wishing to recommence operations there but have been prevented, from the fact that they would not be allowed to preach or distribute books. There has lately been a change in the Rulers of the land, and Mr. Judson thinking he would work as well on his Dictionary there, as at Maulmain, and in the hope that some change might take place in their disposition towards Missionaries, went almost immediately to Rangoon on his arrival in India. He, however, finds himself so closely watched, and so much annoyed by the authorities there, together with the sickness of himself and family, and want of suitable provisions, that his last letters say, "As soon I can meet an opportunity I will return to Maulmain."

The Steamer that leaves to-morrow, will take away the four ladies that have been residing here. I shall then be the only European female in the place. My time is so much occupied that I do not feel lonely. I long to get away into the Jungle among the people. Should all be well I suppose we shall go in two or three months. We do indeed, pray and trust, that we may have an associate sent out to join us soon from home. You can easily know how much we should prize one, both on our own account, and that of the poor Karens. The climate of Mergui, we continue to like very much."

CORRESPONDENCE.

For the Christian Visitor.

CAUSE OF GOD IN CHARLOTTE COUNTY, NEW-BRUNSWICK.

No. 1.

No information can be of more importance than that which pertains to the Church of Christ on earth; believing that it is destined to fill the whole world with its glory and its power, until the knowledge of the Lord shall cover the earth as the waters cover the great deep, the child of God must experience great delight in tracing the gradual development of that scheme of mercy for the salvation of the human race, and as he casts a retrospective view on the past, and contrasts the enlargement of Christ's Church with the first germs of its origin in this world, his soul exercises a calm reliance on those precious promises, whereby he is assured that the stone cut out of the mountain without hands will eventually cover this earth, under whose shadow the nations of the earth will find sweet repose. The study of the history of the Church is calculated not only to inform our minds, but to strengthen our graces. We cannot read the record of those whose names are emblazoned on the pages of its history in undying characters, without feeling our souls fired with their glorious example. We are taught to regard those revolutions, which, to the eye of sense, appear to be accomplished by a concatenation of events, as produced by the irrevocable fiat of that Being who is Head over all things to His Church, and while reading the memorials of departed greatness, we experience feelings similar to those eloquently described by one of the greatest of English writers, when sitting in solemn meditation amid the ruins of Jona. The same interest may be felt in knowing the history of a small section, and when so many living evidences exist, who perpetuate the memories of those who have laboured in the vineyard by that deathless spiritual existence, derived through their instrumentality, Charlotte County deserves some notice as the field of labour of many of the Lord's ministers.

The first minister of Christ in connexion with the Baptist denomination who visited the County was Elder Edward Manning (whose praise is in all the Churches in the year of our Lord 1796); his labours were much blessed in the conversion of souls, and

many of the oldest members of the County have reason to bless God that his message was blessed to their hearts. It does not appear that any Church was formed during this visit; shortly after, Elder James Manning, visiting the place, a great revival of Religion took place, and many sinners were converted to God. The following year, Elders E. Manning and Henry Allen, again visited Saint George, when the cause was much revived, and the minds of the converts confirmed. From this period, until 1806, there was no preaching, and, as a natural consequence, many returned to the beggarly elements of this world; many departed from the ways of God, and having no organization, soon became scattered on the dark mountains of sin, when in the year last mentioned, Elders Case and Hale, from the United States, visited St. George, and baptized a number as a profession of their faith in the Lord Jesus Christ. The following are the names of the persons composing the first Baptist Church in this County—Stewart Seelye, Rebecca Seelye, Dominicus Millikin, Nancy Millikin, Charlotte Millikin, John Oliver, Deborah Oliver, Polly Baldwin, and John Haycock. One only of these members is now living, our aged sister Seelye, as a connecting link between the past and the present. The shafts of death have flown thickly around her; swept down its flood, those with whom she set out in the pilgrimage of life, have passed away, leaving her as an aged tree in the midst of the forest. She too will be soon gathered to her people, as a shock of corn ready for the harvest.

And whilst alluding to these aged persons who composed the original church, I shall be excused if I dwell a little on the character of one who has recently entered into her rest, Sister Milliken. A mother in Israel has fallen. I do not wish my remarks to be considered as an obituary; that task can be best performed by her former pastor, yet in reference to a member so universally known, more than a passing notice of her death may be reasonably expected. Our departed friend was early converted to God, under the ministry of Elder J. Manning, by whom, I believe, she was baptized, and at an early period of her religious career, exhibited more than an ordinary degree of decision of character. She was the first, in conjunction with a lady called Mrs. Stanhus, one of the Lord's people, who established a Sabbath School in St. George; she continued to take an active part until her increasing infirmities compelled her to retire a few months before her death. Without minutely analyzing her character, it is sufficient to say that she possessed strong powers of mind beyond those which usually fell to the lot of her sex, having remarkable gifts of prayer and exhortation, and discrimination in doctrine. When placed in affluence her hand was ever open for God's cause, and throughout life she had a fervent zeal for the cause of truth, though beset with those infirmities to which human flesh is heir, she exhibited much of the Christian character. Mrs. Milliken was destined by the Great Head of the Church to enter into the Kingdom of Glory through much tribulation; she was long tried in the furnace, yet in the midst of her heavy trials she was sustained. She passed through deep waters, yet they did not overwhelm her, and through the fire, yet it did not kindle upon her; she came forth unscathed, the gold becoming brighter by the purifying process; her decline was rapid, she was spared the lingering, wasting disease; the lamp of life was suddenly extinguished, and she entered the world of spirits, with a calm, peaceful faith in her Saviour, as a sinner clinging to the cross.

WILLIAM HALL.

For the Christian Visitor.

A TOUR THROUGH CHARLOTTE COUNTY.

DEAR BROTHER,—Though nothing very special occurred during my late visit, I shall, however, at your request, occupy the attention of the *Visitor* with some of the impressions produced during my intercourse with the friends of religion in the County of Charlotte. My visit was necessarily very hasty, and the real service accruing to the cause of righteousness, if any, must be in my obtaining a respectable list of subscribers for the *Visitor*, a channel through which scriptural instruction, and general information may be communicated to the people. My hope is high respecting the influence which the *Christian Visitor* is destined to produce on the families which have, or may hereafter welcome its visits.

The first Church at Saint George, as far as I could learn, although not enjoying what is generally termed "a revival of religion," is endeavouring to keep the unity of the Spirit. Bro. Hall is deservedly growing in the affections and confidence of his people. He occupies an extensive and inviting field of labour. The brethren here are erecting a very neat Chapel of a respectable size, which they

expect to have finished by next August. On my way down the river, I visited the Scotch Settlement, where I preached both in English and Gaelic. Some of them informed me that they had not heard the gospel preached in the dialect of their native hills for 15 years. They all, I believe, understood the English, and are generally found in their place in the house of God on the Lord's day.

The second Saint George Church is since the removal of Bro. Walker to the Grand Falls, without a stated Pastor. They are occasionally visited by Ministers, and the most active and spiritually minded of the brethren, meet together on the first day of the week for their mutual comfort and edification. While all this is commendable and right in itself, yet it will not supply the place of the Eldership which was appointed by the Holy Ghost for the perfecting of the Saints, for the edifying of the body of Christ. The Apostles feeling the importance of doing everything according to the pattern given on the Mount, embraced an early opportunity of placing Elders over the primitive Churches. Acts 14. 23. Timothy was sent to Ephesus and Titus left at Crete to put in order the things that were wanting, and ordain Elders or Bishops over the churches. Has the constitution of the Church of Christ been changed by the Divine law-giver since, or do our spiritual wants require the same means of instruction in righteousness, with churches that were in Judea in Christ Jesus? Let these questions be answered in the light of reason and revelation, and we will soon learn that to look for success, or revivals in the absence of Scriptural order is alike hopeless and presumptive.

I preached once for the Church at Penfield. This people are also without a Pastor. Bro. Hall however, preaches to them occasionally. They number about seventy members, and could at least support a Minister half his time. Having occupied as much of my time in the vicinity of St. George as the object of my agency would authorize, I proceeded to the Parish of St. Patrick, where after visiting a few families, I preached in the evenings. The Church in this place has been, in former years in rather a flourishing condition. Nearly half their number moved to Canada and Illinois, tidings of whom were communicated in the last number of the *Visitor*. The few that remain are struggling with the difficulties of the way without the assistance and order that would secure prosperity. It was over this church our beloved Br. Burpe was ordained, and it was during his Pastoral connection here that he offered himself as a Foreign Missionary. Bro. Thompson has been labouring part of his time, previous to his present illness, in this locality. He has been during the last three months confined to his bed, suffering at times the most excruciating pains.

On my way to St. David's, I called on some of the Brethren in the Town of St. Andrews, expecting that I should get one of the halls for the preaching of the Gospel, but on inquiring, learned that it was impracticable for us to occupy either of them at that time. But as I was on the eve of leaving the place without having an opportunity of speaking a good word to the inhabitants of that little town, the Rev. Mr. Pickles, Pastor of the Wesleyan congregation, kindly invited me to occupy his pulpit on the following Sabbath, as he expected to be absent in the country during a part of the day. Having had appointments sent on to Bro. Thompson's neighbourhood, Oak Bay, and the Ledge Settlements, I had to work my way through heavy rains and muddy roads. On my arrival at Mr. Thompson's, I was sorry to find him becoming increasingly weak, and even at times despairing of his recovery. There is no time when the religion of the New Testament manifests its influence so these that receive the truth in the love of it, more conspicuously than at such moments, as those in which our esteemed Bro. Thompson has exhibited the fortitude and confidence of a Christian, though surrounded by circumstances and relations, which in the absence of that reliance upon God that true piety inspires, would produce disquietude and misery. I hope, however, that his sickness will not be unto death but to the glory of God.

I preached at Oak Bay and the Ledge. Bro. Hopkins who was ordained over this church some two years since, continues to labor at the latter place and in some of the back settlements of Saint James. I occupied the last Sabbath that I was absent, in the morning and evening, in the Town of St. Andrews, and in the afternoon preached to Bro. Thompson's people. In this town our congregations were large and very attentive. My thanks are due to the Rev. Mr. Pickles, his family, his flock, and to the friends in general for their kindness to myself personally, as well as for the interest taken by them in the object of my mission.

A. McDONALD.

Carlton, Dec. 7, 1847.