

total labor, and many who have felt called to the work, and who have consequently relinquished other pursuits to which they were adopted, are needy applicants to Missionary Boards; and the frequent ground of appeal in their behalf is, that "No church will employ them, and give adequate compensation and unless the Board gives them an appointment they and their families must suffer." Now with churches it is as with individuals, and in considering the question of ability to sustain the provision it is of prior importance to learn the estimation in which the provision is held. Where Five Shillings cannot be afforded for one thing Five Pounds can be afforded for another by the same person. If we ask some to aid in sustaining a Pastor, they demur and complain of hard times and want of means, when if it is a new lot, a good horse, a nice waggon, a new carpet, a sofa to compete with a respectable neighbor, there is no lack. The reason of the case lies here; what raises the money is of most consequence in the estimation of such people; and we are now to account for it, that when people are universally becoming more expensive in their habits; have well furnished houses, and are well and often expensively clad, they have so little regard for the Pastoral office, and do not reckon his service to the children and family and community of so much consequence but that it may easily be dispensed with. On what are their opinions based? What kind of men have they seen as Pastors? With what have they familiarized themselves as pastoral duties and pastoral services; that should lead such a proportion of the whole to conclude that they can get along as well without a Pastor as with one; that deacons and other brethren can discharge their duties as well as those who have been ordained by council to the work?

How else shall we account for this but from the fact that men have been ordained who have not been able to command the office by proper qualifications and an efficient discharge of its duties to the regards of the people.—The determination to enter the ministry in opposition to the advice of judicious and pious friends, and as has been the case with some, the leaving of one church which could not consistently encourage them, and seeking a connection with some more feeble and secluded church which might be more easily influenced to grant license and ordain, not only betrays a lack of proper qualifications, but the possession of traits which cannot be prominently and publicly exhibited without exciting a degree of disgust which tells most disastrously against both the office and the denomination whose offices are thus supplied.

3d. A third evidence is the lack of young converts of suitable gifts, seeking proper qualifications and acquirements for the Ministry. Men are as likely to be mistaken about their duty in this particular as in others. The Lord's call is not a physical impulse, it is not a thing audible or tangible, tasted, heard, or felt by outward sense, but an appeal to the sanctified heart and enlightened mind of one who has been created anew in Christ Jesus, and who prays: "Lord what wilt thou have me to do?" Now many things may assist, and many others prevent the proper entertainment and discussion of this subject in a young Christian's mind. Some Churches are continually furnishing candidates who give every evidence of the Divine approval. It is where the Church or Pastor, or both, are intent upon looking up, and exciting and directing the gifts with which it may please the Head of the Church to favor them. Now one of the greatest hindrances, as any one must readily perceive, to a fair conclusion upon this subject, by a young man of modesty and meekness, is the apparent fact, that there are so many more Ministers already in the field than the Churches appear to want, or are ready to support. Thus, to just that extent to which the evil considered prevails in a Province, just so far are obstacles thrown in the way of a suitable Ministry: not only so, but there are no other so great foes to a properly qualified Ministry as those who have thrust themselves into it, and young men have not only their indirect and negative influence to contend with but often their active opposition. Let any one consider through the range of his acquaintance, who are the friends and who the foes to a properly qualified ministry?—a ministry that shall be able to "feed the churches with knowledge and understanding," who shall be "apt to teach," and "able to instruct those that oppose themselves;" "in doctrine showing uncorruptness and speech that cannot be condemned," "workmen that need not be ashamed."

Now a most untrue and ungenerous insinuation is often thrown out, that a line can be found separating those who have received liberal advantages for an education from those who are self-taught; but it is not so. Well instructed men and men of sound judgement let them be self-taught or academically taught will be found on our side. We have no more earnest advocates for a previous and proper training for the ministry in these Provinces than those strong minded, thoughtful, reading men who have been gathering knowledge and then scattering it again among the people for a half century back; and by whose zealous and devoted labors society has been advanced to a position which forbids Pastoral influence authority and support to those who have not the qualifications and have spurned the means for acquiring them. Regretting my want of ability to compass my thoughts to a narrower compass, and hoping that Truth may prevail, and the Right may prosper, whether I be true and right or mistaken, I must abruptly close.

LEVI.

HOME.

"There blend the ties that strengthen
Our hearts in hours of grief,
The silver links that lengthen
Joy's visits when most brief."

Home is a charmed word, and falls with silvery cadence on the ear. To the wanderer it is fraught with pleasant memories, which bear him back to the days of childhood, and the scenes of his youth, when with bounding heart and merry steps he roamed through each grove and verdant vale of that enchanted spot, culled the flowers of richest hue, and watching the bright streams sparkling flow whilst he bent his ear to catch the soft music of the breeze.

Then his brow was crowned with garlands by a loved sister's hand, then a father's tender care was thrown around him, and a mother's gentle teachings fixed in his young mind the germs of virtue, and engrafted in his heart the beautiful and sublime truths of the Holy Scriptures.

Though far from the scenes of youthful years, still the spirit of his home seems breathing in every softly playing zephyr which fans around him, and their flute-like whisperings remind him of the soothing tones of that loved mother's voice, whose guiding hand was gentle as angel's ministry.

When the siren pleasure would lure him from the path of virtue, these hallowed memories hold their sway unbroken, proving a beautiful star whose radiant light illumines his pathway while wandering in the world's dark labyrinth.

So sweetly sacred are the remembrances of home, so softly soothing the associations which they awaken in the mind and twine around the heart. Who would not yield the soul to the "kindly spell." There every link which binds us to life is wreathed with roses, and we recline in fragrant bowers ever canopied by cloudless skies, while the bright phantom hope points with rainbow wand to long years of future bliss undimmed by tears. Though these brilliant illusions are doomed to vanish before the corroding hand of Time, yet the sweetest and most endearing charms of home fade not, they are deep and enduring, strong even in death.

And when the rough blasts of the world assail, and the chilling winds of adversity pass over us, crushing the warmest, best affections of our nature, and wringing tears of bitter anguish from the eyes until they have fallen back upon the spirit with an almost deadly blight; it is there we pour the heart's full fountain forth, there meet with consolation, and find the healing balm of sympathy.

But the Christian, though a wanderer in a vale of tears, has a blissful home awaiting him. Eye hath not seen, nor heart conceived the glories of that bright abode, beyond the grave it lies, on heaven's eternal plains, there joys in endless perspective rise upon the view, and the beautiful melts not away.

Loved ones have left us for that happy "shore,
Shall we not seek it and weep no more?"

LEONORA.

LETTER FROM THE REV. MR. BURPE.

Akyab, Sept. 24th, 1849.

MY DEAR BRO. CRAWLEY,—A short time after my last letter to you, finding in consequence of the great alarm excited in the minds of the Kemees, that I should not be able to get any of them in school during the rainy season, and my health also being very poor, I thought it my duty to follow the advice of Dr. Morton, of Maulmain, and go to Singapore for a few months. I accordingly left on the

4th of June, and arrived again at home on the 13th September, being gone a little more than three months. I am happy to say I found the voyage for the most part beneficial. On the way to Singapore and during my stay there, I became quite fleshy, my strength increased, and my cough much diminished, but in returning I was obliged to remain in Calcutta during one of their most unhealthy months: there I manifestly failed every day, and what was still worse, in coming from there to this place, I was obliged to take a quarter deck passage and sleep under an awning, and that sometimes very wet, and exposed to the cold night air. The consequence was a very severe cold. I have, however, recovered from the effects of it, and am now better than I was when I left. Had I been in possession of means to have remained at Singapore two or three months and then returned direct here; my expenses would have been a very little more, and I have little doubt but I should have derived great advantage from my trip, but as it was, I was obliged to get trust for my passage to Calcutta, being disappointed in getting bills cashed with which brother Ingalls kindly furnished me.

I was truly gratified and I trust thankful on my arriving at home to find my family all well, and very much pleased to receive two letters from you, giving me the opinion of the Board with regard to my returning home, not because we are delighted with the prospect of going home, for although the joy of again seeing dear, dear friends, would indeed be great, yet we think we could find more heartfelt joy in still laboring on for the salvation of poor heathen. I however fear there is not much hope of my recovering sufficient health in this country to do much. While I was in Calcutta Mr. Wilby kindly sent his own physician to see me. What his opinion was I may as well give you as he expressed it in a note to Mr. W. "I made it a point to see your Missionary friend yesterday, and I examined him particularly as to his past and present state of health. I think there can be no doubt as to the propriety of his leaving India. The climate seems to have been inimical to his health and constitution.—Sea voyages and travelling about would do him much more good than medicine. His lungs (the air passages at least) are certainly affected, but I would vainly hope not in such a way as to preclude the hope of recovery. Far from it, I think if he takes the voyage to Arracan and crosses to America, he will have a good chance of recovering."

I was rejoiced to learn from your letter that there were a number of young men at Acadia College who are looking forward to Missionary work; and from the Christian Messenger that there were now some eligible persons willing to devote themselves to a missionary life. Surely there is an urgent call for greater consecration of heart, life and property to the cause of missions. When we look around upon the dying multitudes, our hearts cry out—when shall this idolatrous mass be regenerated? When shall hell, like a yawning gulph, cease to open its mouth to gorge down immortal souls, who have never heard of Christ?—When shall the Eternal God be glorified, his Sabbaths honored, and his laws respected?—And but for such promises as, "He shall speak peace unto the heathen; and his dominion shall be from sea even to sea; and from the river even unto the ends of the earth," our too often fainting hearts would reply, never, never. But blessed be God with such promises we can at times at least, look even upon this idolatrous and wicked city with the joyful hope it shall be converted;—upon this benighted province with the firm persuasion it shall become christian,—and upon this vast country with the heart thrilling conviction, its temples and pagodas shall be changed for houses built for God,—its idolatrous songs into hallelujahs of praise to the Most High,—and its false and cruel superstitions into the worship of the living God. O, I hope the churches will not be discouraged, nor let their missionary spirit decline by the trying providence which has now fallen upon their first efforts. Many an effort trying and afflictive in its beginning, has been crowned with a joyful happy onward course.

As the Physicians whom we have consulted here, as well as our friends, unite in saying we ought to go home, our minds are made up, unless there should be a great change for the better, to leave here about the last part of November for Calcutta, and shall probably leave there for America about the 1st of January, so as to arrive at home in May. We shall however, if spared, write you all the particulars before we leave Calcutta.

Dear Laleah and the little ones are quite well. She unites with most affectionate love to you all.

Yours with much esteem and love.

R. E. BURPE.

A Congregationalist of New York City who had listened with delight to Rev. E. Kincaid, as he related his own observations in Burmah to a Congregation in that city gives the following account of the address. We shall not soon forget the deep impression made upon our own mind as we listened to the same facts from that beloved Missionary.

The Baptist mission in Burmah is known somewhat to all Christians in our land, and ever will be looked upon with interest, as long as the names of Judson, and Rice, and Newell, those pioneers in the missionary work, shall be on record. But the full extent of their operations there may not be known to all. Their stations extend from the Himmaleh mountains to the straits of Malacca. In this compass are comprised three different nations, each speaking a distinct language. In 1830, in the whole empire, they had only two small churches. Now there are sixty churches, with twelve thousand members. Thus has the work prospered in their hands, though laborers have been few. There are now only sixteen missionaries in the field, but they have translated the New Testament into three languages, the Old Testament into one, the Psalms and other portions into the other two; besides tracts and school books. Should not such labors and results as these be known and remembered?

But there are circumstances of peculiar interest in the history and present condition of the people among whom such a promising work is in prosecution. They are divided into the Karens, the Talings, and the Burmans proper. The Karens are as distinct from the others, as though separated by thousands of leagues of land and sea, in their language, their customs, characters, virtues, vices in fact everything that distinguishes one nation from another. They inhabit the mountainous districts between the Bay of Bengal and the Himmaleh mountains. As to their religion, they can hardly be said to have any, for they have no temples, no priesthood, no rites and ceremonies, in fact nothing but traditions and songs, which have been handed down from father to son; for they have no written language, or rather had none when first visited by the missionaries. But though possessing this outward atheism, they are after all nearer the truth than any other heathen nation of whom we have had accounts. They have in their hearts an altar raised to the "Unknown God," though the smoke of its incense has long since died away. They have most remarkable traditions concerning the creation, the fall of man, &c., contained in their songs, of which they have great numbers. Their unworshipped deity is called by a name which signifies an Infinite Being, who of necessity exists—much the same as our word Jehovah. When asked why they do not worship this being, they replied, "Because we do not know him; we have no good book to tell us of him." They have a tradition that their ancestors formerly had such a book, but that their nation became wicked and careless, and it was lost; but that the "white man" is to come, and restore this lost book to them. And now the "white man" has come, with the good book in his hands, and the fires on that altar are being rekindled, and the smoke of its incense is curling up heavenward.

In nothing are they more remarkable than in their utter abhorrence of all idolatry. A strong proof of this is, that the Jesuits have been labouring among them for two hundred years, and have not made a single convert, for this heathen people cannot tolerate the images of a professedly Christian religion.

The Talings are a people who, about ninety years ago, were conquered by the Burman Emperor, and nothing of peculiar interest was said of them.

The religion of the Burmans is Buddhism. It is just the opposite of the religion of the Hindoos, who have their millions of gods while the Boodhist has but one. They believe in Divine "succession," and they believe that with the decline of their present god, their religion also will come to an end, and be superseded by a far more lofty and better religion, which will be brought to them by men of the "western world." Though they are very much attached to their present religion, still they look upon the gradual decay of their lofty temples without a sad thought. In the pomp

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