

secular education and Sabbath School education is this, that the latter more exclusively selects religious objects and means. As far as possible the knowledge it imparts should wear a spiritual character; the subjects which it presents to the mind in order to awaken its unfolded faculties and stimulate them to action, should be chosen as far as possible from the Bible, or have direct relation to its divine truths. The teacher is bound, while seeking to excite the growth of the young intellect, to use means calculated to encourage such affections and thoughts as belong to the renewed soul. The Bible is his text-book, and although other books are admitted, they are to be used only as subordinate helps to the understanding and illustration of the inspired volume. The preparatory training of the mind is a step towards a higher result, that of its being brought into subjection to the obedience of Christ.— This relation, then, gives to the mental cultivation which is one great object of Sabbath School teaching, a complexion different from any merely secular system of instruction—a complexion more decidedly religious.

But let me endeavour to describe more explicitly what this kind of mental culture includes. The term *culture* implies growth, expansion, training. Applied to the mind it signifies the exercise and enlargement of its powers, the stimulating into active and appropriate exertion the faculties of thought, judgment, imagination, and memory.—Mental cultivation includes far more, therefore, than is commonly supposed. The teacher who imagines that this object is gained when his pupil has learned to spell or read, when he can answer readily the questions in his catechism, or repeat hymns and chapters of Scripture committed to memory, is very much deceived.— It is admitted that it is, most important the scholar should be taught to spell and read; it is granted also that the ability to recite passages from the Bible, and to reply to the questions in his catechism, is a useful accomplishment. But this ability in itself is but a small part of the power which the teacher should aim to bring forth. This ability may exist too, independent of any considerable mental improvement. It may exist where there is an almost total ignorance of the meaning of the words and sentences learned by rote, where no clear idea of scriptural truth has penetrated the mind, where the power of thought has remained almost entirely undeveloped, and where the intellect is without curiosity. There are children to be found in too many Sabbath Schools who possess a surprising facility of receiving the impressions of mere sounds and of recalling them to mind at pleasure, who find no difficulty in remembering whole chapters of their Bibles, and can recite stanza after stanza of hymns and other poetical compositions, but who, when examined, cannot tell the meaning of one word in fifty of all that they utter so volubly, and appear to be ignorant of most of the truths and sentiments which they have so often repeated. The fault here complained of is not that the child has been taught to fill his mind with the blessed truths of God's word, but that he has not been taught to think, to read with an attentive regard to the sense of words and sentences; that he has been permitted to crowd his memory with an indiscriminate mass of words, while he has not treasured the things, the ideas which the words convey. In short, what is to be deplored in such a case is, that the teacher has been unacquainted with the most essential objects for which he was placed in his responsible station, or if not thus ignorant has been culpably careless.

An intelligent teacher knows that mind is capable of expansion, and that this expansion is dependent on its own exertion. His very first attempt therefore is to excite the curiosity of the infant mind, to apply such motives as may beget the desire to learn, the thirst for knowledge, to lead the eager faculties in quest of entertaining and useful objects, to arouse them to exercise adapted to strengthen and enlarge their powers. He knows that habits of self-application, reflection, and reasoning are absolutely necessary to the mental progress, and are far superior in value to the mere possession of knowledge. He knows that a well-trained intellect will ultimately advance more rapidly and perseveringly in knowledge than a mind whose discipline and cultivation has been sacrificed to the desire of making a show of its superficial accomplishments. The former has gained power, compass of thought, steadiness of resolution, habits of study. It has learned to distinguish between objects of different value, and to reject those whose possession would not repay the toil

of search. What is grasped by such a mind is retained and properly appreciated; and in the arrangement and disposition of its knowledge not less than in its constant accumulation, will be seen the effect of early and judicious instruction.

The principal means and modes of training the minds of children as suggested by the foregoing remarks are reserved for my next article. S. ELDER.

April 24th, 1849.

We presume many of our brethren in the Province will fully endorse the following sentiments who have not as yet done likewise. Will they not commence?—Ed.

DEAR BRO. VERY,—

I herewith send you the names of eight additional subscribers to the Christian Visitor. Of the several duties incumbent upon professors of religion, that of supporting a religious periodical, I conceive, may safely be classed among the most important. This duty is more especially binding on those who are heads of families. Nothing tends more to cultivate habits of reading among young persons, than the privilege of perusing a well conducted newspaper. Daily observation confirms this statement. We see a wide difference in families where a newspaper is placed in the hands of children, and where this is not the case; in the former we generally see the children intelligent and studious, while in the latter we seldom see any taste for reading or information manifested.

For a family newspaper, the Christian Visitor seems admirably well adapted, being richly stored with an abundance of such matter as will improve the understanding, and benefit the heart.

I sincerely hope that a paper possessing so many excellent qualities may not fail to receive an extensive circulation.

Your's, &c. I. W. Sussex, April 23, 1849.

Hopewell, April 19, 1849.

REV. AND DEAR SIR,—

As I have been a regular subscriber to your paper since its commencement, for some time past I have thought of sending to you an account of the work of God in this place during the past winter. In October last the Lord was pleased to pour out of His Holy Spirit on the parish of Harvey, convincing sinners—doing penitents—and reviving and comforting His people. The good work spread to the parish of Hopewell, and extended to the outposts of the circuit; the result of which is, about 80 persons have united with the Wesleyan Church, and as you are aware, large numbers with the Baptist Church.

Circumstances gave rise to a public discussion on the mode of baptism, which was conducted in such a spirit of christian love, as proved rather beneficial and not injurious to the work of revival; five intelligent men have either told me themselves or sent me word, that they were convinced on that day while many who were wavering became established, and the exclusive intolerance of others was softened down to something like christian charity.

I remain your sincere brother in the loving gospel of a loving Saviour.

WILLIAM ALLEN, Wesleyan Minister.

We are glad to hear from brother Allen, and rejoice in the blessing which has followed his ministry, we would be glad to hear from him often, or receive any communication he may be pleased to make.—Editor.

[From the Christian Messenger.]

LETTERS FROM MR. AND MRS. BURPE.

Akyab, December 20, 1848.

MY DEAREST —

It is so long since I have received any thing from home in the shape of a letter that I scarcely know what to think, but will not yet believe that we are quite forgotten. One from your dear husband with a few lines from you dated July, we got just before leaving Mergui. The prospect it held out that probably we should soon be joined by another mission family was indeed cheering, and made our hearts to rejoice. Our joy was however a little damped by our then unsettled state. My dear husband's health had been for a long while quite feeble, and the Dr. had just then strongly recommended his leaving Mergui in hope that a change might benefit him. With this advice he felt the more inclined to comply from the fact that Mergui was not a field in which he could advantage-

ously labour without robust health and an iron constitution—that is, the heathen Karens there live in such an isolated and scattered state that there is no reaching them without a great deal of travelling on foot, and this he could not possibly do then, nor had he a hope that he should ever be able to. Again, in leaving Mergui he did not feel that he should be quite adrift without any end or object in view save pursuit of health. Arracan, in its interesting but at the same time destitute state, presented strong claims for missionary workers. He had acquired some knowledge of the Burmese language and in the hope that a voyage so far might be change enough to re-establish his health, he decided to leave. You may be sure it was not without a hard struggle we brought ourselves contentedly to give up the Karens (to many of whom we had become much attached) and leave our pleasant home, but the path of duty seemed plain—there was no other alternative.—

"God's ways are not as our ways," and in the hope that He has and will order all our goings, we would wish to submit. And now dear C— our journeyings so far over, I am again writing from our old quarters in Akyab, where we have been for the last two or three weeks, and shall probably remain a few days longer before we go down to Ramree, where we hope to be able to remain, but whether my dear husband's health will permit this we cannot now say. He has benefitted by the change so far he thinks, but I much fear any exertion for him. At Maulmain his cough was decidedly better, but the voyage of five days from here there was a drawback to him rather than otherwise. The day we left I was taken ill with a kind of remittent fever and sore throat, and was confined to my bed under the Dr.'s care almost the whole way, unable part of the time to nurse my baby, which made him cross and troublesome, and gave Mr. Burpe a great deal of extra care and anxiety, increasing his cough for the time. He is now again better, but must be very careful. He wishes much to write to Mr. H.— and if he feels able will send a few lines by this opportunity. You must excuse my writing much now, dear C. for my little ones require constant looking after, and I must soon be preparing for our voyage. Four or five days in a small boat, with children, where you have to provide everything, requires some preparation you may be sure. Oh I shall feel so thankful if it be the Lord's will that my dear husband's health shall continue to improve so that we might find a resting place at Ramree, and be again at our work. There being no English physician at the place is some little source of anxiety to me, in Mr. B.'s present state of health. There is however a native Dr. placed there by government, who has been educated in the Medical College at Calcutta, and speaks English very well, so that we shall not be quite destitute in that way. For society we shall have one English person, a young officer placed in charge of the place. We hear from Mr. Ingalls and others that he is an agreeable nice young man, very kind, and sociable. If our lives are spared any time, how we shall long and look for our promised associate. I do hope Mr. A— may be the person, and of course he will bring dear — with him. Give my most affectionate love to her, and tell her we are longing to hear of their departure, and longing to welcome them to India, our home, and our whole hearts will be open to receive them, but I dare not hope with too much confidence. Should they come, we may be—where, God only knows. Since we have been in this country the truth of these words have been brought with force to our minds, "Here we have no continuing city." Pray for us, dear ones, that we may so live as truly to feel that we are seeking "one to come." We have found Akyab very much changed as regards the society, since we were here last. All the old residents (military) are exchanged for civilians, the former being ordered to join their regiments, and proceed to the seat of war in the Punjab, and poor Dr. Johnston, who was so kind to us, has died on his return home, his complaint consumption. News about the war with the Sikhs you will get from the papers, so that I shall not take up time and space with giving you much. It is feared there will be some bloody work up there, but not much doubt as to the ultimate result, that is that the English will gain possession of the whole of that fine country. The Sikhs through stratagem gained a slight advantage at first in a small engagement, and some valuable lives were lost on our side, but by to-day's paper from Calcutta, there is men-

tioned a well founded report that the enemy under Shere Sing had been completely routed, with very little loss of life, and that our troops were still pursuing. But enough of politics in which you will not feel much interest, and with a few words more I must throw down my pen. Our visit to Maulmain though short was very pleasant. We found all the dear friends there well, and were very kindly received by them. Mr. Judson is an interesting man, there is something in his looks and manner that immediately strikes one with feelings of respect. We were especially pleased with his preaching in Burmese. He appears quite at home in the language, and is so animated and impressive in his manner but at the same time so simple and clear in all his arguments, that we understood most of what he said. His wife is a very lady-like pleasing person. She is delicate and very seldom quite well.

Your's affectionately, LALEAH BURPE.

Akyab, December 23rd, 1848.

MY DEAR BRO. —

At present I do not feel much like writing a letter, but I am quite unwilling, especially as Laleah is writing to dear C., to let the opportunity pass without enclosing a few lines as a sort of an answer to your kind and very welcome note. We rejoiced and were much encouraged to hear such good news from Cornwallis, Horton, etc. You indeed have had a blessed time. I need not add how joyful was the news that we were soon to have a brother and sister beloved associated with us in our work. To labour alone in a heathen land, in poor health, without one brother or christian friend to consult or advise, and to feel the responsibility of selecting a field into which others were expected to enter, and where large expenditures might be yearly made, I have found to be a burthen a little too weighty. I did hope that we had found a home in Mergui, but a personal knowledge of it produced conclusions differing very much from those which reports had caused to be made, and finally by the providence of God we were obliged to leave on account of ill health, as you will have heard before you receive this note. We have now been in Akyab about three weeks, and purpose to leave for Ramree in a few days. In a row boat that town can be reached from this city in about four days. My health I am thankful to say is much better than it was when I left Mergui, and I am not without hope that I may again recover my health, and again be able to labour for poor dying heathen. That however God only knows. I hope to be able to preach a little as soon as I arrive at Ramree, but the doctor here cautions me against using my lungs much at present.— The claims of Ramree are very strong, the people are very numerous, there are three or four disciples there, and it is said some inquirers who inquire when will a teacher come. Some two or three have come to this place from that town to ask for baptism, and I had the pleasure of seeing one from there together with a Kemeelad baptized since I have been here. I have decided to go to Ramree upon the encouragement given, that another mission family will soon join us. I could not think of going there to remain long alone in my present state of health.

The prospects of Arracan are encouraging. There have been quite a number added to the church in Akyab during the past year. A mission family is now on its way out to join brother Ingalls here, and another to join the Karen mission at Sandoway. I see from bro. Abbot's report that large numbers (Karens) have been and are being baptized in Burmah Proper. He states that in one district which has not yet been visited by an ordained preacher, there are about twelve hundred candidates for baptism. He has now gone over into Burmah and we hope to hear on his return of thousands being baptized. The Lord is doing great things for the poor Karens in that country. There is where the great mass of that people live.

My dear Laleah and our two little boys are well. Give much love from us to dear father Manning, family, and all our dear friends in Cornwallis. Dear brother remember us in our loneliness and write often.

Affectionately yours, R. E. BURPE.

False modesty is sometimes as perfect a revealer of unseemly thoughts as no modesty at all.