

The Christian Messenger.

A RELIGIOUS AND GENERAL FAMILY NEWSPAPER.

NEW SERIES.
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WHOLE SERIES.
Vol. XXXV, No. 23.

Poetry.

For the Christian Messenger.

THE BIRTH-DAY.

Another mark in the forest wild,
A land-mark by the way
Cut in a rock that crumbleth not,
Till time shall waste away.

Above, the warrior clothed in strength
The rock on the mountain side,
The trees of the wood, with voice but one,
And swaying branches sighed;

And methought I heard in the murmur low
Strange notes unheard before;
But listed not, for the mind returned
To the pathway travelled o'er;

And counted the land-marks, one by one
And the scenes that intervene,
Till a shadow spread, and the night-like
tread
Darkened the dream-land scene.

Then I heard again, from the rocky height,
The murmur sad and low;
And an echo came, like a spirit's voice,
From the waves that rolled below.

The winds afar the moaning heard,
And hasted on swift wing,
And a message bore, from another shore,
And bade the branches sing.

From topmost boughs, a trembling passed
O'er branch and branch around,
Then music, joyous music, rolled
With ever-varying sound.

May the cheering song, still sweep along
As footsteps onward press,
While the breeze that floats, the swelling
notes,
The hearts deep echoes bless.

Till the tangled wildwood wandered through
And the land-marks all are told,
The weary sight shall behold the light
Of the city whose streets are gold.
May 8th. U.

Religious.

For the Christian Messenger.

"GETTING RELIGION."

"Fas est ab hoste doceri" that is, as the dictionaries tell us, "It is well to learn, even from an enemy." It is sometimes useful to listen to the voice of censure, or to read descriptions of ourselves or our proceedings, drawn by hostile pens. For though there may be neither correctness nor impartiality in the unfriendly document, they may contain hints from which we may profit, or help us to discover unimagined defects or evils.

The Editor of the *Church Chronicle* has favoured his readers with a disquisition on "getting religion," which, he tells us, is "a popular phrase in un-churchly neighborhoods." His article consists of a number of unconnected paragraphs, thrown together without much regard to order. The aim of the whole is to show that to think of "getting religion" is a very improper thing.

The phrase itself—"getting religion"—stirs the Editor's ire. He says that it "reveals a belief in a large group of unscriptural, or rather anti-scriptural theories." This is truly surprising. What did the wisest of men say?—"Get wisdom, get understanding."—Wisdom is the principal thing; therefore get wisdom" (Prov. iv. 5-7). Now, it is generally agreed that the "wisdom" of the book of Proverbs is true religion; so that Solomon, nearly three thousand years ago, exhorted men to "get religion." Are we wiser than he?

"Getting religion," the Editor observes, signifies that "infant baptism, or any other outward religious act performed for unconscious persons, is of no spiritual benefit." Whether this negation of "spiritual benefit" is a special lesson inculcated by those who believe in "getting religion," I will not stop to inquire; but unquestionably the sentiment ascribed to them is founded in truth. No "spiritual benefit" can be conferred by any "outward religious act performed for unconscious persons." Religion implies intelligence, feeling

choice—and these imply consciousness, which the infant does not possess. It is true that the English clergyman gives thanks to God, after baptizing a child, that "it hath pleased Him to regenerate the infant with his Holy Spirit"—but how does he know it?—Besides

—"a vast number of the clergy totally disbelieve everything of the kind. They hold that baptism is simply a pious ceremony. It is the appointed form for the admission of a child into the community of believers in Christ, known as his Church. It corresponds exactly to the rite of circumcision among the Jews, and to the Royal Patent by which an English commoner is made a member of the House of Lords. It is purely an external act: the infant's secret soul remains in exactly the same vital condition in which it was born." (Rev. J. M. Capes, in *Contemporary Review*).

We are told that it is much better to "live religion" than to "get" it. To my dull mind it appears evident that a man must "get" religion before he can "live" it.

"Many a simple countryman," we are informed, "has been deceived, or cheated, or slandered by his male or female neighbours who are loud in prayer or exhortation at the meetings which deal in excitement and 'getting religion.'" Does not the Editor know that there are thousands of men who join loudly in the responses on Sunday, exclaiming with apparent fervour, after the recital of each commandment, "Lord have mercy upon us, and incline our hearts to keep this law"—and then return on Monday, with renewed zest, to their cheating and other godless modes of life?—There are hypocrites in all the sects—the episcopal church included—who neither "get" nor "live" religion.

The Editor furnishes a caricature of revival meetings. It is not likely that he ever attended one, or that if he did he would understand it, such exercises being foreign to his religious habits. He has derived his knowledge from hearsay, and his account is therefore incomplete and distorted.

He avows his distrust of the "expeditious process" of conversion. But surely God accomplishes the great work "in divers manners." Sometimes there is a gradual growth into Christ. At other times the change is brought about suddenly; it was so on the day of Pentecost—and on the road from Jerusalem to Gaza—and in the jail at Philippi. These were instances of the "expeditious process."

"After every revival, so called, there comes a period of reaction." That is too frequently the case: but who is to be blamed for it? If pastors and churches were continuously diligent and faithful, would not all church history be a revival-history? The fruits of many a revival have been scattered and lost for want of judicious instruction and training of converts after baptism. They are especially in need, at that time, of all that is implied in that expressive phrase—*watch-care*.

"We have often met with persons," says the Editor, "living in the shameful neglect of sacraments and means of grace, on the plea that 'when the Lord wants me He will call me.'" Something like this occurs when a member of the church has backslidden, and excuses himself for not returning to his duty, though professedly penitent, because he is waiting for a revival, when he can come in with the crowd, and join in the general confession. Not a word must be uttered in justification of such a miserable, dastardly course.

It is not fair or right to argue against a measure from the abuse of it. Let us all strive to "get" more religion, and to "live soberly, righteously, and godly, in this present world."

J. M. C.

May 26, 1871.

In the Christian system, everything works its opposite. Honor comes of self-abasement, wealth of poverty, and wisdom of ignorance.

For the Christian Messenger.

FOREIGN MISSIONARY CORRESPONDENCE.

Dear Brother.—From the following letter, addressed to Rev. A. R. R. Crawley, and forwarded by him to me, it appears that a part of the request made to Bro. Smith was overlooked at first, which occasioned some delay in the appointment of Native Preachers for certain parties. The appointments now made, however, will doubtless be satisfactory and encouraging.

Yours fraternally,

C. TUPPER, Secretary.

Aylesford, May 16, 1871.

LETTER FROM REV. D. A. W. SMITH.

HENTHADA, February 27, 1871.

My Dear Bro. Crawley—Yours of January 22nd and 23rd came to hand on Saturday evening. I do not see how I could have overlooked the additional donations from Miss Condon and friends, Upper Stewiacke and Musquodoboit, Mr. Haley and Acadia College Missionary Society. Your statement with regard to them, i. e., your announcement of them struck me with all the force of news—and most welcome news, too. I hasten to reply, and to inform you of the individuals for whom I have appropriated this timely aid.

First—Mr. J. H. Haley of \$50, or 110 reals, I have appropriated to the support of Mau Shouay. He is a young man from the Yuna Mountains, who, having completed a full course of study in the Rangoon Theological Seminary, has been now engaged in teaching and preaching for the past three or four years. Last rainy season, you may remember, he assisted me in the Normal School in Toun. He is a growing man. I think he bids fair to be, in time, among the first three preachers of the district, in pulpit power. He has few wants, is unusually intent upon the Master's business, is a good son to his mother, sending her frequent assistance from his own scanty resources, and denying himself in order to be able so to do; and a diligent, constant student of the Word. This disposition of the donation of Mr. Haley is, I believe, a good investment. I could ask for no better, and if, like Cornelius' alms, it is accompanied by the prayers of the donor, as I do not doubt it is, it will be sure to pay a liberal interest on both sides of the mighty deep.

The donation of \$25, or 55 reals, for Miss Condon and friends, is appropriated to a faithful, though illiterate preacher by the name of Pah-soo, now pastor of the church in Saing-ka-lah, near the base of the Eastern Yuna Mountains. He has labored in the Gospel now for many years, and whatever may have been his motives, he has not taken the oversight of the flock of God for filthy lucre. Poverty has been his portion: to do the will of God his meat and drink. It will be a real pleasure to me to put Miss Condon and her friends' donation into his hands.

The donation of the Acadia College Missionary Society of \$25, or 55 reals, I want to divide equally between San Wah, of Malahadan, and Ng-yah, of Lepangou. The former is an elderly man, having studied many years ago in the Theological Seminary, while it was still in Maulmain. He left the school, on account of failure of health, and all his life long, up to the present time, he had done the Lord's work in much bodily weakness. But he shows a good degree of zeal and constancy in doing, and patience in bearing his Lord's will. He will rejoice in the opportunity this timely aid will afford him, of purchasing some of the recent Karen publications, for the enjoyment of which he has the preparation of an unusually keen appetite. The latter, Ng-yah, has been enduring hardness during the past six months, in a new place, as a good soldier of Jesus Christ. Away from his wife and family, with only the general promise that he would be looked after by his brethren to sustain him, he has plodded on, intent on winning souls. Nor have his labors been in vain. It was my privilege to assist recently in the examination and baptism of fourteen recent converts, the fruits of his and an associate's labors—all heads of families. May it not be many years before these men will be personally known to one or more of those, who are now members of the Acadia College Missionary Society.

There is one other donation of \$25 for Upper Stewiacke and Musquodoboit, and I have set it apart for two noble workers, probably known to you, Mau Po, of Kanoooyee, and Ng-pay, of Byeenya. These are both ordained men, and receive a nearly adequate support for their churches, but the help of Rs. 27 8 0 apiece, will prove an encouragement, which I should be loath to withhold. These are both reliable men, and leaders of the Karen hosts in Henthada. God bless them, and bless those who are prompted, though thousands of miles away,

to remember them with Christian aid and sympathy.

I am very sorry we are not to have the pleasure of your presence at our Association, which is to be held this week. The Karens will be disappointed, too; for they have learned from the experience of many years past, to look for the encouragement of your presence and counsels on such occasions.

I am, very affectionately, yours,
D. A. W. SMITH.

At the meeting of our Foreign Missionary Board, on the 12th inst., it was

Resolved, That Bro. W. F. Armstrong's Report be published in our Religious Periodicals.

C. TUPPER, Secretary.

Aylesford, May 16, 1871.

ACADIA COLLEGE, April 25, 1871.

TO THE FOREIGN MISSIONARY BOARD:

Dear Brethren—Having preformed the agency to which you were pleased to appoint me, it now becomes my duty to submit my Report.

I spent three weeks in December, and one week in March in your service. Travelled 413 miles; delivered 36 addresses; obtained contributions to the funds of the Board to the amount of \$274.25; \$188.25 of which has been paid in (as per account opened with Treasurer). The remainder will be forthcoming in a few weeks. I have left lists of the unpaid in the hands of collectors, who will, I trust, promptly attend to them. Expenses, \$5.75.

My object has been, not so much to make present collections, as to sow the seed for a future harvest. I am more firmly than ever convinced that what the people need is information on the subject of missions. I find abundant proof every day of the correctness of a remark made not long since by Rev. Dr. Anderson, Cor. Sec. of A. B. C. F. M.: "The interest which truly Christian people take in the missionary work is equal to their correct knowledge of it." I have endeavored to present the facts, and truths, and sentiments which lie at the basis of the missionary cause, and which sustain and illustrate the missionary enterprise. Have given considerable attention to the circulation of missionary periodicals, believing them to be among the most valuable agencies we can use for the promotion of a missionary spirit.

I am happy to say that I met with a cordial reception wherever I travelled among the churches, and would gratefully acknowledge the hearty co-operation of the pastors.

I was glad to find the "Woman's Aid Societies" doing so well. God's seal of approbation is surely upon this organization. We will find it to be our right arm in our missionary work.

Having our sisters organized, we now want to have the children of our Sabbath Schools banded together in this glorious work. I was sorry that I could not do anything in this department. The season of the year was such as to prevent my reaching the children. I look upon this as one of the most important branches of our work. The children of this generation will be the men and women of the next. The sentiments earliest imbibed will be the controlling sentiments of mature age. If we can instill the spirit of missions into the Sabbath Schools, our churches will soon display a higher toned missionary zeal.

I found in the churches I visited a strong, and if I do not misjudge, a growing feeling in favor of an "independent mission." Those who are the leaders of the churches feel like striking out with a hold and vigorous policy—burning the bridges behind them, and marching on to victory or to death. May divine guidance be given.

Upon the whole I have been very much encouraged in these visits to the churches. The seed that has been sown in much weakness, I trust God will raise in power. This cause is His cause, and must succeed.

Your fellow-laborer in the Gospel,
W. F. ARMSTRONG.

Collected. Additional subscribed but not yet paid.

Canning.....	\$ 2.58	
Upper Percan....	3.44	
Lower Percan....	3.94	
Scott's Bay.....	2.42	
Gaspereaux.....	13.05	\$ 1.25
Greenfield.....	8.19	11.75
Centerville.....	2.25	1.00
Billtown.....	22.62	4.50
Woodville.....	5.05	3.25
Cambridge.....	3.82	
Berwick.....	18.35	
Weston.....	5.17	
Somerset.....	5.37	
Aylesford.....	3.25	13.00
Morristown.....	3.75	2.25
Melvern.....	11.00	9.00
Pine Grove.....	2.08	
Port George.....	8.37	4.62
Paradise.....	3.37	3.00
Clarence.....	14.53	4.50
Bridgetown.....	10.89	
Granville Ferry..	2.25	1.75
Stony Beach.....	2.50	8.25
Newport.....	6.62	16.75
Rawdon.....	17.42	1.85

A WEEK IN THE JUNGLES.

EXTRACTS OF A LETTER FROM MISS DEWOLFE, TO THE SECRETARY OF THE CENTRAL BOARD.

HENTHADA, March 21, 1871.

I am very thankful to our Heavenly Father, that he has put it into the hearts of the dear sisters in the Provinces to help to raise our dark and ignorant sisters in this heathen land from that state in which heathenism has put them. I hope their interest will never flag, and if it is done for the sake of Him who gave his life for these benighted ones, it will not. We do not lose our interest for what is done for love to the Master.

On our return from the Association we remained behind at a jungle village about twelve miles from here, with the intention of making the people there a visit of a week or so. Ever since I have been in this country and have seen the field of labor, and how much was to be done for our sisters and their little ones, I have longed to be at liberty to visit them from place to place "stirring up their minds," to what they ought to do for their children, and heathen relatives and neighbors; this, however, has been my first opportunity of carrying out that desire. Imagine us then at 2 o'clock A. M., on Monday morning, a bright moon lending its kindly light, starting on our homeward way. After taking tea and toast, our "tah-po-tah-lee" as the Karens call our jungle kit, was all stowed away in carts, some of the party being mounted on ponies.

In this style we journeyed for five hours, those of us in the cart urging on our teamsters, lest we might lose our way, by missing those of our party on the ponies, and so having to retrace our way through the tall grass which we had reason to suppose might be infested with tigers. At last, tired, hot and dusty, we reached the little chapel in "Plan-ner-mee," about eight o'clock how refreshing and cool it looked nestling down among the bamboos and plantains. I assure you it was a very inviting retreat to us. That day nature called for rest, and we were obliged to give it; besides, very few of the sisters came, the most of them like ourselves, were resting.

The next day they came in, bright and early, to see, and "new set" us, as the Karens say for shaking hands, the mother bringing one, two, or three children. We talked with them, enquiring of those things that most interest them, and then leading them on, to tell of Christ's love for the little ones and how he requires them to instruct and make known to them the precepts of his word and what is required therein. They listened very attentively, and asked us "to pray for them, that they might have assistance from above to instruct them so it would please Jesus." We called the little ones together, and questioned them on the life of Christ, and Scripture Catechism. They answered very readily, some remembered it all, others had forgotten part. We taught them to sing that beautiful piece "Even me," translated into Karen by Mr. Thomas, to the same tune sung by our Christians at home. It is very pleasant to hear them singing the very same tunes we have been accustomed to use at our worship.