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THE MIND OF LITTLE CHILDREN.

Who is the greatest in the kingdom of heaven? And Jesus called a little child."—Matt. xviii. 1, 2.

BY THE REV. ROBERT MONTGOMERY, A. M.

Men call it wisdom, when they grow
Less and less like a child;
But let the harsh and haughty know
Such wisdom is defiled;
The cold perfection of a cautious man,
Who gains by cunning,—all the serpent can!

He, whose all-meas'ring Soul perceived
The heights and depths of mind,
A nobler law would have believed
When present with mankind;
Who said, with Infancy beside His knee,
"He that is greatest, like a child must be."

Heaven to a child comes nearer far
Than in maturer age,
When Passion's brunt and blighting war
Their Christless battle rage,
Against those young simplicities that dwell
Deep in the bosom, like a guardian spell.

Oh! for the reverential eye
To Childhood which pertains,
That sees religion in the sky,
And poetry in plains;
To whom a rainbow like a rapture glows,
All is marvel which th' Almighty shows.

Blest age of Wonder! when a flower,
A blossom, fruit, or tree
Gives a new zest to each new hour
That gladdens home with glee:
When like a hissing stream life rolls along
In happy murmurs of unconscious song.

It smiles on that, and speaks to this,
As if each object knew
A child exulted in the bliss
Of all that charms its view;
Personified the whole Creation seems
Into a heart that mirrors back its dreams!

Mere Knowledge makes us keen and cold,
And Cunning dwarfs the mind,
As more and more the heart grows old
With feelings base and blind;
Our light is clearer, but our love is less,
And few the bosoms that our own can bless!

Spirit of Grace! we learn from Thee
This noble truth, at length,—
That wisdom is simplicity,
Simplicity is strength;
A Child-man, could the world such union find,
Would be the model-form for human kind.

Events in the Life of Mr. and Mrs. Wade.

We are permitted, by the favor of the Rev. Mr. Neale, to publish the following letter, addressed by Rev. Mr. Mason, of Burmah, "To the members of the First Baptist Church, Boston." It relates wholly to facts in the missionary history of Mr. and Mrs. Wade, now in this country, and contains matter that cannot fail of interesting our readers:

MAULMAIN, Sept. 19, 1848.

DEAR BRETHREN AND SISTERS:—One Saturday afternoon, just a quarter of a century ago last June, the members of the First Baptist church in Boston, with their friends, were assembled together for a special prayer-meeting to ask the blessing of God on brother and sister Wade, about to embark on the morrow with Mrs. Judson, for the distant shores of Burmah. How few of those whom I now address, were at that meeting! Death has been through you with his sickle, and left nothing of that great assembly but one here and another there, like a few scattering ears of corn that have been overlooked by

the harvester. That youthful pair, however, to whom you then gave the parting hand of friendship and affection, still live, and again stand among you. They still live, but how changed! Youth has passed away; the vigor of manhood has passed away! and there is little left to tell you, who have taken the places of your fathers, of that life and energy which they carried with them to the mission work, and which they have spent in the mission work. A quarter of a century ago you were praying for their usefulness, and well have your prayers been answered. There is not a couple left behind in all India, whose labors have been so varied and so successful as those of brother and sister Wade.

Yet the commencement of their missionary lives promised nothing. In something less than a year after you bade them adieu, you might have seen brother Wade thrown on the ground before the Rangoon authorities, with the executioner's sword lifted to strike off his head; but an unseen angel from heaven was sent to stay the spotted-faced murderer's arm, and he could not strike. A few hours after this exciting scene, the whole inhabitants of the city were seen driven by their merciless superiors into the jungles; and disguised as a native to save her life, sister Wade was carried out in that torrent of people to the suburbs of the town, and there she rushed from the crowd unnoticed into an old zayat by the wayside, where she lay prostrate on the floor, in an obscure corner, while the mass of the people moved on; but expecting every moment to be discovered and dragged from her lurking place, or perhaps be thrust through with a spear on the spot, she durst not look out. She had lain some time in this condition, when, to her great astonishment and joy, the stirring notes of a British bugle broke on her ear. It spoke life and freedom in language not to be misunderstood; and before its first tones died away, she leaped on her feet, and rushed out in the direction whence they came. In a few moments she was leaning on the arm of the officer in command of the British troops that had landed to storm Rangoon, and after he had heard her relation, he put her under the protection of an officer, and a party of soldiers, who were ordered to follow her wherever she might lead them, to the rescue of her husband and the other prisoners.—This officer was Major Sale, who has been subsequently so distinguished in Indian history as Sir Robert Sale.

The second year of their mission life found them in a little cottage built in native style, in a small rural village near Calcutta.—Here brother Wade labored hard in arranging the manuscripts of Messrs. Judson, Carey, and Coleman, for the first dictionary in the Burman language; and here, too, after obtaining for the work such a patronage from Government as nearly paid the expense of publication, he carried the work through the press. This may be regarded as brother Wade's first great and good work that he performed for the mission; and considering how short a time he had been in the mission, it is truly a remarkable work. There has probably been no Burman printing done since, more accurate than this.

We next see sister Wade under the Hopi-tere at Amherst, nursing the puny babe whose mother lies pillowed beneath its long shadows, and surrounded by a few of the faithful Burmese Christians that had endured through the trials of the war. The succeeding year opens with brother and sister Wade associated with brother Judson, and laboring with apostolic devotedness in Maulmain, where in one single year they broke the ranks of Satan's host, and gathered a flourishing Burman church of about thirty members. They subsequently

divided their labors between Maulmain town, the villages in the province, and Rangoon; and during this period, brother Wade wrote two of our best Burmese tracts. Indeed, there are gone in the language that can stand before them in any respect, excepting brother Judson's "Balance." One of them has gone through six editions, the other five; and the last edition of each was ten thousand copies. Both have been translated and printed in Pgho Karen, and one in Talaing. Shortly after the establishment of the Burmese church in Maulmain, the attention of brother and sister Wade was directed to the Karens in the neighborhood, and after a few excursions among them, brother Wade baptized the first Karen converts, and founded the first Karen church in the province, now known as the church at Newville.

We next hear of brother and sister Wade in the Karen jungles, in the neighborhood of Mergui, where they preceded all other missionaries; and the subsequent year finds brother Wade at Maulmain, again working day and night to reduce the Sgau Karen language to writing. This work was scarcely done, and the first tract in the language prepared, when his health failed, and he was compelled to return to America. He took, however, a Karen with him who understood Burman, and no sooner was he convalescent, than he went to work preparing a Sgau Karen dictionary. All the time he was in America he was at this work, when not engaged visiting the churches; and after his return and joining the mission at Tavoy, the first year, so much of it as he devoted to literary pursuits, was occupied with the completing of this work. As it then left his hands it was an invaluable book for new missionaries; but as it was made through the Burman when he had a very imperfect knowledge of the Karen, he has since re-written and much enlarged it, and made it one of the most valuable dictionaries to be found in any of the languages of the East. The work was more than half printed when his eyes failed, and he has again been compelled to return to America. We hope, however, that he will get be spared to us to return and finish the Sgau dictionary; and then take up the Pgho, and give an equally valuable one in that dialect.

After completing his dictionary, he reduced the Pgho dialect to writing, and under his superintendence the Sgau version of Matthew was put into the language, and a few elementary books prepared; but when the Board appointed missionaries for the Pgho department exclusively, he confined his labours principally to the Sgau. It was subsequent to this event that he visited the Karens at Ya, and preached so them the Gospel for the first time. As the result of his labours, a church was raised up there in a few years; but the Christians ultimately removed to the head waters of Tavoy river, where they have for many years formed the flourishing village of Yaville.

These are a few of the striking events in the history of brother and sister Wade's missionary life, but compared with the whole of their labors they are as the prominent points of the mountains in the distant landscape to the fruitful plains which they overshadow. The long years they spent in Tavoy, were occupied in writing tracts, assisting in the translation of the Scriptures, teaching schools, preaching in the jungles and villages, and city, to both Karens and Burmans, and trying by every possible means to save souls. Like industrious husbandmen they sowed the seed, and though some perished, yet they reaped a rich harvest. In short, brother Wade carried the first Burman dictionary through the press; has written valuable notes on the Burman

grammar; reduced the Karen language, both Pgho and Sgau, to writing; wrote the first and only Karen dictionary; wrote several valuable tracts in Burman and Karen; assisted in the translation of the Karen New Testament; made an epitome of the Old Testament in Karen; wrote hymns in both Burman and Karen; is the best Burman scholar that has ever been in the mission, excepting Mr. Judson; pronounces both Burman and Karen better than any other individual that has ever been in the mission, with no exception; associated with Mr. Judson, founded the Burman church in Maulmain; raised up the first Karen church in the province of Maulmain; was the first preacher to the Karens in the provinces of Ya and Mergui; and as the result of his preaching he has baptized with his own hands several hundred persons, among whom have been Burmans and Talaings, Pghos and Sgaus, Hindoos and Europeans.

In the hope that their counsels and influence may still be restored to us, I remain, my dear brethren and sisters,

Your's affectionately,
F. MASON.
[Watchman and Reflector.]

"Israel shall be Saved."

The conceptions that were too long prevalent regarding the condition of the scattered children of Abraham were exceedingly erroneous; and attempts at their conversion were stigmatized as enthusiastic, and visionary.—The Jew, many conceived, was separated by an invincible barrier of prejudice and bigotry; intent only upon gain; and filled with animosity against the Gentiles in whose country his lot might be cast. From them, indeed, he had met in past ages with most cruel insult, and too frequently with gross injustice and outrageous tyranny. His wealth was only suffered to accumulate that it might be torn from him by the strong hand of power, or extorted by the iron gripe of avarice. It was not wonderful, accordingly, that although unable effectually to resist, the heart of the Jew should be hardened against his oppressors; or that in Catholic countries, where he witnessed only the dead forms and superstitious unscriptural observances of Romish worship, he should observe with horror the express contradiction of one of those commandments promulgated with such solemn accompaniments to the great leader of Israel upon Mount Sinai. But the church of Christ has for some years past been led to consider her duties towards the descendants of those who were so signally favoured by the Most High of old, and to whom Christians unquestionably owe so deep a debt of gratitude and obligation. Their fall has been the enriching of the world; their guardianship, under God, has been the means of our possessing unimpaired and in a correct form the Old Testament scriptures; and from their conversion we are encouraged to anticipate mighty and most blessed results. The duty to make efforts for their enlightenment is express and clear; its weight was felt most fully by the great apostle to the Gentiles, whose soul was filled by compassionate and earnest longing for the welfare of his brethren, and whose heart's desire and prayer to God for Israel was, that they might be saved. Nor are the minds of the Jews so inaccessible as many are still too disposed to allege; nor, were this true, would it excuse us in neglecting to preach to them the gospel. But they do not uniformly resist the pleadings of Christian love. Strong as their attachment to tradition is, it may be overthrown. "The vail shall be taken away," and the eyes of their understanding be enlightened to perceive the truth as it is in Jesus. Their present pitiable condition, moreover, is such as should impress every Christian with the conviction that they stand in