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THE SMILE OF JESUS.

BY REV. WILLIAM BENGOLLYER.

Lovely is the face of nature,
Decked with spring's unfolding flowers,
When the sun shows every feature,
Smiling through descending showers;
Birds, with songs the time beguiling,
Chant their little notes with glee:
But to see a SAVIOUR smiling
Is more soft, more sweet to me.

Morn, her melting tints displaying
Ere the sluggard is awake;
Evening's zephyr's, gently straying
O'er the surface of the lake;
Melting hues, and airy breezes,
All have powerful charms for me:
But no earthly beauty pleases,
When, my Lord, compared to THEE!

Soft and sweet are showers descending
On the parched, expecting ground;
Fragrance, from the fields ascending,
Scatters health and joy around.
These, with every earthly blessing,
Loudly for thanksgiving call;
Yet one smile from THEE possessing,
Surely far exceeds them all!

Sweet is sleep to tired nature;
Sweet to labour is repose;
Sweet is life to every creature;
Sweet the balm that hope bestows.
But, though morn and evening breezes,
Sleep, and hope, and life, to me
All are pleasant—nothing pleases,
Jesus! like a smile from THEE!

EXTRACTS FROM A RECENT WORK BY THE REV. JOHN ALDIS.

IDOLATRY.

The most ancient of existing religions are Brahminism and Buddhism. These have had their temples over wide countries, and through long ages; and at their bidding, countless multitudes have paid their trustful homage, lavished their richest oblations, and even sacrificed their lives. When carefully considered, they are found to have had a common origin and character with the religions of Egypt and Babylon. The Greeks and Romans evidently derived their religion from these last. Essentially, theirs was but one religion, a sort of pantheism, symbolized and adorned. Physical facts and principles were impersonated before the eye in symbolic form, and mixed up with the historical memorials of each particular nation. They expressed the full amount of physical science which the learned could boast; and as the scientific were quite as much addicted to imagination as to reflection, they were satisfied. The multitude were ignorant, enslaved, and credulous. They only needed something to impress their senses, and to leave room for the play of their devotional instincts. They had neither the inclination to ask for evidence, nor the capacity to judge it. Their religion never challenged investigation, and never underwent it. Its pretensions were local and tolerant. It thundered no denunciations over disobedience and unbelief, but it quietly assumed its supremacy by its flattery and kindness. Each person was satisfied with his own religion, and respected that of his neighbor. Every one said, "Mine suits me, and yours suits you." The result was, that no religion was put to the test, either of reason or of persecution. And when it had gradually taken its place in the popular mind and manners, it was not likely of questioning it? No conversion was effected, and there was nothing to produce a conversion. The religion of the country should be tried, or false. Some condemned the Homeric

presentations of the gods, as degrading or false, but no one denied the gods themselves. Even Socrates, the most enlightened and conscientious amongst the Greeks, practised and applauded the popular worship. Art and power had exerted all their resources to adorn and honor it. Architecture had reared its temples, sculpture had formed its statues, and painting had given a glowing life to its most beautiful and awful conceptions. Rank and wealth, learning and valour, had paid it their profoundest homage. Philosophers from the academy or the grove, magistrates from the senate-house, conquerors from the battle-field, and monarchs from their thrones, had gone to the temple, to burn incense on its altars, and to consecrate their treasures at its shrine. Who would wish, or dare to question such a religion?

A questioner did appear. A plain, despised, and hated gospel, led on by a few Jewish peasants, did ask, at length, by what authority it reigned. The old religion was then in the plenitude of its power and glory. It mantled itself in its beauty and might. When questioned, it was angry and threatened while it sharpened its sword, and kindled its fires.—Yet, in spite of all, men saw it was confounded so soon as it was confronted. It was dumb, and sickened and died: and where is the religion of Rome and Athens now? In another form, it is being questioned again in India.—It has every advantage, which learning and influence and subtlety and secular interest can give, and yet it gains nothing, but it loses ground every day. Its suttee fires are extinguished, its pilgrims stopped, its temples abandoned, its deluded multitudes are turning to another faith, and the wisest of its votaries despair of saving it from ruin. It is the grand mark of superstition, that if it is cast into the furnace of trial it is consumed.

MAHOMEDANISM.

Its growth was most rapid, and its form colossal. Its millions of believers may be reckoned from the western coast of Africa to the wall of China and the Indian sea. How was this empire reared? At least, there is nothing miraculous in its history.

Mahomet was a man of great talents and undaunted courage. By birth and marriage he was connected with the most powerful men of his country. His immediate predecessors had been the princes of their tribe. The people to whom he preached were ignorant and superstitious; and he himself made it a merit that he could neither read nor write. They were idolatrous, and needed a purer faith; they were corrupt, and susceptible of religious alarm; they were divided and litigious, and ready for party feuds. The prophet had travelled, and from Jews and Christians had acquired some valuable ideas, and these he embodied in his own glowing eloquence. The reason and consciences of many were prepared to admit and admire the great truth, that there is but one God. The only difficulty lay in persuading them that Mahomet was His prophet.—For this he toiled long and hard, and almost in vain. His early converts were a few of his own relatives. They evidently cherished political aspirations as well as religious convictions, and their vanity sympathized with the ambition of their kinsman. If Mahomet and his followers were often persecuted, he was as often protected by his powerful kindred. After his celebrated flight, his followers betook themselves to arms. Till he gained his first victory in battle, he had no great influence.—Afterwards, it required only the hope of plunder and licentiousness in this world, and of a sensual paradise hereafter, to allure the burning sons of the desert to join his standard.—Everywhere, and always, the Koran has been introduced, and enforced by the scimitar. It never attempted to win its way by an apostle-

ship of conviction and love. To a corrupt and timid age, it proposed, the alternative of death or Islamism, and thus it prevailed. The Mahomedan never dreams of peaceful missions. Christianity has its missionaries and its converts in nearly all Mahomedan lands; but when the Moslem sheaths his sword he does not think of conflict or victory. Mahomedanism cannot bear the fiery trial. It was once in supreme power in Spain, but having been dethroned and persecuted, not a vestige of it can be found there. Yet in the very heart of Turkey and Egypt, even an enfeebled and corrupted form of Christianity has managed to survive. At this hour the sword of Islam is held by a palsied hand, and falls back powerless from the Christian's shield. The crescent of the prophet pales and wanes before "the Sun of righteousness."

FUGITIVES IN CANADA.

I promised in my last to give some particulars showing the thrifty condition of the self-emancipated Slaves.

A great portion of them are farmers. You do not see the colored people in Canada as you see them in the States, settling in towns and cities, engaged as waiters about hotels, barbers or shoe blacks, and the women washing white people's dirty clothes. I did not see a coloured person except in one instance, engaged about a tavern. They are engaged for the most part in what are considered honourable employments. I always feel bad when I am travelling to be waited upon by a coloured man. The prejudice crushing this people is fed by the fact that so many of them are found waiting on the white race. The feeling that they are fit for little else than servants—that they ought to wait on the whites, is kept alive by the menial business in which so many of them are engaged in the States. They are more respected in Canada than in the States, because they are engaged in more respectable occupations. I congratulated them on this account, and urged them not to copy the example of their coloured brethren in the States.

Great injustice has been done this people by representations made in the States or sent to them. They have been represented as a lazy, poor, starving community, for whom donations in clothing, &c., must be made, and sent annually to keep them from suffering. They are deeply afflicted and grieved with these representations; and in their Annual Convention at Drummondville, passed a resolution requesting their friends in the States to send no more clothing to Canada, except to the new comers and the schools. They said they did not want any; they had taken care of themselves and their masters to boot in Slavery, and in such a country as Canada they would take care of themselves very well. They did not wish to be considered objects of charity, and felt insulted to be so represented.

I informed them that I would report what they said when I got home. They told me to do so. They were not in want, and they wanted the world to know it; but more especially their masters and their brethren in bonds, i. e., their former masters, for they have no masters now. I was delighted with the manliness they manifested on the subject, and the indignation they expressed on being represented as paupers—being pensioned on other people's old clothes. I want this matter fully understood—the people ask it as a favour at the hands of their friends, not to send anything to Canada for general distribution.

I conversed with a number of white gentlemen of standing and wealth, relative to the fugitives, whose united testimony was, that for the first four or five years of their residence in Canada, they were thriftless; but after that

time they became industrious and good citizens. They spoke of them in terms of commendation. This is easily accounted for.—They were accustomed "in Slavery to have their work planned, and laid out to their hand, and never planned and laid out their own work, and never had experience in this important business; and when they come to Canada where they have to arrange business for themselves, they are like young men who learn the sewing part of tailoring, before they learn to cut,—they can make a first rate coat if it be cut to their hand, but must learn to cut out, or plan business, when they reach their new and free home; and it takes them usually three or four years to do it, and their thrift begins, according to the above statement. This is just what we ought to expect. It is perfectly natural.

I saw quite a number who had pretty good farms and every thing necessary for life and comfort around them. Some are worth hundreds and others thousands of dollars. I cannot compare them with the coloured people of the Slave States, for these are so much better situated, that there are no points of comparison—there are points for contrast but not for comparison. And as I said before, they are better situated than the free people of colour in the Free States. But the brightest phase of this people is in prospect. They are destined in the country to which they have fled, to become just what the people of that country are—not what they are but what they will be, when the resources of that great country become fully developed,—a wealthy learned, influential and highly civilized community.—*True Wesleyan.*

The Women of Syria.

It is impossible to paint with the pen the admirable and picturesque groups of richness of costume and beauty that these women form in the country. Every day I see faces of young girls or of women such as Raphael never pictured even in his artist dreams; it is much more than Grecian or Italian beauty—it is purity of lines, delicacy of contour; in a word, all that Rome and Greece have left us of most perfect; and this is rendered still more intoxicating by a primitive innocence and simplicity of expression, by a serene and voluptuous languor, by the light that their blue eyes, fringed with dark lashes, thrown over the features, and a harmony of proportion, an animated whiteness of the skin, an indescribable transparency of complexion, a grace of movement, a strangeness of attitude and musical vibration of the voice, which make of a young Syrian an Hour or Paradise to the eyes. These varied and admirable beauties are also extremely common.—*De Lamartine's Pilgrimage.*

COLORED BAPTISTS.—The Religious Herald, computes the coloured members of Baptist churches in the Southern and South-western States to be 125,896, as follows: In Delaware, Maryland, and the District of Columbia, 396; Virginia, 37,500; Georgia, 18,000; South Carolina, 13,500; North Carolina, Alabama, Mississippi, Tennessee, and Kentucky, 55,000; Florida, Louisiana, Arkansas, and Texas, 1,500. He estimates the white members in the same States to be nearly three times this number—325,482. Virginia was the first State in the Union to employ special efforts for the conversion and religious instruction of the colored people, and she has the largest number of colored members. Georgia was the next in efforts, and is the next in success. Within the last few years our brethren in all the slaveholding States have manifested a commendable and increasing interest in this department of Christian labor.—*Ala. Baptist Advocate.*