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THE MISSIONARY'S GRAVE.

AIR—Grave of Bonaparte.

BY T. STREET.

In a lone silent spot, 'neath the sad drooping willow,
Where the grass and the vine matted over his grave,
A soldier of Jesus lay pressing his pillow,
Whose watchword was love, and whose aim was to save.
He sleeps there in peace, no danger can harm him,
Though battles may rage, and the wild tempest roar;
His rest is unbroken, no sound can alarm him,
In quiet he slumbers—his conflicts are o'er.

The cross was his standard, its beauties he blended—
He offered salvation, and bade all rejoice;
But his work is now finished, his battles are ended,
His labors are over, and hushed is his voice.
His form, cold and still in its damp bed is sleeping,
The eye is grown dim that with lustre once shone;
No friends mourning o'er him, in sadness are weeping,
And the tear-drop of sorrow falls not on his tomb.

But soon to the slumberer command will be given,
To cast off the fetters that cling to him now,
An army of angels shall bear him to heaven,
And garlands of glory be twined on his brow;
While anthems of praise around him are ringing,
His body, immortal, in brightness shall rise,
While millions of ransomed hosannas are singing,
In triumph he'll enter his home in the skies.
[Christian Observer.]

The following sketches we copy from the *Macedonian*.

The Ancient Churches in Asia.

The Mohammedans, the controlling power of western Asia and of the adjacent regions in Africa, have ever been singularly inaccessible to Christian influence. Their stern intolerance forms a strong barrier to any departure from the faith of the false prophet, but even if this exterior restraint did not act, such is their prejudice against the truth that it would be difficult to find more unpromising subjects of instruction. For though their conceit of their own enlightenment may not be greater than that of some pagan nations, the fact that they have been able to domineer over professed Christians for centuries,—to hold under their dominion the Holy Land and erect the temples of their faith in the "holy city" itself; the remembrance of their once crescent power, that threatened to overwhelm all Christian nations;—these have associated the Christian name with too much degradation to admit of a ready reception of the doctrine of the cross. No mission has aimed at their conversion with very perceptible success, and those now maintained in Turkey, Persia, Palestine and Egypt are primarily directed to the revival of evangelical piety in the bosom of the ancient churches, among whom the tradition of Christianity is feebly held, with great ignorance and many corruptions. Since the Mohammedan enmity finds its greatest apparent justification in the dishonoured form which our faith is made to wear in those churches, it is believed that the exhibition of a pure Christianity will be a most powerful agency in its removal. And the partial results of this enter-

prise already visible have produced, in occasional instances, an abatement of prejudice, fitted to confirm our faith that a time is coming when the truth shall prevail, and the uncorrupted word of God supplant the impostures of the Koran.

The principal churches of western Asia are the Greek, Nestorian, Armenian, and Jacobite. The Greek differs from the Roman church in some formularies of doctrine, but chiefly in certain points of discipline, as the celibacy of the clergy, the withholding the cup from the laity in administering the sacrament, &c., which it rejects. But in elevating church tradition above the scriptures, in basing salvation on works of merit, in substituting the Virgin Mary and a host of reputed saints for the one Mediator between God and man, offering to them idolatrous veneration, and in other superstitions destructive of all piety, it has equally departed from the simplicity of the gospel. The authority of the Greek Patriarch is acknowledged in the districts of Aleppo, Damascus and Jerusalem, and in Europe it prevails in Greece, the Greek islands, and among the Greek population of Turkey.

The Nestorians are so called from Nestorius, bishop of Constantinople, who was deposed for heresy A. D. 431. His adherents denied the justice of this condemnation, and his doctrines spread widely through the East.—The sect flourished in spite of persecution, and maintained missions in India, Tartary and China, with much success. But armies of Saracens and Tartars successively swept over them and broke their strength, their missions decayed, a large portion of them fell a prey to Romish emissaries, and a feeble remnant in the borders of Persia alone maintain the symbols of their ancient faith. They have adopted, doubtless unwittingly, some of the errors of Rome, but the Bible, which they have only in manuscript, is their ultimate standard of faith, and they abhor the supremacy and resist the influence of the papal power.

The Armenians are a branch of the Monophysite heresy which arose early in the history of the church,—holding the belief that in the incarnation of the Son of God, the Divine and human natures were so blended as to form in all respects "one composition of person." They have several monasteries that profess to observe great severity of discipline, but their rites and forms have little or no trace of spiritual religion. They are numerous throughout the Turkish empire. The Jacobites are a sect holding nearly the same doctrines with the Armenians, but with some minor differences. They are less numerous in Asia, but hold essentially with the Abyssinian church and the Coptic Christians of Egypt.—They derive their name from Jacob Baradgi, their principal leader, who flourished in the sixth century. The Maronites on Mount Lebanon and the circumjacent region, were originally a distinct sect, but are now subject to Rome.

A view of this missionary field would be incomplete without a reference to the Druses and the Jews. The Druses are a race living in and about Mount Lebanon, whose religion, if they have any, is a secret. They are not Mohammedans, and they are not in communion with any of the nominal Christians by whom they are surrounded. It has been conjectured that they are descendants of Englishmen left in the country during the crusades, a notion which has derived an apparent corroboration from their partiality for English and Americans, but from their nature of the case no satisfactory conclusion on this point is attainable.

Of the Jews there is a small remnant in Palestine and in the adjoining countries, despised and hated, but from the proximity to the original seat of their national glory and the

scene of their dreadful overthrow, they may be regarded as more hopeful than their brethren in distant nations. They have less propensity to forsake their long cherished hopes of a Messiah. They are in immediate association with objects that tend to keep alive their faith, and protect them from the flood of infidelity that is fearfully alienating multitudes of those in Europe from the holy memories of their ancestry, and the sure promises of God uttered by the prophets. The day of their redemption, it may be hoped, draweth nigh.

Ceylon and its Missions.

The island of Ceylon, situated at the entrance of the bay of Bengal, and separated from the peninsula of Hindoostan by a narrow, rocky strait, is a direct dependency of the British Crown, not under the controul of the East India Company. Its maritime provinces have been possessed by Europeans for more than 300 years, having been taken by the Portuguese in 1518. In 1600 the Dutch succeeded in driving the Portuguese from the country; they were, in turn, dispossessed by the English, who held the coasts, and in 1815 the whole island came under the protection of the British government. Its population is a little over one million, consisting chiefly of Cingalese, who inhabit the central and southern districts, and the Tamil people who inhabit the northern or Jaffna district. Besides these there are a few Moormen, supposed by some to be descendants of Arabs who once possessed one or two maritime towns, by others to be the same as the Mussulmans of India; the Veddahs, an extremely wild and savage race who live in the jungles and among the mountains; and some Malays and Caffres, the latter imported by the Dutch from the Cape of Good Hope. The Cingalese profess Buddhism, and it is believed that this superstition was introduced into Burmah, Siam and China, from Ceylon. The Tamil people are supposed to have come from the continent, and like the kindred race there, are subject to Brahminism.

Christianity was nominally introduced into Ceylon by the Portuguese and Dutch, and a considerable number of the people professed the faith. The specimens of this class now found there, some of whom are said to have assumed the Christian name for political purposes, while they continued to practise the rites of heathen worship, are not distinguished above their heathen countrymen. That they should be ignorant is by no means surprising, when we consider that it was reserved for English and American Protestant missionaries to translate the Scriptures into their vernacular languages.

The proximity of Ceylon to the continent naturally led to the extension of Indian missions to the adjacent island. Accordingly in 1812, Mr. Chater, a member of the English Baptist Mission at Serampore, who had been before associated with the Rev. Felix Carey in his attempt to establish a mission at Rangoon, commenced his labours among the Cingalese at Colombo, where he laboured many years with constancy and success. The Wesleyan Conference, in 1814, sent out the venerable Dr. Coke and six others; Dr. Coke died on his passage. His associates, in that and the following year, founded two stations among the Cingalese, at Colombo and Point de Galle, and two among the Tamil people at Jaffna and Batticaloa.

Meanwhile, Rev. Samuel Newell, who was sent out by the American Board in 1812, among their first missionaries, and met with such opposition from the authorities at Calcutta as compelled him to leave the country, repaired to Ceylon, where he remained about a year, studying the language and preparing to labour there. Subsequent events led him

to join his brethren at Bombay, although in his judgment Ceylon offered excellent advantages for their work. In 1815 the Board dispatched four missionaries, who arrived early in the following year, and established two stations among the Tamil people in the district of Jaffna.

Of the societies connected with the Church of England, the Church Missionary Society occupied two stations among the Cingalese in 1818, and more recently, in 1840, the Society for the Propagation of the Gospel commenced operations among the same population.

The general character of missionary labour in Ceylon does not differ materially from that in Continental India, and the success that has attended it is in about the same proportion to the labour expended. The English Baptist Missionary Society maintains two stations, with two missionaries and about twenty assistants; in connection with which are two churches with nearly 500 communicants.—The English Wesleyan Missionary Society has ten stations among the Cingalese, under the care of three missionaries and nine native ministers, aided by several native catechists and assistants. There are nearly 1,200 accredited church members. Among the Tamil people it has five stations, six missionaries and one native minister, 325 church members. The American Board of Commissioners has eight stations, eleven missionaries, one assistant missionary, one physician, one printer, two native preachers—and other native helpers. There are 345 church members. The educational operations of this mission have been extensive, thorough, and productive of important results. The English Church Missionary Society has six stations, ten missionaries, three native preachers, and over 300 communicants. The Gospel Propagation Society has three stations and three missionaries.—All the missions have schools numerously attended. The thorough education thus communicated, the preaching of the word, the number of native labourers who can most surely reach the hearts of their countrymen, an active press—these instruments of good, with the divine blessing, cannot fail eventually to extend the dominion of Christ over all the races of Ceylon.

The Greenlanders.

Greenland is a region of mountains, rocks and ice, so cold that few plants or animals are found. The people live along the coasts, the interior of the country being so desolate that no one has been able to cross from one side to the other. Great masses of ice shove themselves down from the mountains into the bays, which are sometimes completely filled. New ice then forms upon them so that they project into the sea till they become so heavy as to break off in enormous fragments and plunge into the ocean, forming the great icebergs that float around the coast and are sometimes driven away to the southward. Some of these are over a thousand feet high, and a mile in circumference, rising from the water in the most beautiful forms. Sometimes there are so many of them that they are crowded together for a great distance, and block up the sea so that it is impossible to pass over to Iceland.

The Greenlanders call themselves *Inuit*, that is, *men*. They are short and stout, with broad flat faces, dull eyes, small noses, thick under lips and coarse black hair. Their skin is naturally fair, but their habits are so dirty that they appear of a brown color. In the southern part there are persons more slender in form and with more agreeable faces. They are lazy, but generally cheerful and seldom quarrel. They are exceedingly vain, and think themselves superior to all other people. If they wish to praise a stranger they say, "He