

# CHRISTIAN VISITOR.

A Family Newspaper: devoted to Religious and General Intelligence.

REV'DS. I. E. BILL & R. THOMSON,

"Glory to God in the highest, and on earth Peace, good will toward Men."

EDITORS.

VOL. 6.

SAINT JOHN, NEW-BRUNSWICK, APRIL 29, 1853.

NO. 15.

## LOOK ALOFT.

In the tempest of life, when the wave and the gale  
Is around and above, if thy footing should fail,  
If thine eye should grow dim, and thy caution depart,  
Look aloft! and be firm, and be fearless of heart.

If the friend who embraced in prosperity's glow,  
With a smile for each joy, and a tear for each wo,  
Should betray thee, when sorrow like clouds are arrayed,  
Look aloft! to that friendship that never shall fade.

Should they who are dearest—the son of thy heart,  
The wife of thy bosom, in sorrow depart,  
Look aloft, from the shadow and dust of the tomb,  
To the soil where affection is ever in bloom.

And O, when death comes, in terrors to cast  
His fears o'er the future, his pall o'er the past,  
In that moment of darkness, with hope in thy heart,  
And a smile in thine eye, look aloft and depart.

## ROME.—Continued.

### THE ANTIQUITIES OF ROME.

Under Augustus, Rome assumed a magnificence she had never known before. It was the aim of this Emperor to extend the limits of the city, and to embellish it with the works of splendour and luxury. The palace of the Cæsars on the Palatine, and the temples, arcades, theatres, and innumerable buildings of the Campus Martius, were amongst the works of Augustus. The existing relics of this reign are the remains of a Forum, in which are three columns of the Temple of Saturn; three beautiful columns of the angle of the Palatine, supposed to be the ruins of a temple of Minerva; the mausoleum of the Emperor, between the Corso and the Tiber; and a few others. Agrippa, the friend of Augustus, erected the Pantheon, which remains to this day the most perfect monument of ancient Rome.

Pantheon! pride of Rome!  
Relic of nobler days, and noblest arts.

Tiberius began the Prætorian camp; built the temples of Ceres and Proserpine, some remnants of which still exist in the Church of Santa Maria, in Cosmedin at the Borca di Verita. Claudius constructed the magnificent aqueduct, which continues to be the admiration of the world. Nero completed the Circus of Caligula, wherein the first CHRISTIANS were "butchered to make a Roman holiday!"

The Coliseum was begun by Vespasian, and finished by Titus. It was built by the compulsory labor of 1200 Jews and christians. It contained, during public shows, one hundred and ten thousand spectators. This vast building is supported by three rows of columns, of which the lowest is of the Doric, the second of the Ionic, and the highest of the Corinthian order. The inclosure for the Wild Animals are still standing. This structure is regarded as the noblest ruin in existence.

A ruin—yet what ruin! from its mass  
Walls, palaces, half-cities, have been rear'd;  
Yet oft the enormous ske'etou ye pass,  
And marvel where the spoil could have appear'd.  
Hath it indeed been plunder'd, or but clear'd?  
Alas! developed, opens the decay.  
When the colossal fabric's form is near'd:  
It will not bear the brightness of the day,  
Which streams too much on all years, man, have reft  
away.

But when the rising Moon begins to climb  
Its topmost arch, and gently pauses there:  
When the Stars twinkle through the loops of time,  
And the low night breeze waves along the air  
Thy garland-forest, which the gray walls wear,  
Like laurels on the bald Cæsar's head;  
When the light shines serene, but doth not glare,  
Then in this magic circle raise the dead:

Heroes have trod this spot—'tis on their dust ye tread.  
While stands the Coliseum, Rome shall stand,  
When falls the Coliseum, Rome shall fall;  
And when Rome falls—the world! From our own  
land,  
Thus spake the pilgrims o'er this mighty wall.

In Saxon times, which we are wont to call  
Ancient; and these then mortal things are still  
On their foundations.

Domitian constructed the beautiful Arch commemorative of the destruction of JERUSALEM, by Titus. The Mausoleum of Adrian is now the Castle of St. Angelo, and the Bridge of St. Angelo was formerly the Pons Ælius leading to the tomb of this emperor.

The Baths of Caracalla are remarkable from the extent of their existing ruins, and also as being the depository whence the Farnese Hercules, the Toro Farnese, the Torso of the Belvidere, and other celebrated statues of antiquity were taken. It is matter of wonder that so many remains exist to the present day. The barbarian conquerors of Rome sought to efface all memory of its magnificence; and the vestiges they spared were afterwards subjected to a more systematic spoliation, by the Ecclesiastical power which became dominant after the time of CONSTANTINE.

Next week we shall give a description of SAINT PETER'S.

[FOR THE CHRISTIAN VISITOR.]

### A SHORT ACCOUNT OF THE BURMAN MISSION.

There is implanted in every breast, a feeling of admiration for the great conceptions of the human mind, and the performances of human power. Whatever great idea has been brought forth, whatever has been done superior to the common actions of men, these we are led by our nature to applaud. The creations of the poets, the exploits of heroes, the stupendous works of ancient, and the great inventions of modern times, all excite our admiration. But there may be witnessed, in our own days, deeds more sublime than those, and conceptions far more vast and noble. The Missionary enterprise is undoubtedly capable of exciting within us a far greater degree of legitimate admiration. Whether we consider its conception or execution, the sufferings of those who have laboured in its promotion, or its splendid progress toward fulfillment, we are filled with profound wonder. But it was not a human thought, and the workers in this cause have been supported by other than human strength. It is the conception of God himself, and he is the supporter of his feeble servants. Theirs were no common deeds, and they were actuated by no common motives. They suffered and endured much, but were patient under insult and cruelty, and treated with kindness their persecuting enemies, ever persevering in the path of duty. They did so because they were not of this world. All their hopes and aspirations tended toward a better. They were the soldiers of Christ and had devoted their lives to Him. So they passed through life, and performed their task, ever looking upward. And now, their troubles being over, they stand before the throne of the Lamb and have received eternal life, for they are worthy.

The great movement made by the English in the cause of missions was eminently successful and had roused the minds of the Church of Christ everywhere. In the United States, a deep feeling had been excited. The labors of the pious Carey and his assistants, had been made known to the Churches, and many desired earnestly that some such men might be found in America. They were not to wait for a much longer time. In the year 1810 there were assembled at Andover Theological Seminary, four young men of fine talents and great piety, who had made it a subject of prayer and enquiry, how in after life they might most widely promote religion and extend the knowledge of the truth. Their attention had been turned to the subject of Missions, and after much thought, they came to the decision to give up their lives to this ser-

vice, and offer themselves to their denomination as Missionaries. After some delay, arising from want of funds and other causes, the Board finally accepted them. How well are the names of these four young men known to us. The remembrance of Judson, Mills, Nott, and Newell, will never depart from us, for their heroism in becoming pioneers of the American Mission was of no common order. On the 6th of February, 1812, Judson and Newell left for the East. They had been married to women who were every way worthy of them, and who will always be held up as ornaments and patterns of their sex. On their way out, a change took place in the views of Mr. and Mrs. Judson, which had an important influence on his after life. Upon a careful examination of the Bible, accompanied by earnest prayer for the guidance of God, they became convinced that the sentiments of the Baptists were those of the Scriptures. Accordingly upon their arrival at Calcutta, they were publicly baptized. They, of course, were compelled to relinquish their connection with the Congregational Board, and immediately applied to the Baptists, by whom they were accepted. Upon their arrival at Bengal the Missionaries were forbidden to remain, and were compelled to leave at once. Indeed they narrowly escaped being sent to England. They, however, contrived to get to the Isle of France, where they remained a few months. While there, they resolved to go to the coast of Malacca, and preach the gospel to the Malays. Accordingly they took ship for Madras, in hopes of finding in that city, a vessel bound to Malacca. But upon their arrival at their destination, they found none going to the desired place, and being fearful of remaining there long, lest they should be sent to England, they embarked in a ship bound to Rangoon. There they arrived in July 1813; and after a long series of tedious wanderings, they found themselves at last, in a land where they might perform their heavenly labor. Thus we see them disappointed in their expectations, driven from one land in which they wished to remain, and prevented from going to another, tossed about on the ocean, and at last led to Burmah. Here was the providence of God displayed. In this land he had destined them to remain, this was to be the theatre of their actions, the scene of their superhuman labors, and heroic endurance. The millions of Burmah were to be evangelized, and the Judsons were the introducers of the word of life.

An attempt had been made by the English to establish a Mission in Burmah, before the arrival of the Judsons. It had continued for about six years, several missionaries had been there, and one of them, Mr. Charter, had made some progress in the language. But they had relinquished the Mission, so that when Mr. Judson arrived there, he found himself alone. It seems as if Burmah was designed peculiarly for the American Church. They have acted as if they felt this to be true, and now it seems as if nearly all our missionaries are going there. The field however is large. It will be a long time before it can be filled with laborers.

To return however to our subject. As was natural, the missionaries felt lonely enough in their new situation, but forbidding their feelings to interfere with the performance of duty, they applied themselves at once to their labors. They began with the language, and although the Burmese possess many difficulties, yet these were at length surmounted. Well it was that Judson had received a thorough education at home. Here its effects were made visible. As soon as he gained sufficient knowledge of the language, he commenced a translation of the Bible, and also a Grammar and Dictionary for future missionaries. The difficulties of the language were not the only trial which they had to endure. A new climate, and an entirely different mode of living,

subjected them to much inconvenience and suffering. They found their patience sorely tried by the ignorance and brutality of the natives. But they persevered in spite of every obstacle, and exercising patience, joined with faith in God, they were supported in their arduous labors. As soon as they could at all converse in the language, they commenced to expound to the Burmans the truth of Christianity. Many Tracts were written, and in order that these might be widely distributed, Dr. Judson sent them to India to be printed. This induced Mr. Hough and his wife to come to Rangoon. They brought a Printing Press with them, and having established it at Rangoon, they soon had the satisfaction of witnessing a large circulation of the tidings of life. In the year 1817, the hearts of the missionaries were rejoiced by the arrival of Messrs. Coleman and Wheelock; two pious young Americans, who had given up all for Christ. They at once commenced the study of the language, but owing to their ill health, little progress was made. Wheelock was not destined to accomplish his wishes, for not very long after his arrival, he was recalled to the bosom of his Creator.

In the mean time Mr. Hough and his wife had returned to Bengal, so that Mr. Coleman was the only assistant left to Mr. Judson. They toiled on in their good work, and having erected a zayat they were accustomed to spend much of their time there, waiting to give instruction to inquirers. At first quite a number visited them, but afterwards there came a falling off, for the Burmans seemed to fear the wrath of the government, which had on former occasions visited those who left the religion of the country. In order to prosecute their labors more effectually, the Missionaries determined to go to Ava and petition the Emperor to grant them his protection. Their visit, however, was unsuccessful. The emperor was averse to the introduction of any new religion. He was surrounded by those who were hostile to Christianity. His mother was much attached to Buddhism, and his prime minister had formerly tortured to death an uncle who had embraced Roman Catholicism. When Mr. Judson had found out these facts, he concluded that his prospects were hopeless in this quarter, and consequently returned to Rangoon. Patiently they continued to labor as before, and had the satisfaction of witnessing the conversion of a few souls.—These triumphs of the truth, though of not very frequent occurrence, were still sufficient to drive away all thoughts of private suffering. To get one soul to God! What more could they desire? They were destined, however, to see still more of the mysterious workings of God's Providence. In the midst of his labors, while engaged with all his soul in the good cause, Coleman was summoned away from earth. The angel of death found him at his post with all his armor on, fighting bravely for his Lord and master. Once more then our missionaries found themselves alone; once more without any assistant except their Almighty friend. But they were cheered by the attachment of the converts, whose love for their teachers was made manifest on every occasion. Not long after this sad event they made a journey to Bengal, and after remaining there for a few months they had the inexpressible pleasure of welcoming a new missionary, and returned with him to Rangoon. This was Dr. Price, who afterward became so distinguished for his sufferings. Upon their return to Burmah, Mrs. Judson's health, which had been somewhat improved by the voyage to Bengal, again became feeble, and she saw that nothing would benefit her except a voyage to England or America. She embarked on the 21st August, 1821, and after a pleasant voyage arrived in England, whence she went to America.

[To be concluded.]