

# The Christian Visitor.

A FAMILY NEWSPAPER: DEVOTED TO RELIGIOUS AND GENERAL INTELLIGENCE.

REV. I. E. BILL, EDITOR AND PROPRIETOR. "Glory to God in the highest, and on earth Peace, good will toward Men." MR. JAMES DE MILL, ASSISTANT EDITOR

GEO. W. DAY, Printer. SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, FEBRUARY 28, 1855. VOL. 8.—NO. 9

## Poetry.

### Woman's Prayer.

BY MRS. HEMANS.  
She bowed her head before the throne  
Of heaven's eternal King;  
The sun upon her forehead shone,  
Like some communion thing;  
In meekness and in love she stood,  
Pale, lonely in her care;  
But pure and fervent was her soul,  
In faithfulness and prayer.  
The people of her father's land  
Had left her father's path,  
And God had raised his threatening hand  
Against them in his wrath;  
Her voice arose with theirs—the few  
Who still were faithful there;  
And peace was given, and healing dew,  
To woman's voice of prayer.  
The King sat in his purple state,  
Apart, dominion robed;  
And there was darkness in his face,  
His sickening heart was probed,  
And priest and peer their vows preferred,  
Of strong unchanging truth.  
But whose on high was soonest heard?  
Lone woman's trembling prayer.  
Wild war was raging madly round,  
The chariots of the realm;  
And thousands met their country's foes,  
With spear and crested helm.  
With sword and bow, and warlike men,  
Raged in their mad despair.  
What heard the God of battles then?  
Meekest woman's sacred prayer.  
Oh, strong is woman in the power  
Of loveliness and youth,  
And rich in her heart's sacred power,  
Of strong unchanging truth.  
But who may tell her spirit's might,  
Above what strength may dare,  
When in life's trials and its night,  
Her voice is bowed in prayer?

In addition to the Greeks and Armenians, there are 200,000 Jacobites, who are found chiefly in the country watered by the Tigris and Euphrates, and in Syria, 200,000 Nestorians, who are scattered in the regions about Mosul, but chiefly in the mountains of Kurdistan, and along the Persian frontier, and 250,000 Maronites, on Mount Lebanon, who, though acknowledging the Pope of Rome, are so far independent that they have a patriarch of their own, do not recognise the celibacy of priests, and use both bread and wine at the communion.

These, then, are the nominal Christians, known under the name of the Eastern Churches. Let us briefly notice the points of difference between them, commencing with those mentioned last.

The distinctive dogma of the Maronites is, that our Lord had but one will, and hence they are called Monothelites. The Armenians and Jacobites, as well as the Copts of Egypt, and the Abyssinians, maintain as firmly the Monophysite doctrine, denying the distinction between the divine and human natures of the Redeemer; while the Nestorians have fallen into the opposite extreme of maintaining a distinction of persons in our Lord Jesus Christ, as well as of natures.

The Greek and Armenian Churches agree in maintaining that the Holy Ghost proceeds, not from the Father and the Son, (the doctrine of the Roman Catholic and of most Protestant churches) but from the Father only. They also differ professedly from Rome in denouncing image worship; but it is surely much the same thing, whether a saint is represented by a painted, a carved, or a molten image. The Greek and Armenian churches are crowded with pictures, especially pictures of the Virgin; and as the devotees, by continually kissing the canvas, efface the colours, smaller pictures of the same saints are suspended below. The saints thus represented are so numerous that their festival days occasion a serious interruption to business, and with the fast days, fill up half the year. These fasts are rigorous; but abstention from meat admits of excess in other diet, and of the utmost licence on festival days.

In some respects the Armenian Church has more of revolting superstition than the Greek; for instance, the adoration of relics, and of the true wood of the cross! In the Church Book, which contains the forms of daily prayer, the following words occur:—"Through the supplications of the holy cross, the silent intercessor, O merciful Lord! have compassion on the spirits of our dead." And the following is an article of the creed, drawn up by the Patriarch Matteo, only seven years ago:—"That the holy wooden cross, anointed pictures, and relics of saints, are to be adored; and that God always works miracles by means of them." The doctrine of transubstantiation, which was not introduced into the Greek Church until within these two centuries, seems to have been held in the Armenian Church from the beginning; and never more strongly than now. In this, as well as in auricular confession, absolution, and purgatory, it approximates more closely to the Church of Rome.

In all the Eastern churches more is practically made of minute ceremonial differences (as the mode of singing the cross, and the use of leavened bread at the communion,) than of the dogmas which were the original cause of their secession from the so-called Catholic Church. In all, there are the same inadequate ideas of danger and of duty; the same faith in the merit of fasts, penances, prayers, and good works; the same belief in the mystical virtues of holy anointings and baptisms, pictures and relics, as well as in transubstantiation, priestly absolution, and prayers for the dead; and the same virtual exclusion of Jesus as the one Mediator.

The morality of the people, as well as that of the priests, is at a very low ebb; lying, cheating, drunkenness, gambling, swearing, and perjury, being only too common; so that neither Mohammedans nor Jews are likely to be favourably impressed with the Christianity exemplified by them.

### Proper Education for Artisans.

If a mason, for example, would only think that the blocks of limestone he is so often engaged in cutting are rich in the fossil remains of animals which existed on our globe long before it was trod by a human foot; that this block of sandstone is a produce of the disintegration of rocks which were formed earlier in the geological periods; that the irrefragable, but enduring granite, had its origin within the boiling crater of a volcano; he could wish for no subject of study more fascinating, no branch of knowledge more easily pursued.—If a plumber could perceive properly the immense importance of sanitary economy to the health and happiness of mankind; if he could also perceive the important position his trade occupies in all the applications of this science; if he studied attentively the theory and practice of our modern systems of drainage and water supply;—studied to comprehend the errors of the one, and to improve on the errors of the other, what a boon the plumber might confer on society in his day and generation? If a painter were aware that his business, even in its most mechanical features, is capable of affording examples of the most reconcilable truths in science, and illustrations of the most beautiful combinations in art—the chemical constitutions of pigments, the harmony of colours, the action of light—and if the painter studied these things in the true spirit, what should prevent him from rising to an eminent position in science, or forbid him aspiring to a niche in the temple of art? The cabinet-maker, who constructs a sideboard in the Gre-

cian style—the carver, who fashions the back of a chair, or the leg of a sofa, after the style of Louis Quatorze—or the upholster, who imitates the festooned hangings of a Byzantine mosque, would certainly derive a pleasure of incalculable extent from the mere knowledge of the origin and history of these respective departments of art.

A MORAL SERMON.—The more intimately I become acquainted with the genius of fashion, the more I see in it to deplore. I once regarded the evils connected with it as comparatively slight, rather as caricatures to be laughed at than otherwise. They now appear to me in a different light. I cannot resist the conviction that to these evils there is attached a moral character, that as the hot wind of the desert blasts every hero and flower in its path, so the influence of fashion, when it is powerfully exerted in the family constitution, degrades, debases, and blights the heart, and especially the heart of the young.

The devotee of fashion can find little or no leisure for the concerns of the soul. He one can serve God and fashion. True, every judicious mother knows the evils of inordinate attachment to this idol. But are they all fully aware of the extent of these evils? or, if aware of them, are they sufficiently watchful in guarding their children from the influence of the idol? I think not; and my heart is sad when I see, as I frequently do, so much apathy on the part of mothers, when they must perceive that their children are breathing the infected atmosphere of fashionable life, which must effectually exert upon the mind and soul an influence for evil which it were almost impossible to counteract. How often have I heard parents lamenting, with bitter regret, that their daughters had fallen under this influence, and seemed bound by a spell of terrible power; when, if timely counsel had been given, or what is better, if their children, early in life, had been withdrawn from the sphere of the temptation, it appeared morally certain that they would have escaped. And yet, there are thousands of mere children, scarcely able to speak intelligibly, who are undergoing just the system of education that is fitting them for this condition, directly under the eye of a most affectionate, pious mother, who would sacrifice a right eye rather than contribute to her daughter's passion for this idol.

Written for the Christian Visitor.

### Karen Missions.

BY X.—Continued.

As the feeble state of Mr. Boardman's health would not permit him to perform the necessary labor of the Mission, Mr. and Mrs. Mason were sent to his aid. They arrived in Tavoy shortly after the event above mentioned. Mr. Boardman before his departure for Maulmain had promised the Karens to visit them in their jungle. His declining health made him hasten to the fulfilment of his promise. The scene which he was now about to witness was deserved by his past sufferings and toils. It made a beautiful conclusion to the glorious life which he had lived, and formed a fitting introduction to the more glorious life so soon to come. Accompanied by his wife and the newly arrived missionaries he set forth on his last visit to the jungle. A litter was prepared for him and he was borne on the shoulders of his faithful Karens. At the end of three days they arrived at their place of destination. A zayat for their reception had been erected on the margin of a beautiful mountain stream. Here were assembled upwards of an hundred Karens, many of whom were candidates for baptism. No more delightful sight could on this earth have been presented to the eyes of Mr. Boardman. There were no altars erected to the false deity of Burmah, no glittering pagodas, nor senseless idols, nor yellow robed priests. The unpolluted books of the great God were all around, while before him was an edifice reared in honor of the Eternal—and once degraded and long neglected people rejoicing in the praises of his Son, singing hymns to his glory—offering prayer through his intercession, and hoping for pardon and eternal life through the work which he performed.

### Communications.

#### European Correspondence.

ROME, Jan., 16, 1855.

The Gallery of Paintings in the Vatican is the most celebrated in the world. It is the most interesting place, I suppose, in Rome; and here may be seen almost daily, strangers from all parts of Europe and America, promenade, examining guide books and contemplating the glorious treasures of Art which it possesses. The number of easel paintings is quite small, scarcely exceeding fifty,—yet these fifty are the most valuable in existence. In the first room are several pictures, the gems of the whole collection. Chief of them all is the "Transfiguration" the triumph of the genius of Raphael. It was painted by him to redden his character, which had suffered from entrusting too many of his works to his scholars.—Shortly after its completion he died. When his corpse lay for two or three days in one of the churches here, this picture hung over it; and when he was borne to his final resting place, it was carried before his coffin. It is called the finest painting in existence, and its value is incalculable. The head of Christ upon which Raphael spent most of his time is a splendid blending of holiness, majesty, and love. It is almost a miracle. Another very fine painting also in this room, is one by Domenichino. It is called the "Communion of St. Jerome" and holds the second place in the esteem of artists.

The Vatican library is very rich in manuscripts, and contains many curious relics of the early Christians. No one, however, is allowed to inspect the manuscripts without special permission. The "Manufactory of Mosaics" is a very interesting place. At the time of my visit they were very busily engaged in making pictures for one of the Roman churches. This process is very tedious. The stone is first hollowed out as deep as the thickness of the mosaic stone, the cement is then put in and covered over with pulverized travertine made into a plaster, and upon this the outlines of the picture to be made is drawn. The worker has beside him the painting from which the mosaic is to be copied, and as he proceeds, has to cut out the travertine to make way for the stones. Besides the tediousness of setting in so many small stones, he has to combine the different shades properly, grind and break the times into proper shape, and encounter many other troubles which continually arise. The mosaic stones are very small and of every color of every possible shade. They are made of some peculiar sort of composition and partake of the nature of glass.

One cannot avoid heaving a sigh of commiseration for the poor ignorant, deluded victims of superstition whom he meets in Rome at every step. You go into the gorgeous cathedral, and you see thousands bowing to the statue of the Virgin. You promenade the streets, and you are liable to be insulted should you refuse to take off your hat, or kneel as some religious procession passes by. In the church of St. Peter's there is a statue of bronze which has one of its toes worn quite away by the knees which it has received for hundreds of years! Pictures which work miracles, and

relics which heal the sick are possessed by almost every church or convent. In the outskirts of the city there is a small chapel where is kept a stone upon which the mark of a foot is visible.—This they say was caused by Jesus who appeared to St. Peter and advised him to quit Rome and return to Jerusalem. The most remarkable thing about the stone, however, is that the impression of the whole that was in Jesus' foot is a small cavity instead of a slight elevation as it should be. By this the person who made the foot made a great error, it however only adds to the greatness of the miracle.

Things in Rome go on as usual. Many of the bishops are here still, and I occasionally hear an English sermon. Rome is very backward in everything that relates to improvement. She appears to be completely shut out from the busy world. Though a railroad has long been talked of, the iron horse has not yet made his appearance in the eternal city. A line of Electric Telegraph has just been opened to Bologna, which communicates with Vienna and Paris and will consequently bring Rome into a close communication with the rest of Europe.

I am, your's truly,  
QUANANONY.

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### Karen Missions.

BY X.—Continued.

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As the missionary looked upon this zayat, and these converts, and saw the glorious result which in great part had been achieved through his instrumentality he felt amply rewarded for his toils. Thirty-four of the converts were led to the mountain stream by Mr. B. and there introduced within the church. The Lord's Supper was then administered, and the party set out on their return. But the faithful missionary had fought the good fight, he had finished his course. He was now to receive the crown of glory—to enter into the joy of his Lord.

He died at the close of the second day's journey. Mr. Boardman in his short life, accomplished a work which may well make him an example to other missionaries. Though surrounded by the most trying circumstances—compelled to view piety dying out in the hearts of the Burmese converts—deprived of his children one by one—obliged to tend and watch over the companion whom he feared would die before him—oppressed with a deadly disease, yet he never relaxed his zeal in his Master's service. In those two short years he kindled a light which has since penetrated the remotest jungles, illuminating the darkened mind of the Karen, and is now burning with increasing brilliancy.

A monument has been erected to him in a grove near Tavoy; but such a man needs no monument to perpetuate his memory. The schools which he established, the churches which he founded, the light now burning so brightly which he kindled, shall be for him a monument more beautiful than the choicest piles of Greece, more lasting than the pyramids of Egypt.

Shortly after the death of this missionary, twenty-six Karens were baptized, and in the following December, thirteen were added to them. All these traced their first religious impression to the instructions received during Mr. Boardman's first visit to the jungle in 1829.

The founder of the Karen Mission had departed, but the great work which he began, did not cease with his earthly labors. Mr. Mason had not yet acquired the language, but the mission was not on this account interrupted in its progress. There were those now at work who could toil diligently and successfully until the new missionary was fitted to fill the place of the departed.

He gentle words cheered a drooping and brought a tacit wanderer. She has been far in the interior, like a ministering spirit, attending to the spiritual wants of the converts, instructing the ignorant, pointing the idolater to the true God, and with modest confidence leading the worship of the feeble and scattered churches.

While Mrs. Boardman was thus engaged, Ko-Thah-Byu was not idle. He did not cease from his benevolent work when his beloved teacher left him. He visited regions where the glad tidings had never yet been heard. Many were convicted of their sins and converted to a life of righteousness through his instrumentality.

What heavenly transformations religion makes. There was a weak and feeble woman, a bereaved widow, almost alone in a foreign and heathen land, forgetting her feebleness, her sorrows, and her loneliness, and encountering toils and dangers from which a stronger spirit might well have shrunk.—There too was the Karen preacher, once a drunkard, a murderer, a slave to the basest passions—a now filled with love for man, laboring ceaselessly to direct his fellow countrymen to the fountain provided for sin, and uncleanness.

By the close of 1831, the Karen Mission presented a cheering aspect. Christianity was progressing not only among the heathen Karens, but also in the hearts of the converts. It was cheering to the Christian missionary to see men and women born and nurtured in vice and degradation, entering within the precincts of Zion. But it was not less cheering to view these converts displaying a teachableness of disposition, a tenderness of conscience, a desire for purity in their church, a thirst for instruction which would have been delightful to witness in converts educated in Christian lands, far away from the baneful influences of heathenism.

The Karen villages to the south east of Tavoy, had heard of the gospel through Ko-Thah-Byu. Early in 1832, Mr. Mason, accompanied by this Karen apostle, left Tavoy to visit these settlements. The scenes there presented, filled with delight and enthusiasm, the heart of the missionary. He saw entire villages free from heathenism and its degrading vices. He saw men and women who had been nurtured under the blighting shade of idolatry, now cultivating purity, faith, and love. Those to whom he preached the gospel heard him gladly. Before he left these settlements, he performed a delightful duty. He found many converts who had not yet been baptized. He examined them carefully, and finding the evidences of their conversion satisfactory, baptized twenty-seven.

The good work continued among the Karens as it had begun. The same instrumentalities are kept in operation and the same results follow. By the close of the year 1832, the Karen converts numbered one hundred and seventy-four.

(To be Continued.)

Written for the Christian Visitor.

### Russia.

BY A. H. M. MUNROE.

The empress Catherine I. was succeeded on the throne by Peter II., a weak minded monarch who can scarcely be said to have reigned, so entirely did he yield up his authority to successive favorites. The first of these was Mentzikoff, who in early life had been a hawker of piss in the streets of Moscow. In that humble employ he attracted the notice of Lefort who became his patron and introduced him to Peter I. We cannot wait to trace the steps by which the peasant of Moscow ascended to the lofty position of prime minister of Russia. During the reign of Catherine I. and the early part of that of Peter II., Mentzikoff enjoyed all the power of a Czar. In his exercise he displayed the most impetuous insolence and savage ferocity, qualities which seem to have been inherited by his descendants whose haughty impetuosity at Constantinople astonished no less than his more recent barbarity on the battle field, disgusted the civilized world. The downfall of Peter's first favorite was caused by the Emperor's marrying the princess Dolgoroucky whose father supplanted Mentzikoff and of course banished him to Siberia. On the death of Peter II. there were several rival claimants for the throne. A bloody civil war was prevented by the army, choosing Ann, Duchess of Courland, to be empress. The reign of this sovereign presents few incidents of interest. The person she selected to fill the throne at her demise was Ivan the son of the princess Mecklenburg. When Ann's death left the throne vacant Ivan was only two years of age. Biren a favorite of the late empress was appointed regent. He had not long filled that proverbially unpopular office before he was compelled to exchange his cares and honors for the toils and sufferings of a Siberian miner. For a brief period the parents of Ivan held the reins of power, but a sudden and irresistible revolution swept them before it, and elevated to the imperial throne Elizabeth daughter of Peter I. and Catherine. The fate of the Mecklenburgs was very severe. All the family but Ivan were sent to a desolate island amid the icebergs and gloom of the White Sea. The privations of this wretched abode being hecatonally endured by the princess Mecklenburg, her merciless foes employed poison to expedite her death. Ivan after being confined eighteen years in a dismal cell, though reduced to idleness by his prolonged sufferings was at last cruelly butchered.

The character of the empress Elizabeth was so disgraced by unrestrained indulgence in the most dissipated vices, that for every decency's sake, it cannot be criticised in three pages. But however shameful

and immoral her private life, as a sovereign she was mild in her administration, and both enterprising and successful in her measures. So largely did she enter into the general politics of Europe that her history is almost the history of time.—She died in a fit of DELIRIUM TREMENS with her brandy flask in her hand, and bostial obscenity on her lips. Before her death she had selected as her successor Charles Peter son of the Duke of Holstein and grandson of Peter I. He had, at the request of the empress Elizabeth, to take up his residence at her court, and also entered the Greek church under the name of Peter according to the usage of that church in admitting proselytes. Not long after he was united to the princess Sophia of Anhalt who also was admitted into the Greek church, taking the name of Catherine. As soon as Elizabeth was dead her will known wishes respecting the succession were carried out and Peter III. was proclaimed without any opposition.

(To be continued.)

### An Indian's gift to Christ.

In a portion of the Southern territory, from which the red man has now been driven, at a protracted meeting held in the wild forest, the subject of "Christ and him crucified" was illustrated with surprising beauty and grandeur. The preacher spoke of the good Shepherd, who came into the world to seek and to save the lost. He drew a picture of Gethsemane, and the unfriended stranger who wept there. He told of the rude buffeting which he met from the heartless soldiers. He pointed to Him as he hung bleeding upon the cross. The congregation wept. Soon there was a slight movement in the assembly, and a tall son of the forest, with tears on his red cheeks, approached the pulpit and said: "Did Jesus die for me—lie for poor Indian?" He have no lands to give; me give him my dog, and my rifle;—he give Jesus all." The minister replied that Jesus could not accept them. The poor, ignorant, but generous child of the forest, bent his head in sorrow, and meditated. He raised his noble brow once more, and fixed his eye on the preacher while he sobbed out, "Here is poor Indian will Jesus have him?" A thrill of unutterable joy ran through the souls of minister and people as this first son of the wilderness, now sit, in his right mind, at the feet of Jesus. The spirit had done his work, and he who had been so poor, received the earnest of his inheritance.

### "Leave no stone unturned."

Praise-worthy resolution and persevering diligence are often commended in the proverbial phrase "Leave no stone unturned." This phrase is of heathen origin, but full of christian instruction. Xerxes and his general Mardonius, whom he left to finish the Grecian war, were successively conquered, and obliged to retreat. A report spread that Mardonius had buried an immense treasure in the ground occupied by his tent. Polycrates, a Greek, purchased the field in which the Persian camp had stood; and, after vainly digging many parts of it in search of the hidden treasure, he applied to the oracle of Delphos for advice. He received for answer "Turn every stone." Polycrates followed the advice, began anew to dig, resolutely persevered, and at length found the treasure. Let any wise man read Matt. 13, 54, and he will act the part of Polycrates. The saving knowledge of God, or the reign of Heaven in the soul, is a treasure hid in a field. Whoever would be rich in faith, or wealthy for eternity, must "buy that field," he must "buy wisdom" or attend with earnestness to the Gospel of Christ. He must also "dig the field," exercising diligence, and expending time and labor to discover the "hidden treasure." He must, in other words, devoutly study the truths of christianity—counting all things but loss for the excellency of the knowledge of Christ Jesus.—Should he still have failed to find wealth, wealth in consist, in christian experience, in assurance of faith, in living love and glorious hope,—he must then listen to the heavenly oracle, which tells him to "leave no stone unturned"—to "give all diligence to make his calling and his election sure." Let him do this,—remembering the while that he can be enlightened, or enjoy strength to study prayer, or labor, only through heavenly influence and the grace of Christ—and he will be richer than the King of the earth, the owner of a treasure which no thief can steal, and no expenditure diminish.

### The Child and the Queen.

The gardener of Elizabeth (consort of Frederick II.) had one little daughter, with whose religious instruction he had taken great pains. When she was five years old, the Queen met her one day, and was so much pleased with her that a short time after, the artless child, at the Queen's request, was brought to the palace. She approached the Queen with untaught courtesy, kissed her robe, and modestly took her seat, which had been placed for her, by the Queen's order, near her own person. From this position she could overlook the table at which the Queen was dining with the ladies of the Court, and they watched with interest to see the effect of so much splendor on the simple child. She looked carefully on the costly dresses of the guests, the gold and porcelain on the table, and the pomp with which all was conducted, and then adding her hands, she sang, with her clear, childish voice, these words—