

ration after the great change that has been wrought in his taste by his more expanded views. Hence, they no longer suit each other; she is the same, but he is now quite a different man, and ten to one if he do not regret his premature engagement and attempt to escape from it. Indeed, it would perhaps be better for both parties if it were dissolved by mutual consent. Many other reasons might be mentioned to expose the folly of hasty and premature engagements, but these are sufficient. Hence we warn young men against them, and especially while prosecuting their studies, as they then have anxieties enough to perplex their minds, duties enough to employ their time, and cares enough to worry them, without adding to them those of a rash engagement."

For the Christian Messenger.

European Correspondence.

Rome, September, 1863.

MR. EDITOR,—

In my last, I said I would give a description of this City in my next letter. This was an incautious remark, as you are well aware no one letter, or dozen letters can give a full description of this venerable place; each temple, palace, aqueduct, ruin and cathedral has a history of its own, and a single letter would be inadequate to do full justice to either one. But I must speak of what I saw in my brief visit, and condense as much as possible. Should any one visit Rome with the expectation of seeing a splendid city, he would be disappointed; but if his nature possessed a spark of antiquarian fire, he would here soon find it fanned to a flame.

The city is built on flat or low ground, is surrounded by moderate elevations hardly to be called hills; the Tiber winds through it, dividing it into two rather unequal parts. This is a shallow, muddy river, only navigable for fishing boats, which enter its mouth on the Mediterranean, some 17 miles distant; it is crossed by several bridges of ancient build, but with no pretension to architectural beauty. The streets of the city are narrow and dirty, the buildings high and massive, but sombre-looking in the extreme; the palaces of the Princes or nobility are prison-like in appearance, with windows barricaded by strong iron bars, situated in the narrow streets, and surrounded by the inferior dwellings of the lowest of the people. The city, on entering, has a melancholy aspect; no busy throng is seen hurrying to and from the mart of commerce, and no crowded thoroughfares are seen jammed with cabs and omnibuses, distributing to distant points the anxious passengers, but all looks still and extremely silent. The passers-by have a care-worn, anxious look, and even the carriage of the upper class has the appearance of broken down gentility.

The streets are filled with priests and soldiers. In a short drive of an hour, I passed more than one hundred of the former, in their long robes (some with shaved heads and bare ankles, with sandals on their stockingless feet) of black, grey, white and red. The number of priests and monks may be called legion; they appear well fed, and have a contented look generally, but many of them are great beggars. I found one at the door of our hotel, offering to pray fervently for us if we would give him a trifle. He was told by a fellow-traveller to pray for himself, or to go to work, but he took no offence at this, and persevered till he accomplished his object. In most of the churches I visited, I found the priests—though intelligent, well clothed, and apparently well fed,—ready to take a trifle with great thankfulness, and I doubt if a Cardinal would be offended at being offered a shilling; but this is received as an offering to the church, and not sought as an individual matter. There are upwards of 4000 priests and monks, with 1750 nuns, in this small city, all supported in idleness; for religious purposes a tenth part would be ample, in a city of 180,000 inhabitants.

The tourist cannot stir in Rome, without becoming convinced that he is treading upon the precincts of antiquity. He visits the fountains, and finds them pouring forth their streams unconscious of the lapse of time, and forgetting that the generations of twenty, to twenty-five centuries have passed away, since their open sluices commenced carrying their liquid contents over hill and valley, for fifty or sixty miles, standing beside a Neptune, or a Triton, gushing forth its cooling streams, his imagination wanders back to the period when the aqueducts of Rome were planned, and executed with such skill and labor, and with such durability as to outlive the generations that first looked upon them, and succeeding generations, but still with

undiminished copiousness to beautify and purify this city through 150 fountains. These fountains are, many of them of the most magnificent kind, only to be found in such countries as Italy, where sculpture is seen in full perfection.

The columns and arches commemorative of the triumphs of Roman power, are still standing in various squares; the column of *Trojan*, raised early in the second century, built of white marble, 148 feet high, and made from only 33 pieces, is a monument suggesting the architectural skill of the men of that age, and which probably has not since been exceeded. The arch of Constantine is in perfect preservation, though raised in the third century; and the arch of Titus, built to commemorate his conquest of Jerusalem, is still in a sound state, exhibiting in bas-relief, his chained victims, brought to Rome, and the candlesticks of gold and other objects abstracted from the great Jewish temple.

One passes by the temples of Venus, Jupiter, and Neptune, and stops to gaze upon the remains of the *Forum*; here are broken pillars and fallen capitals, indicating the size of this ancient hall of justice, and in gazing upon its splendid ruins, one is carried back to the time, when the Roman law-givers sat to decide on judicial cases, and to listen to the eloquence of those oratorical masters, whose voices must have entranced the numerous audiences; from this court, laws were enforced, which no doubt form the basis still of constitutional judicature.

The *Capitol*, or palace of the Cæsars, is near by the *Forum*, on the capitolian hills; in the square in front, in bronze, is the statue, in gigantic size, of *Marcus Aurelius* on horse back, both horse and rider are in magnificent proportions, and perfect in structure, marking the skill in casting, as well as in sculpture, acquired at that early day—the middle of the second century. The building itself, is of large size, and contains many halls and rooms filled with statues of the deities of old, as well as the busts of Roman heathen Emperors, arranged in chronological order. The preservation of these relics of former ages, in a state of great perfection, reveals the height to which the fine arts were cultivated, when the Gaul and the Britain were wandering abroad, in their semi-barbaric state. This palace, so well preserved, is still in use as one of its halls is the meeting place of the Roman Council or Senate.

Passing by the numerous interesting sights connected with Rome's past history, we hasten to the *Colosseum*, or *Amphitheatre*, whose walls are still standing in form and size as when first erected—A. D. 79; this edifice is oval in form, occupying the space of six acres. A modern writer says, nothing can compare with this structure, but the pyramids of Egypt; the inside space is in greatest length 630 feet, and greatest breadth 513; the outer wall is 157 ft. high, and is divided into four stories, each ornamented with one of the orders of architecture; staircases ascend to the several stories, and the seats which descend towards the arena were supported by eighty arches, and would accommodate eighty thousand spectators. The seats on the first and second range, were of white marble, and are still existing. Here were assembled the Roman Emperors, their nobles, Generals, and great ones, mingling with the plebeian multitude, to witness the gladiatorial combats, and to feast upon these exciting though debasing tragedies. Men fought with beasts, and beasts with men; and men with the nature of ferocious animals, fought with each other; and here also, to gratify the morbid taste of these semi-barbarians, were the early christian martyrs consigned to death by wild beasts, or other cruel means. I paused and gazed upon the place, and tried to let imagination have its flight. I could fancy the calm and heroic christian, gazed down upon by the assembled multitude, refusing to offer incense to the Emperor's gods, and viewing the grated door, with the wild beasts rattling against it with hungry anxiety; and finally I imagined the fiendish shout which went up, as the portcullis was raised, and the lions rushed out to pounce upon the unhappy victim. Happy had it been, if history could have closed its record of such scenes with the heathen age; but in modern times, christian Spain has witnessed in her autodafes and bull fights, similar performances.

As I find that with all my attempts at condensing, I have failed to give more than a hasty sketch of ancient Rome, I must crave indulgence to speak in another letter of its modern features.

J. W. B.

On earth, God's people have their respective homes, and particular places of residence; but, when we come to heaven, one home shall hold us all.

For the Christian Messenger.

A Rejoinder and a Rebuke.

Acadia College, Nov. 23, 1863.

Dear Brother,

It is only by chance that I see the *Presbyterian Witness*. A friend brought me a copy on Saturday night, but I did not read it till this morning. It contains, as you know, a characteristic editorial, partly occasioned by my letter in last week's *Messenger*.

Solomon says, "Answer not a fool according to his folly, lest thou also be like unto him." He says again, "Answer a fool according to his folly, lest he be wise in his own conceit;" Prov. xxvi. 4 5. It is sometimes difficult to decide which of these recommendations should be followed. One is reminded, also, of the Archangel Michael's conduct, when "contending with the devil," as reported by Jude, verse 9.

The writer lays hold of an expression used by me, which seems to have sorely offended him. I said that the Presbyterians were to be congratulated on "having at length a College of their own;" whereupon this writer storms at me, because, as he says, they had a College before, which fact I ignored. I know very well that there is a loose application of the word "College," and that every Seminary of learning is likely to be so called; but I used the word advisedly, in a strictly technical sense, meaning thereby an incorporated Institution, possessing the power to confer degrees. In that sense the Presbyterians never had a College till now. The writer says that he corrected a similar statement of mine once before.—I was not aware of it, as I very seldom see the paper.

There is a style of speaking and writing which is sometimes called in England the "Billingsgate style," an expression which characterises the vulgar abuse that no gentleman would employ, but in the use of which the fishwives of Billingsgate Market (the London fish market) are remarkably expert. I should be sorry to see the adoption of this style in Nova Scotia; especially by any portion of the religious press. But when a writer charges with falsehood a person holding an important position in another denomination—like the fishwives above mentioned, who are continually saying to one another "You liar!"—there is evidently an approximation to it. It is a case of public defamation, which no respectable print would indulge in. For my own part, I think that the Archangel Michael's method of managing a dispute deserves general imitation.

Yours truly

J. M. CRAMP.

Christian Messenger.

HALIFAX, NOVEMBER 25, 1863.

Thanksgiving and Prayer.

Tomorrow week the 3rd of December, was named by the late Baptist Convention as the day recommended to be set apart by the churches comprised in that organization, as a day of special Thanksgiving and Prayer. We presume that our brethren will, as generally as possible, have services suited to the occasion. We might suggest numerous considerations calling upon us for thanksgiving to Almighty God. No difficulty will be experienced in contrasting the condition of our brethren in the neighbouring republic with our own. In many of them the churches have been greatly weakened if not permanently crippled by their best members being called away to the war. Some have had their pastors taken in the same service. Desolated hearths and bereaved families abound. Whilst their liberties have been abridged, and their taxation increased, the prospect of peace is now no nearer than at the commencement of the rebellion. Unprincipled men are flourishing on the gains they make out of their country's misfortunes. We refer to these things, not by way of reproach, but for the purpose of recalling our own exemption from such temporal and national calamities, and our obligations arising therefrom. If in the possession of material good we have need of special gratitude, surely we have stronger calls made upon us by the great spiritual favours we enjoy. Our fathers who have had to suffer contumely and reproach, penalty and loss of goods for the name of Christ, with far less of spiritual privilege, would have greatly rejoiced to occupy our position in this land. We may have to contend against individual misrepresentation and antagonism but with proper vigilance, fair argument and truth we may ward these off, and find that they only recoil on their authors. We desire to privilege ourselves that we would not see others enjoy, and we have nothing to fear except from our own unfaithfulness to the trust committed to us.

But there are many blessings we yet need. The gospel has brought to us much good; but how far do we live below our privileges. This is one of subjects for prayer; that we may not be of those who are exalted to heaven by blessings and who will be cast down to hell for failure to improve them. How many there are in every neighbourhood—and may we not say in every christian congregation—who are without God and without hope in this world. That these may be led to Christ should be a subject of earnest prayer. We believe in the necessity of the Holy Spirit's power to change men's hearts, and we also believe that the Spirit dwells with the church. When the people of God assemble to pray for the outpouring of the Spirit a revival of pure and undefiled religion may be expected. We have no reason to look for any great movement in the advance of the Redeemer's kingdom except by individuals being so operated upon, and brought one by one into subjection to Him. Large numbers may be operated upon by the Divine Spirit, but if so it must be by each one becoming concerned for himself and receiving the life giving word into his heart.

We may pray "Thy kingdom come," but if we despise the means Christ has appointed for his people to make use of, and fail to wait upon him, we need expect no answer to our prayers. We may imagine that we have been permitted to receive the truth as it is in Jesus, but if we fail to apply it, no benefit will accrue to ourselves or others, but we shall be found unfaithful stewards. We have not long to live. Every year brings us nearer to our home above; and if we indeed "prefer Jerusalem to our chief joy" let us come together on this occasion, and, as a people, unite in calling upon our Heavenly Father, that the wilderness may be made like Eden and the desert like the garden of the Lord.

Those of our readers who are so situated that they cannot meet, on the day referred to, with others who come together for Thanksgiving and Prayer, will suffer from us the word of exhortation: Let them make use of the occasion to offer to God special prayer in their own retirement, and He that seeth in secret shall himself reward them openly.

THE *Witness* finds his strong supports giving way under him. "The spectacle presented at the opening" of Dalhousie, in which he gloried so much, appears to have been but a gleam of ignis-fatuus rather than of sunshine, and he has discovered, or will soon, that "it is not all gold which glitters." The tinsel will be discovered, and properly estimated, notwithstanding the braggadocio with which it was exhibited before "the clergy of other churches—the influential lay Alumni of Kings College—the half-dozen Doctors of Medicine—the Lawyers and Merchants," &c. of Halifax.

Our neighbour finds that it will not do to ignore the objections of other religious bodies to his pet scheme of seizing the Halifax Parade—or at least the handsome building on its northern end. The able article, on another page, from our Methodist contemporary, is significant. It may be taken as a specimen of what "the clergy of other churches" think about the Presbyterian College, with a Provincial mask upon it. The said article must not be treated quite so slightly as his former protests have been, by the *Witness*. The rash editor seems under some strange hallucination—we hope he is not intoxicated with the apparent success of his well-laid plan; he says "Our fate is a hard one; we have been convicting, convincing, and converting the *Messenger* on the subject of Dalhousie for a month or two; and now have to endure a broadside from the *Wesleyan*."

The only "conversion" we have had has been from a doubt whether his friends would have the hardihood to enter upon a course which would assuredly bring disgrace upon them, to a knowledge that they were ready to sail in his company. In defiance of justice and right, although they found themselves alone in the enterprise, they have actually embarked in the troublesome ship Dalhousie. Assuredly we are not "converted" to any different opinion regarding this Presbyterian movement. The above remark the *Witness* must have intended for the purpose of misleading his more uninformed readers—those who depend alone on his inaccurate statements and bold assumptions.

The editor of the *Witness* deals very tenderly with the *Wesleyan*, and to this question—"What if some of the Dalhousie Professors have never attained College honors or have never been regular College students?" merely remarks in reply, that "all of them have gone through a regular College course!" The Professors will hardly thank him for his advocacy. The omission of religious exercises at the Inauguration, he says was "an oversight"! Probably. Was he instructed to give this explanation?