

The Christian Watchman

G. W. DAY, Printer.

BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED.—St. Paul.

REV. E. B. DEMILL, A. M., Editor.

VOL. I.

SAINT JOHN, NEW-BRUNSWICK, WEDNESDAY, AUGUST 14, 1861.

NO. 33

Original Contributions

For the Christian Watchman.

THE WORD.

NUMBER IV.

THE GLORY OF HIS MANIFESTATION IN THE FLESH—THE DIVINITY OF THE INCARNATE WORD REVEALED BY HIS DISCIPLES.

The incarnate Word associated with man, and the vast majority of those who saw him, perceived only a mortal like themselves. A few, however, whom he had called out of the world, and appointed to be his followers and disciples, perceived in him something more than humanity. He was in their midst, like the tabernacle among the Israelites. The external form might be unattractive, but within was the Divine Presence.

Just as Israel from time to time saw the glory of Jehovah manifested from the tabernacle in which he chose to dwell; so the disciples perceived in the works and words of the meek and lowly-mannered Jesus, matchless excellencies, superhuman powers—an unearthly radiance.

Through the Word had become flesh, so that ordinary spectators perceived only humanity; yet he had not divested himself of his original excellencies and prerogatives.

They were merely veiled by the material form, and the human nature which he assumed. In every word, in every act he afforded evidence of his exalted nature and dignity. The disciples whose eyes were opened, and whose ears were unstoppered, apprehended to some extent at least the force of these evidences. They saw Divinity pervading that humanity. They perceived a glory more than angelic, a display of supernatural energies and excellencies which no created being could afford. Though in the form of man, with human intelligence and sensibilities, in a lowly position in life, he yet exhibited to them qualities which belong only to Divinity. They beheld a glory as of the only begotten Son of God.

Certainly the incarnate Word displayed to all who attentively considered him a glory which was not of this world. The events which preceded his appearance, the extraordinary incidents of his life, the wonderful works which he performed, the spotless integrity of his life, all invested him with a halo which man had never worn before, and afforded conclusive evidence that though in the form, and with the nature of man, though poor, despised, persecuted, and tempted, he was yet more than man.

A series of most remarkable prophecies extending through a period of nearly four thousand years all pointed to him. A religion, divinely instituted, venerable for its antiquity, yet almost unattainable by the multitude of races and ceremonies, many of which in themselves were meaningless, because full of meaning, when viewed in their relation to him. Various events in his life were predicted not merely by the lips of man, but by the finger of God in historical incidents, may be the ancient history of the world only become intelligible when viewed in connection with him. Other men have indeed been the subjects of inspired prophecy, but to him nearly all the predictions of inspired men, all the institutions of religion and all the events of history distinctly point.

Yet more glorious does the incarnate word appear when we consider the remarkable incidents of his life. He was born of a Virgin. Angels from heaven were his servants. They predicted his birth, and when the happy event transpired, announced it on the earth, and made the hills of Judaea resound the melody of heaven.

In subsequent years these angels became ministers to his wants, and strengthened his spirit. Fiends also appear to oppose him in his work, but they depart baffled and terrified. Even Satan only succeeded in displaying his own weakness, and the invincible integrity of the wonderful man. But what is most astonishing, he attracted the notice of the Eternal Father himself who thrice addressed him audibly and proclaimed him to be his Son only begotten and well beloved. The transfiguration was an occasion of superhuman joy, the agony of Gethsemane, one of anguish transcending human experience or endurance. The circumstances attending his death—the fact of his resurrection, all proclaim him to be more than mortal, more than a creature.

But when in connection with, and in addition to the circumstances which preceded his coming or were attendant on his life, we notice the many great miracles which he performed, we are more than ever convinced that he was truly the Son of God. These miracles to number and import transcend all others performed through human agency, but what is most remarkable, while he appeared to be as one of the elements, and lord of life and death, his most stupendous miracles were performed with a Divine ease, all were wrought in his own name, and he could impart to others the ability to work miracles as stupendous as those which he himself performed.

But though these are the most conspicuous and convincing evidences of Divinity to the ordinary spectator, yet during the sojourn of the incarnate Word with man he exhibited a glory still more dazzling, still more clearly indicative of a nature, attributes, power, prerogatives transcending those possessed by any creature.

The disciples saw in him a "glory as of the only begotten of the Father," not especially in the circumstances which preceded his coming, nor in the supernatural incidents of his life, nor in the many wonderful works which he performed, but rather in the grace which he exhibited, and the truth which he presented. He was manifestly the source and overflowing fountain of grace and truth, the preceptible warmth, the visible light of the Great Sun.

Love exists in various degrees. It may be the beautiful affection manifested in ordinary life, or it may be a glow as once superhuman and Divine. Love to those who love us is beautiful, love to those who hate us is sublime. The affection may be manifested in such a way as to prove that its possessor is Divine. It may be seen to be so regardless of self, so fruitful in blessing to the beloved, so productive of self-sacrifice to him who loves, as to transcend the capacity of man or angels. Now the incarnate Word exhibited of an affection so vast, so unmeasurable, that those who believed in him were fully convinced that he was the only begotten Son of God.

The reason why he came into the world, and especially his love for his people, but neither their moral character, nor opposition to himself, nor glances nor persecution, nor torture inflicted at the instigation of his enemies ever excited a desire for revenge, or even an emotion of anger.

This patience and forbearance was superhuman. But more, during his residence upon the earth, he went about doing good, relieving distress, instructing the ignorant. Affection for his enemies seemed to prompt every word, gesture, and action. Never before was there upon the earth so sublime an exhibition of unselfish affection.

But this love prompted to the bestowal of blessings beyond the ability of man to confer. He pardoned those who had offended God, he gave peace to the troubled conscience, he imparted strength to resist sin, he gave hope of eternal felicity, he implanted in those who were dead in trespasses and sins an immortal principle, an everlasting life. "Those blessings which he dispensed during his residence on earth—his offer to man irrespective of character, religion, race or time—and authorized his disciples to go forth to all nations with the glad tidings. Who but the Divinity could exhibit a love so fruitful in blessings? But these gifts worthy of a God, were not obtained without cost by this great benefactor. To bestow them upon man he not only lived a life of humiliation and poverty, but endured excruciating agony of body and of spirit. Gethsemane and Calvary witnessed the sacrifice made for the eternal salvation of the guilty and the lost. Surely such love transcended the capacity of a created intelligence—a love whose length and breadth the finite mind can never comprehend, the contemplation of which will be a source of constantly increasing joy through eternity.

This did the incarnate Word exhibit to his disciples a fullness of grace, thus did he appear as the outward and visible manifestation of the essential nature of Divinity, the expression of his love, the blaze of his glory.

But light is intimately connected with heat, so is truth with grace. Truth is not only the revelation and the effect of grace, but is the medium through which it is realized. The incarnate Word was more than a teacher, he was the substance of all correct and profitable teaching; he not only revealed truth, he was not only the source and fountain of all important knowledge, but he was the truth, the effulgence of the Divinity, the outward expression of the Divine thought. He appeared to his disciples not only as the manifestation of Infinite Intelligence, as well as of Infinite Love, and thus revealed a glory which was unmistakably that of the only begotten Son of God.

In the days of his flesh he taught nothing that was useless or unimportant. Every word he spoke, all the instruction which he imparted have reference to the temporal and eternal happiness of the entire human race. Turning aside from the ordinary subjects of instruction, he revealed facts which the depravity of the human heart, or the weakness of finite intellect would have kept forever concealed. He not only correctly and for the first time portrayed the true character and condition of man, but with equal clearness he revealed the nature and character and will of the Infinite God. The mysterious problem of human destiny was solved, as he spoke of judgement, of heaven, and of hell—and pointed out the way of salvation.

But he displayed a Divine glory not merely by the substance of his teaching, but by the manner in which it was imparted. For as a child speaks of the companions and parents of home, as he speaks of the angels, and his Father, and the heavenly abode—and the enjoyment of the redeemed, and which though glorious had for him no novelty. But not only by word, but by his entire life he imparted instruction, and his disciples learned more of duty, of God, and of the joy of heaven in the contemplation of his person, his joys, and his sorrows, than they learned in his teaching. They could not look on him without being enlightened. They saw that he was full of truth, and hence were led to the adoration and veneration due to the vast intelligence which perceived, comprehended, and controls all things.

The Word, though made in the form of a man, and in the situation of a man, yet afforded to those who believed on him a sublime spectacle, and revealed through his words and acts, the heart and the mind of the Infinite, and not only did he present in himself, all that the human mind requires, but he also afforded a subject of contemplation which though never exhausted, will throughout eternity furnish new delights to the redeemed.

ALPH.

For the Christian Watchman.

The Name Jesus.

This name is used in the New Testament not only to designate our Lord, but also the son of Nun, and successor of Moses, Acts 7:45; Heb. 4:8; and also one surnamed Jesus, who was a fellow-laborer with Paul.

"Jesus" is the Greek form of the Hebrew Joshua. The celebrated successor of Moses, and leader of Israel, bore this name, also the high priest of whom Zechariah speaks (3:1, 4, 8, 9). The name in full is Jehoshua, (Num. 13:16; 1 Chron. 7:27); but was contracted into Joshua, the name commonly used in the Old Testament, and after the captivity, into Jesus, (Neh. 9:17); whence the name Jesus.

This name was very significant. The illustrious man to whom it was first given, was originally called Oshai, (Num. 13:8, 16). This was changed by Moses into Jehoshua, or Joshua, a compound of two words, Oshai or Oshai, Savior or Deliverer, and Jahu, a portion of the word Jehovah, and a name of God. The name Jesus, or Jehoshua, means therefore Salvation of Jehovah, a Jehovah Savior.

This name was not conferred upon our Lord by accident, or in honor of some ancestor. It was given in accordance with a heavenly injunction. Gabriel, when he announced to the Virgin the mysterious and Divine birth, also gave directions respecting the name of the child. "Thou shalt call his name Jesus," Luke, 1:31. When the angel again appeared to Joseph to dispel his injurious suspicions, he again indicated the name by which the mysterious child was to be called, (Mat. 1:20, 21). Accordingly eight days after his birth, at the time of his circumcision, "his name was called Jesus, which was so named of the angel before he was conceived in the womb."

This name, though so significant, had, as we have seen, been used before. It had been given, doubtless, by divine authority to that remarkable man who so victoriously led Israel into the land of Canaan. In his case the name was commemorative of the great deliverance accorded through him to Israel; or it was given to him as being a significant type of the greater Savior and Deliverer who was to come. In other cases the name was conferred in honor of some illustrious man in the history of Israel. But we can only suppose that in the case of our Lord, the name Jesus, (Jehoshua—Jehovah, Savior), was given as an appropriate designation of his real nature and office. The fact that it was so solemnly and repeatedly given from Heaven by the ministry of Gabriel, would seem to prove this. Thus the name was intended to designate the Divine nature and office of Christ, seems further evident, from the language of Matthew in reference to the visit of Gabriel to Joseph. "Now," he says, "all this was done that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted, is God with us." The prediction of Isaiah, that the son of the Virgin should be called Immanuel, (God with us, God on our side), was fulfilled when Mary gave birth to her son, and called his name Jesus, (Jah, Hoshua—Jehovah, Savior). The idea contained in each name is the same. But the reason given by the angel why the son of the Virgin should be called Jesus, is still more conclusive. "Thou shalt call his name Jesus, for he shall save his people from their sins." He who could accomplish such a work might well be designated by the significant and glorious name Jesus.

But let us now consider more attentively the reason here given why the Holy child should be called Jesus; "for he shall save his people from their sins."

The human race was in a lost condition, exposed to present disquietude and sorrow, and with the prospect that the sufferings of his life would only be preliminarily to greater and ever-increasing woes for ever. This unhappy race was subject to two classes of sorrows. The one, direct infliction from Jehovah; is the form of discases, bereavements, losses, temporal distress, and mysterious but fearful torments for eternity. The other form of human sorrow resulted directly from Jehovah, but directly from a disordered intellectual and moral constitution—and consisted in incapacity for any real enjoyment, disquietude, remorse, fear, despair; sorrows which, unless remedied, must torment so long as the sufferer is in existence, whether in this life or in that which is to come.

These sufferings which in some form, visit all, were all the consequences of sin. The transgression of the Divine law invoked a just penalty. Every act of transgression must receive punishment from the offended Deity, and a life of transgression is worthy of a penalty which can be but imperfectly estimated, in consequence of our ignorance of the value of the law which was broken, and our obligation to the great being whom the sinner offend. These sufferings which flow from the constitution of our being, human weakness, disquietude, fear, remorse, are caused by sin. "There is necessarily no peace for the wicked." Sin disturbs the operations of the intellectual faculties, and thus hinders from a discovery of truth, and subjects us to the miseries of error; it also renders the natural propensity to shun evil, and leads them to the pursuit of forbidden objects. It prevents the taste, deprives the heart of its true satisfaction, and thus renders the human mind a barren and sterile soil, and places us in a condition, in which, from the constitution of our being, we must endure perpetual disappointment, fear and remorse. It is also ever increasing in its power over the soul, and consequently in its ability to torment. Nor can we escape an end to this condition of man. In the eternal world sin still follows its victim, and can still expose the sinner to the operation of depraved passions, the stings of conscience, and the agonies of terror and despair. The human race is ruined by sin, and can be saved only by being delivered from sin. A proposed salvation which would leave us still subject to this unhappy principle, would be only a delusion and a snare. Jesus is the Divine Savior, because he effects just such a salvation as is needed—a salvation which the power of Divinity alone. He aims not to heal the external sore, he cures the disease, he saves his people from their sins.

He did not come into the world to suffer and to die, merely to deliver sinners from the penalties justly merited by their transgressions. He came, not simply to expiate in his own body on the cross, the guilt of transgressors, and so to deliver them from the temporal and eternal woes which Divine Justice would have inflicted, nor did he come simply to effect such a change in the constitution of man that he might be free from the disquietude, the disappointments, the fear, the remorse, and the eternal sorrows which must necessarily torment him in whose heart sin reigns. He had a higher aim, and a nobler, and a holier aim than to appease Divine Justice, or thus to deliver men from the consequences of violated law. He came to make an end of sin, and to bring in everlasting righteousness—He came to bless man, in turning sinners from their iniquities, that he might restore them from all iniquity, and purify unto himself a people zealous of good works.

His instructions, his example, his life on earth, and his death on the cross, his resurrection and ascension, his dispensation of the word and the spirit, his mediation and intercession, his institution of the church, the ministry, holy order, and all means of grace, were effective means to this great end, not salvation from sorrow, but salvation from sin.

But the salvation which he thus effected is complete, glorious, and worthy of him whose name was Jesus, Jehovah, Savior. Salvation from sin, implies salvation from the effects of sin, deliverance from the penalties which Jehovah has threatened transgression here and hereafter, cessation of the spiritual sorrows which ever attend on sin, the ability to derive pure enjoyment from the temporal blessings placed within our reach, and the spiritual and eternal relations with which we were brought in contact. But now if saved from sin, when the spirit wings its flight from earth, it can be a fit companion for the holy, and so far as its capacity extends, can enjoy whatever blessings the Infinite God has prepared for innocents.

This salvation was complete, glorious to God, destructive of all sorrow, productive of every conceivable enjoyment. The power of Satan was destroyed, hell lost its victory, and heaven was opened to the saved. A salvation so complete could only be effected by a Divine Savior—by one who was in reality as in name, "Jesus."

MATTHEWS.

and our obligation to the great being whom the sinner offend. These sufferings which flow from the constitution of our being, human weakness, disquietude, fear, remorse, are caused by sin. "There is necessarily no peace for the wicked." Sin disturbs the operations of the intellectual faculties, and thus hinders from a discovery of truth, and subjects us to the miseries of error; it also renders the natural propensity to shun evil, and leads them to the pursuit of forbidden objects. It prevents the taste, deprives the heart of its true satisfaction, and thus renders the human mind a barren and sterile soil, and places us in a condition, in which, from the constitution of our being, we must endure perpetual disappointment, fear and remorse. It is also ever increasing in its power over the soul, and consequently in its ability to torment. Nor can we escape an end to this condition of man. In the eternal world sin still follows its victim, and can still expose the sinner to the operation of depraved passions, the stings of conscience, and the agonies of terror and despair. The human race is ruined by sin, and can be saved only by being delivered from sin. A proposed salvation which would leave us still subject to this unhappy principle, would be only a delusion and a snare. Jesus is the Divine Savior, because he effects just such a salvation as is needed—a salvation which the power of Divinity alone. He aims not to heal the external sore, he cures the disease, he saves his people from their sins.

He did not come into the world to suffer and to die, merely to deliver sinners from the penalties justly merited by their transgressions. He came, not simply to expiate in his own body on the cross, the guilt of transgressors, and so to deliver them from the temporal and eternal woes which Divine Justice would have inflicted, nor did he come simply to effect such a change in the constitution of man that he might be free from the disquietude, the disappointments, the fear, the remorse, and the eternal sorrows which must necessarily torment him in whose heart sin reigns. He had a higher aim, and a nobler, and a holier aim than to appease Divine Justice, or thus to deliver men from the consequences of violated law. He came to make an end of sin, and to bring in everlasting righteousness—He came to bless man, in turning sinners from their iniquities, that he might restore them from all iniquity, and purify unto himself a people zealous of good works.

His instructions, his example, his life on earth, and his death on the cross, his resurrection and ascension, his dispensation of the word and the spirit, his mediation and intercession, his institution of the church, the ministry, holy order, and all means of grace, were effective means to this great end, not salvation from sorrow, but salvation from sin.

But the salvation which he thus effected is complete, glorious, and worthy of him whose name was Jesus, Jehovah, Savior. Salvation from sin, implies salvation from the effects of sin, deliverance from the penalties which Jehovah has threatened transgression here and hereafter, cessation of the spiritual sorrows which ever attend on sin, the ability to derive pure enjoyment from the temporal blessings placed within our reach, and the spiritual and eternal relations with which we were brought in contact. But now if saved from sin, when the spirit wings its flight from earth, it can be a fit companion for the holy, and so far as its capacity extends, can enjoy whatever blessings the Infinite God has prepared for innocents.

This salvation was complete, glorious to God, destructive of all sorrow, productive of every conceivable enjoyment. The power of Satan was destroyed, hell lost its victory, and heaven was opened to the saved. A salvation so complete could only be effected by a Divine Savior—by one who was in reality as in name, "Jesus."

MATTHEWS.

For the Christian Watchman.

Studies for the Sunday School.

NUMBER II.

THE ANNUNCIATION, AND THE VISIT OF MARY TO ELIZABETH.

LUKE 1:25-53

Nazareth was one of the smallest and most insignificant of the cities of Galilee. It was associated neither with great names or memorable events (John 1:45) yet it was destined to emerge from its obscurity, and to become illustrious as the spot where the Redeemer of mankind passed the greater portion of his life upon the earth. In the days of Herod the Great, (Mat. 2:1) a few of the descendants of King David resided in this little town. We know that there were two at least who claimed descent from this celebrated monarch, they were Mary and Joseph. We know nothing respecting them previously to the announcement by the angel Gabriel, except that she was a virgin and betrothed to Joseph. Six months after the angel had announced to Zacharias, that a son would be born to him, he was sent by God to the Virgin Mary to make to her an announcement still more wonderful and glorious.

He presented himself to her with this salutation: "Hail thou highly favored of God, the Lord is with thee, blessed art thou above all women." We can form but a faint idea of the amazement of the humble maiden, not only at the presence of the mysterious but glorious being,

but also at a salutation which conferred on her such honor. She could not understand it, and stood silent before him, vainly endeavoring to comprehend what these words might possibly mean.

While thus perplexed, Gabriel again addressed her: "Fear not Mary, for thou hast found favor with God, and thou shalt conceive and bear a son, and thou shalt call his name Jesus. He shall be great, his title shall be Son of the most high, and the Lord will give unto him the throne of his father David, and he shall reign over the house of Jacob throughout all the ages, and of his kingdom there shall be no end."

Mary might well have been incredulous, or at least have regarded these words rather as an illusion of the fancy than the truthful language of an holy angel. That the kingdom of David her ancestor was to be revived, that the enslaved and dispersed family of Jacob was to be united, enfranchised, a kingdom once more, that this kingdom was to be perpetual—this was what she trembled to believe, and she was not to be told that she was to be the mother of a son, who was to ascend David's throne, to establish the long predicted kingdom, to reign over it through all coming ages, and to be not only entitled the "king," but also the "Son of the most High"—that she, a virgin, was to give birth to one who was to be not only mighty, but immortal, nay Divine, this might well have seemed impossible. But she did not disbelieve the word of the glorious being who stood before her, she was only astonished and perplexed. How, she inquired, can this announcement be fulfilled to me who am yet unmarried. The angel replied the Holy Spirit shall hover over thee, and the power of the most high shall ever overshadow thee, therefore the holy being to be born will be called "Son of God." In confirmation of what I say, know that thy relative Elizabeth hath conceived, and that this is now the sixth month with her who has been called barren. This is almost incredible, but know that with God nothing is impossible. Mary, now astonished and perplexed, beheld the hand maiden of the Lord, let it be with me as seemeth to him good. The angel having fulfilled his mission now disappeared.

The expressions used by Gabriel were strictly in harmony with the predictions of the Old Testament, and we do not suppose that at the time, nor until long after, before Mary fully understood them. She did not understand that the greatness of her Son would not be perceived nor his title recognized by the world, or even by the Jews, she did not yet perceive that his kingdom was to be invisible and spiritual, not external, that his reign was to bless the gentiles as well as the children of Abraham, and that the family of Jacob which was to constitute the kingdom, was to exclude many of his legal descendants, while it was to include all who exhibited his faith.

Elizabeth had been for several months living in retirement in Luthah, in the hilly district of Judaea. As the angel Gabriel had alluded to her state in confirmation of the glorious announcement which he had made to Mary, she after his departure resolved to visit Elizabeth, to hear from her lips what had transpired, and to relate the message which the celestial visitor had delivered to herself. She performed the somewhat tedious journey as hastily as possible, entered the house of Zacharias and saluted Elizabeth. Strange to say, as soon as her salutation had fallen upon the ears of Elizabeth, her unborn babe moved upon by the Holy Spirit, testified its consciousness of the presence of the destined mother of the Messiah. Elizabeth herself was filled with the Holy Spirit, and under its impulses she with a loud and exulting voice thus returned the salutation of Mary.

"Blessed art thou among women, and blessed is the fruit of thy womb!"

"Whence comest to me this honor, that the mother of my Lord should condescend to visit me?"

"Thou art the mother of my Lord, for no sooner had the voice of thy salutation reached mine ear, than the babe in my womb leaped for joy."

"Blessed is she who believed, because the words spoken to her from the Lord will be accomplished."

Thus did Elizabeth express her joy in meeting with Mary, and her faith in the exalted nature and dignity of the coming Messiah. Mary in response thus expressed her joyful emotions: "My soul shall magnify the Lord, and my spirit shall rejoice in God my Savior."

"Because he has looked upon his handmaiden in her lowliness; for behold from henceforth all generations shall call me blessed."

"Because also the mighty one hath exalted me, and Holy is His name."

"His mercy is to generations on generations, and those who fear him."

He hath done wonders in proof of his power, he hath destroyed those who were proud in the imaginations of their hearts."

"He hath hurled the mighty from thrones, and exalted the lowly."

"The hungry he hath filled with good things, and the rich he hath sent away empty."

"He hath sided his servant Israel, in remembrance of his mercy to Abraham and his seed forever. (As he spoke to our fathers.)"

Mary remained with Elizabeth about three months and then returned to Nazareth.

A. B. C.

For the Christian Watchman.

RECOLLECTIONS OF ROME.

BIRD'S EYE VIEW OF MODERN ROME.

IN order to obtain the greatest amount of pleasure and instruction from a visit to Rome, it will be necessary to view it repeatedly from the tower of the capitol. From this eminence we can trace the form and relative position of the seven hills, and the boundaries of the ancient city as far as they can be discerned. We can behold at a glance the most important of the ruins, and as we group together these scattered and disjointed fragments of ancient Rome, find that the pleasure and instruction which each affords when viewed by itself, is greatly heightened, when taken in connection with the whole. From this point also we can perceive the situation, dimensions, and peculiarities of Modern Rome, and its relation to the city which has passed away.

I suppose myself to have threaded the damp and disgusting lanes of the modern city, and to have reached the base of the Monte del Campidoglio, the Capitoline. I am conducted by a long flight of marble steps to a little piazza, bounded on three sides by the palace which creates the hill. Then eager for the expected view of Rome, I hurry past the beautiful works of ancient art which adorn the piazza, and ascend the tower of the capitol.

Immediately below in one direction is the city of the popes, and in another that, time has spared of the city of the Cæsars. Around, and stretching far away into the distance is the vast and deserted Campagna bounded by a range of thickly wooded hills.

Let us now view in detail the scene which is spread before us. Between the Capitoline, the Esquiline, and the Quirinal, three of the seven hills, on the one hand, and the Janiculum on the other is an extensive valley through which the Tiber winds. Modern Rome occupies this plain and the slopes of these hills. We miss many of the forms which characterize other European capitals yet the view is none the less interesting. The palaces before us are of moderate dimensions, are, most of them disadvantageously situated in the narrow and sunless streets, or in the midst of old and dingy habitations, and have been shorn of much of their original splendor by the influence of time and poverty, yet they are surprisingly numerous and some of them are models of architectural simplicity and elegance. But the innumerable domes which rise from every quarter in the modern city, constitute the most striking feature in the view before us. The number of the churches is truly amazing. They are of all sizes and of every degree of beauty and magnificence, from the diminutive and insignificant San Carlo, alle quattro Fontane to the glorious basilica of St. Peter's, which with its colossal dome, and dome appears toward the southern portion of the city. These structures awaken more interest and admiration, than any parks however beautiful or palaces however magnificent.

The Tiber as it winds through the city divides it into two unequal portions. The bridge which spans the river, though of different degrees of antiquity and excellence, are all invested with peculiar interest. Of the eight bridges which were erected in the olden time only four remain. The ruins of several of the others may still be seen when the river is low.

The ancient city was not confined to the seven hills, but extended over a considerable portion of the valley of the Tiber, and there erected monuments which seem destined to endure forever. We view with admiration the exquisitely beautiful column of Trajan, which rises a short distance from us, a little to the right. The column of Antonine inferior to it, and an imitation of the other, yet very beautiful is further off towards the middle of the city. Each of the columns is surrounded by the image of an apostle. To the left, and constituting a portion of the City wall, is a huge pyramid, the tomb of Caius Cestius, and now blackened by time, but in other respects apparently unimpaired. Towards the opposite point, extremity of the City is the gigantic tomb of Hadrian, now the castle of St. Angelo. It has undergone many changes, once a tomb, it has been for many ages a fortress of the popes, often their last dependence. The eternal city which once adorned its summit, and the marbles which covered its side, have long since been removed, but its oval form is yet visible, and remarkable solidity still remains to awaken admiration and to render it next to St. Peter's, the most conspicuous and imposing object in the city. These are all the memorials of ancient Rome visible in this direction except the dome of the Pantheon, which rises above a mass of old and dingy houses.

As we thus contemplate modern Rome from the tower of the Capitol, we lose sight of much which near at hand was deformed or disgusting. Distance lends enchantment to the view. A princely mansion, or stately church, also presents them from exposing the surrounding decay, and by tinging all alike with its venerable hues, like charity hides a multitude of faults, gives an air of imposing uniformity to the entire city, and imparts a charm, which neither architectural proportions nor elaborate ornament, nor polished marbles can afford.

Rome with its innumerable palaces, domes, and imposing monuments of antiquity, all spread