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ROME.

Thou art in Rome! the city that so long
Reign'd absolute, the mistress of the world;
The mighty vision that the Prophets saw,
And trembled; that from nothing, from the least,
The lowliest village (what but here and there
A reed-roof'd cabin by a river side?)
Grew into every thing; and, year by year,
Patiently, fearlessly working her way
O'er brook and field, o'er continent and sea,
Not like the merchant with his merchandise,
Or traveller with staff and scrip exposing,
But hand to hand, and foot to foot, through hosts,
Through nations numberless in battle-array,
Each behind each, each, when the other fell,
Up, and in arms, at length subdued them all.

Thou art in Rome! the City, where the Gauls,
Entering at sun rise through her open gates,
And, though her streets silent and desolate,
Marching to slay, thought they saw Gods, not
men,

The City that, by temperance, fortitude,
And love of glory, tower'd above the clouds,
Then fell—but falling, kept the highest seat,
And in her loneliness, her pomp of woe,
Where now she dwells, withdrawn into the wild,
Still o'er the mind maintains, from age to age,
Her empire undiminish'd. ROGERS.

GRANDEUR is the characteristic of ROME; the associated grandeur of a long antiquity, of an unparalleled history, of a succession of magnificent architecture, and of a resplendent stream of art descending from imperial ages to the present time. Twenty-six centuries have passed since the foundation of the "ETERNAL CITY" was laid; since ROMULUS gathered around him the restless spirits of ancient Italy, to form the germ of a community whose fame was afterwards to fill the earth. From their rude huts on the TIBER—lowly dwellings, yet dignified, for they were the nucleus of AUGUSTAN ROME—the first Romans went forth conquering and to conquer. The nations submitted to them; one people after another sought alliance with them; and the gradual influence of power, and its concomitants, consolidated their infant kingdom, and gave to the throne of their adventurous chief a fixity not to be shaken. Taught by the nations they subdued, the early Romans spared, from the work of conquest, time enough to apply the lessons which a wise policy dictated to them. Adopting the religion, the laws, the useful arts, and, to a great extent, the manners and customs of the vanquished, they conciliated the enemies they had overthrown, and collected within their own city the most estimable arts and institutions of neighboring nations. The kingly authority under which ROME, for upwards of a century and a half, continued to gain in prosperity and extent, came suddenly to an end: tyranny, which had dared to erect itself in the presence of a free press, was put down; and thenceforth it was declared that no king should ever reign in ROME. Then commenced the consular government, which was interrupted when JULIUS CÆSAR assumed imperial power, and finally extinguished when CÆSAR AUGUSTUS was called by the unanimous consent of the Senate and people to the supreme authority. In the long interval between the last king and the last consul, the Romans fought and worked their way till they held undisputed mastery over the known world. The boast of Augustus may be allowed, that he found the city of brick and left it of marble; and of succeeding emperors, it may be granted that they embellished Rome, insomuch that no city might be likened unto her. Yet amidst the magnificence and luxury of imperial rule, the decay of the empire began to be visible. The national character was corrupted; the daring valour and the stern justice of consular Rome, gave place to an effeminacy that enfeebled the arm, and a sensual luxury that debased the mind. With few exceptions, the Emperors themselves were MONSTERS of sensuality, demons of cruelty, exercising absolute sway over a people reduced to abject servility. The AUGUSTAN age was, indeed, a brilliant

epoch, but from that time till the reign of JOVIAN, a period embracing thirty-six emperors, only seven can be named who exhibited virtues worthy of a throne. VESPASIAN, TITUS, TRAJAN, ADRIAN, ANTONINUS, AURELIUS, and CONSTANTINE—victorious in arms, prudent in policy, and severe in kingly virtue, they at least retarded the downfall of their country. The Roman empire, almost immediately after the death of Aurelius, offered a melancholy illustration of a modern apothegm,—that between the sublime and the ridiculous there is only one step.

The imperial ensigns were held by the Prætorian guard, who openly exposed them for sale, and readily granted them to any purchaser who would meet their demands. From Commodus to Dioclesian, the period of a century, disorder reigned throughout the empire, and the lives and liberties of the people were at the mercy of the avaricious soldiery. Honor and virtue were extinct. When Dioclesian divided the imperial dominion into four separate governments, over which presided two emperors and two Cæsars,—and when immediately after, Constantine removed the seat of empire from ROME to Byzantium,—then, indeed, "the beginning of the end" was seen. For a century and a half longer, Rome wrestled with her destiny; she abandoned her conquests, and gathered her legions round her to repel the attacks of the barbarians, who now began to threaten the city itself. On the death of Theodosius, his sons made a permanent division of the empire into Eastern and Western. Of the first of these we lose sight; and of the latter little is left to record save its final catastrophe. Whilst Rome was hastening to decay, barbarian kingdoms were rising up on every hand—the Vandals in Africa—the Huns in Scythia—the Visigoths in Gaul and Spain.

In the history of the world, we cannot find a period so beset with calamities and afflictions to the human race, as that which transpired from the death of Theodosius till the establishment of the kingdom of the LOMBARDS. Rome was, indeed the centre of desolation; but that desolation radiated thence over all the civilized portions of the globe. The Lombards were a powerful German tribe—their kingdom commenced A. D. 568, and continued till A. D. 774. They were finally vanquished by Charlemagne, the son and successor of Pepin, and the founder of the Frankish Empire.

The Franks were also a German people, who, under Clovis their king, established a monarchy in Gaul, which during the reign of Charlemagne, rose to be one of the great empires of the world. Since 916 Italy has remained subject to the German empire, if we except the brief period, in modern times, when the successes of NAPOLEON gave him possession of this southern portion of the Austrian dominion. At this point in the political history of Italy, we must stop; it would lead us too far, for a newspaper, even to glance briefly at the many separate and rival governments established in the Middle Ages. The disputes of Popes and Emperors, and the constant feuds between Republics and Principalities, could not be detailed with any degree of perspicuity in this brief abstract.

In the 11th century, when the darkness began to disappear in the returning light of literature and art,—it is right we should take a slight view, cursory and imperfect it must necessarily be,—of the rise and progress of that spiritual domination which has trodden Italy into thevery dust, and made her—

The Niobe of Nations!
Childless and crownless in her voiceless woe.

[To be continued.]

Few envy the merit of others that have any of their own.

Providence seen in Replacing the French Empire.

This is one of the instances in which God has illustrated his own greatness through the littleness of man. If we contemplate the insignificance of the person, who in a few short years has changed his position from that of an outlaw and exile, without wealth or friends, or any hold on the popular regards, to that of the possessor of absolute power in France—wielding his sceptre over thirty millions of people, and awaking the dread of neighbouring nations—it seems indeed a wonder. It equals all the interest of a romance, to follow the thread of events in that man's history, for the last four years. Just before that time he was a convict wandering in exile, and a by-word for his Quixotic adventurers. Then constitutions and treaties and dynasties stood in the way of his elevation. And his own intrinsic nothingness seemed the most effectual barrier. But he came upon the stage, and the prestige of a once honored name gave him an importance in the shifting scenes of a great drama. The times demanded a hero; and for the want of a better, one was manufactured according to the style of the drama—in which, out of a little paint, pasteboard, and gilding, a beggar is made a monarch. The scenes shifted, and at every turn the pasteboard monarch was elevated. Events seemed to have taken their whole shape, for the sole purpose of removing obstructions to him. If he had been the most powerful monarch that ever lived, he could not have given the course of events a more favourable turn for himself—he could not have done more to remove one after another the barriers in his way. And now one, who is littleness itself, has reached the pinnacle of earthly greatness, and become absolute master of one of the most powerful nations.

But who has effected this wonder? Surely not the genius of Louis Napoleon? But God has done it; and in doing it, has shown more effectually that it is He, and not human skill or prowess, that sets up and deposes kings. He has caused to be enacted before our eyes a drama, in which such astonishing changes have been wrought in a nation's constitution, without a human author at all equal to the task, to show himself as the author of this, and like national changes. And that proud and godless nation was never more humbled and degraded in the eyes of the world, than she is in the insignificance of the man who is now to take the throne as her emperor.

And her humbling herself before such a man, is an indication that she has far gone in her downward course to ruin. She shows herself groping in the dark, and eagerly seizing whatever hand is offered to guide her. She follows such incompetent leaders, though every step brings her nearer to the precipice. She shows herself to have obtained that position in which crime is the road to power, and an adventurer's hope of success is in proportion to his destitution of the elements of greatness, and the ease with which he can set aside all oaths and moral obligations. God assures us that he hath punishments for the nations, when he gives children to be their princes, and babes to rule over them. And if we can safely infer any thing from God's usual government of the nations, or any thing from the direction in which the current of events in France is tending, we may conclude that national ruin, involving the dissolution of the whole frame of society in France, is not far distant.

Such ruin when it comes, will come as a result and retribution for what the nation has brought upon itself in obedience to the Man of Sin. Louis Napoleon is for the present a very humble servant of Popery, and yet he is doubtless to do a work that is of great importance towards its destruction. POPERY HAS CRIPPLED AND RUINED FRANCE, AND FRANCE WILL ONE DAY INVOLVE POPERY IN ITS RUIN.

The Will and the Way.

I learned grammar when I was a private soldier, on the pay of sixpence a day. The edge of my birth or that of my guard bed, was my seat to study in; my knapsack was my book case, and a bit of board lying in my lap was my writing-table. I had no money to purchase candles or oil, in winter it was rarely that I could get any light but that of the fire, and only my turn even of that. To buy a pen or a peice of paper, I was compelled to forego some portion of my food, though in a state of half starvation. I had not a moment of time that I could call my own; and I had to read and write amid the talking, laughing, singing, whistling, and brawling of at least half a score of the most thoughtless men; and that, too, in the hour of their freedom from all control. And I say if I, under these circumstances, could encounter and overcome the task, is there, can there be, in the whole world, a youth who can find an excuse for the non-performance?—William Cobbett.

Faith Develops true Greatness.

Faith—that is to say, in all possible spheres the vision of the invisible, and the absent brought nigh—is the energy of the soul and the energy of life. We do not go too far in saying that it is the point of departure for all action; since to act is to quit the firm position of the present and stretch the hand into the future. But this at least is certain, that faith is the source of everything in the eyes of man which bears a character of dignity and force. Vulgar souls wish to see, to touch, to grasp; others have the eye of faith, and they are great. It is always by having faith in others, in themselves, in duty, or in the Divinity, that men have done great things.—Faith has been, in all times, the strength of the feeble, the salvation of the miserable. In great crises, in grand exigencies, the favorable chance has always been for him who hoped against hope. And the greatness of individuals or of nations may be measured precisely by the greatness of their faith.—Vinet.

The Main Point.

Let us not trouble ourselves and our neighbors with unprofitable disputations, but all agree to spread to the uttermost of our power the quiet and peaceable Gospel of Christ. Nearly 50 years ago, a good and great man, Dr. Potter, then Archbishop of Canterbury, gave me an advice, for which I have ever since had occasion to bless God: "If you desire to be extensively useful, do not spend your time or strength in contending for or against such things as are of a disputable nature, but in testifying against open, notorious vice, and in promoting real, essential holiness." Let us keep to this; leaving a thousand disputable points to those that have no better business than to toss the ball of controversy to and fro; let us keep to our point. Let us bear a faithful testimony in our several stations against all ungodliness, and with all our might recommend that inward and outward holiness, "without which no man shall see the Lord."—John Wesley.

Lord Shaftesbury says that he would be virtuous for his own sake, though nobody were to know it; as he would be clean for his own sake, though nobody were to see him.

The Duke of Newcastle truly said at the late meeting of the Sheffield School of Design—"These are days in which education is no longer one of the luxuries of life; it has become one of its greatest necessities, for all classes and for all grades of society. It has become the daily bread of us all."—The Builder.