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

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THE BIBLE.

Father! that book
With whose worn leaves that careless infant plays,
Must be the Bible. Therein thy dim eyes
Will meet a cheering light; and silent words
Of mercy breathed from Heaven, will be exhaled
From the blest page into thy withered heart.

John Wilson.

There wilt thou learn what to thy ardent mind
Will make this world but as a thorny pass
To regions of delight; man's natural life,
With all its varied turmoil of ambition,
But as the training of a wayward child
To manly exercises; yea, death itself
But as a painful birth to life unending.

Joannie Baillie.

Whence, but from Heaven, could men unskilled
In arts,
In several ages born, in several parts,
Weave such agreeing truths? or how, or why,
Should all conspire to teach us with a lie?
Unasked their pains, ungrateful their advice,
Starving their gain, and martyrdom their price.

Dryden.

So has this book entitled us to Heaven,
And rules to guide us to that mansion given;
Tells the conditions how our peace was made,
And is our pledge for the great Author's aid.
His power in nature's ample book we find,
But the less volume doth express his mind.

Waller.

Within this awful volume lies
The mystery of mysteries;
Happiest they of human race,
To whom their God has given grace,
To read, to fear, to hope, to pray,
To lift the latch, to force the way;
And better had they ne'er been born,
Who read to doubt, or read to scorn.

Sir Walter Scott.

ROME.—Continued.

VATICAN.

The Vatican derives its name from the prophecies or Oracles (*Vaticinia*) formerly delivered them by the vates, or soothsayers.

"Redderet laudes tibi Vaticani
Montis imago."

HORACE.

(That the echo of the Vatican Mount may repeat thy praises.)

"Aut quis
Simpvium ridere Numæ, nigrumque catinum,
Et Vaticano fragilis de monte patellas
Ausus erat?"

JUVENAL.

Or who
Dared to deride the wooden bowl of Numa, and the black dish,
And the brittle ware from the Vatican Mount.

The Vatican was erected by different architects, at different eras, and for very different purposes; and it is rather an assemblage of palaces than one regular structure. A palace appears to have been attached to the Basilica from a very early period, probably from the time of Constantine. In the eighth century Charlemagne resided in the palace of the Vatican during his Coronation by Leo III. In the twelfth century, the building having gone to decay, it was reconstructed by Innocent III.; and a century later, it was enlarged by Nicholas III. After the return of the Popes from Avignon, in 1377, this palace became the papal residence, since which time, successive Pontiffs have laboured to make it "the largest and most beautiful palace of the Christian world." It is now the theatre of some of the most imposing ceremonies of the Romish Church; the repository of the records of ancient science, and the temple of the arts of Greece and Rome.

All the great architects and artists whom Rome has produced were, each in his age, employed upon the Vatican. The extent of the structure is immense, and includes an area of twelve hundred feet in length, and a thousand feet in breadth. Its elevation is proportionate, and the number of apartments it contains almost incredible. Galleries and porticos sweep around it and through it in all directions, and open an easy access to every quarter. Its halls and saloons are all on a great scale, and by their multitude and lofty-

ness alone give an idea of magnificence truly Roman. The walls are adorned or rather animated by the genius of Raphael and Michael Angelo. The furniture is plain, and ought to be so: finery would be misplaced in the Vatican, and would sink into insignificance in the midst of the great, the vast, the sublime, which are the predominating feature, or rather the very geni of the palace. The grand entrance is from the Portico of St. Peter's, by the Scala Regia, the most superb staircase in the world, consisting of four flights of marble steps, adorned with a double row of marble Ionic pillars. This staircase springs from the equestrian statue of Constantine, which terminates the portico on one side; and whether seen thence, or viewed from the gallery leading on the same side to the colonnades, forms a perspective of singular beauty.

It were vain to attempt a description of the Vatican throughout. It must suffice to refer very briefly to two or three leading points of attraction.

The library consist of a double gallery of two hundred and twenty feet long, opening into another of eight hundred feet, with various rooms, cabinets, and apartments annexed. These galleries and apartments are all vaulted, and adorned with paintings, embracing a vast range of sacred and profane subjects. The number of volumes and manuscripts in this library is computed at 54,000. The library is open daily, except during the recess, and every facility is afforded to travellers by the interpreters.

The Sistine Chapel, so named from the Pontiff Sixtus IV., by whom it was built in 1473, from the design of Pintelli, is one of the wonders of the Vatican. It is chiefly celebrated for its paintings in fresco by Michael Angelo and his scholars. The roof was begun in 1508 and finished in 1512, in the Pontificate of Julius II. The architectural decorations of this ceiling, form the frame work of a series of paintings, which remain to this day a wonderful testimony of the artist's powers.

In the gallery of the Vatican are two paintings deserving especial notice, namely, the Transfiguration, by Raphael, and the Communion of St. Jerome, by Domenichino. The first of these was painted for the Cathedral of Narbonne, and was not completed when, at the early age of thirty seven, the illustrious painter died.

The Museum contains an extensive collection of ancient sepulchral inscriptions and monuments; and its numerous apartments are stored with remains of classic sculpture. To catalogue works of art, that must be seen to be appreciated and understood, is a mere waste of words. We may, however, name a few of the sculptures, which are popularly known through the medium of engravings, or of plaster casts:—The Cupid of Praxiteles, the Statue of Demosthenes, Minerva Medica, the Fawn of Praxiteles, the Statue of Mercury, the Torso Belvidere, the Laocoon, the Apollo Belvidere, and the Genius of the Vatican.

Popery Completely at Variance with the Bible.

THE RULE OF FAITH OR STANDARD OF APPEAL.

POPERY.—Holy Scripture does not contain all that is necessary to salvation.

"Perceiving that this truth and discipline are contained both in written books and in unwritten traditions which have come down to us, either received by the Apostles from the lips of Christ himself, or transmitted by the hands of the same Apostles, under the dictation of the Holy Spirit, following the example of the orthodox fathers, doth receive and reverence, with equal piety and veneration, all the books, as well of the Old as of the New Testament, the same God being the author of

both; and also the aforesaid traditions pertaining both to faith and manners, whether received from Christ himself, or dictated by the Holy Spirit, and preserved in the Catholic Church by continual succession."—*Council of Trent*, sess. iv.

BIBLE.—Holy Scripture does contain all that is necessary to salvation.

"And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 15-17. "The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."—Ps. xix. 7. "For whatsoever things were written aforetime were written for our learning; that we, through patience and comfort of the Scriptures, might have hope."—Rom. xv. 4. "Wherefore, lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls."—James i. 21.

POPERY.—The Scripture ought not to be read by all.

"Inasmuch as it is manifest from experience, that if the Holy Bible, translated into the vulgar tongue, be indiscriminately allowed to every one, the temerity of men will cause more evil than good to arise from it, it is, on this point, referred to the judgment of the Bishops or Inquisitors, who may, by the advice of the priest or confessor, permit the reading of the Bible translated into the vulgar tongue by Catholic authors to those persons whose faith and piety they apprehend will be augmented, and not injured, by it; and this permission they must have in writing. But if any shall have the presumption to read or possess it without any such written permission, he shall not receive absolution until he have first delivered up such Bible to the Ordinary. Booksellers, however, who shall sell, or otherwise dispose of Bibles in the vulgar tongue, to any person not having such permission, shall forfeit the value of the books, to be applied by the bishop to some pious use; and be subjected by the bishop to such other penalties as the bishop shall judge proper, according to the quality of the offence. But regulars shall neither read nor purchase such Bibles without a special license from their superiors."—*Index de Lib Prohib.*, reg. 4.

BIBLE.—The Scripture ought to be read by all.

"Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of me."—John v. 39. "Seek ye out of the book of the Lord, and read; no one of these shall fail, none shall want her mate; for my mouth it hath commanded, and his spirit it hath gathered them."—Isa. xxxiv. 16. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii. 11. "I charge you by the Lord, that this epistle be read unto all the holy brethren."—1 Thess. v. 27.

POPERY.—No man has a right to judge for himself of the true meaning of Scripture.

"In order to restrain petulant minds, the Council farther decrees, that in matters of faith and morals, and whatever relates to the maintenance of Christian doctrine, no one, confiding in his own judgment, shall dare to wrest the Sacred Scriptures to his own sense of them, contrary to that which hath been held, and still is held, by holy mother Church, whose right it is to judge of the true meaning and interpretation of sacred writ, or contrary to the unanimous consent of the fathers, even

though such interpretation should never be published. If any disobey, let them be denounced by the Ordinaries, and punished according to law."—*Council of Trent*, sess. iv.

BIBLE.—Every man is bound to judge for himself of the true meaning of Scripture.

"Prove all things: hold fast that which is good."—1 Thess. v. 21. "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so."—Acts xvii. 11. "And Jesus answering, said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?"—Mark xii. 24. "Abraham saith unto him, They have Moses and the prophets; let them hear them."—Luke xvi. 29. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."—Isa. viii. 20.

POPERY.—Tradition is to be regarded as on an equal footing with Scripture.

"They [traditions] have come down to us, either received by the apostles from the lips of Christ himself, or transmitted by the hands of the same apostles, under the dictation of the Holy Spirit; that these traditions relate both to faith and morals, have been preserved in the Catholic Church by continual succession, are to be received with equal piety and veneration (*pari pietatis affectu ac reverentia*) with Scripture; and whosoever shall knowingly and deliberately despise these traditions is accursed."—*Council of Trent*, sess. iv.

BIBLE.—Tradition is to be rejected if opposed to Scripture.

"Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? . . . But in vain they do worship me, teaching for doctrines the commandments of men."—Matt. xv. 1-3, 9. "For, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. . . . Making the word of God of none effect through your tradition, which ye have delivered; and many such like things ye do."—Mark vii. 8, 13. "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed."—Gal. i. 8.

POPERY.—The Church is always outwardly visible.

"Because it embraces a visible head, visible men, an external profession of faith, sensible sacraments, and order of a visible hierarchy." And again, "By what is the Church sensibly seen? By her notes, which are so proper to our Church, that they are not found in any other congregation or sect."—*Dens de Ecclesia*, No. 73.

BIBLE.—The Church is not always outwardly visible.

"Now for a long season Israel hath been without the true God, and without a teaching priest, and without law."—2 Chron. xv. 3. "And he said, I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."—1 Kings xix. 10. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."—2 Tim. iv. 3, 4. "Nevertheless, when the Son of man cometh, shall he find faith on the earth?"—Luke xviii. 8.