

# CHRISTIAN VISITOR.

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REV'DS. I. E. BILL & R. THOMSON,

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

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## WHERE TO SECURE FAME.

If you ask in what aisle of the temple of fame,  
You may carve out a niche for your low born name,  
They will stand undefac'd while eternity rolls  
On the truth and existence of God for its poles:

'Tis within yon rent veil, in the Lamb's bleeding  
heart,  
And to pierce't, just believe that he suffer'd the  
smart  
Of the pain due to sin—paid the debt with his  
blood,  
And made an atonement 'twixt man and his God.

Then your duty is thus—go repent and reform,  
Then down to the "fount" through tempest and  
storm  
Of priests' anathemas and infidels' jeer,  
And leave all your sins on the Nazarene's bier.

Then the deed you must do is, show mercy to man,  
Your course then pursue in humility's train,  
As it moves on unnotic'd by pontiffs and kings,  
'Fore the God with whose praise the wide universe  
rings.

And your name will be carv'd—yes, indelibly  
penn'd  
In an aisle which the thunders of hell cannot rend,  
There safe to remain, 'mid the crashing of thrones,  
'Mid the flames of the world and death's dying  
groans.

Bauff, 1853.

J. F. W.

## ROME.—Continued.

CHRISTIANITY was introduced into ROME in the early times of the empire. It was a remarkable spectacle to behold the first converts to the Christian faith, testifying to God and His CHRIST in the midst of heathen abominations, and in the face of a nation devoted to vicious indulgences. The purity of life and simplicity of doctrine which characterized the followers of JESUS, formed a beautiful contrast to the morality and the religion of the heathens. This infant church of Rome appears at first to have attracted little attention from the proud community in which it dwelt. Scorn and contempt were, for a time, the only weapons that assailed the Christian converts at Rome. But when the new sect had not only increased in numbers, but had also gathered adherents from the patrician ranks, it began to exert an influence not to be destroyed by scoff and jests. So long as it was a company of mean men, having no repute in the estimation of the world, its practical rebuke of heathen idolatry and wickedness was little regarded; but the case was far different when increasing numbers, and that kind of influence which the world recognizes, rendered it an object of imperial jealousy and hatred.

The sufferings of the Christians commenced under NERO, A. D. 64, and continued till the time of CONSTANTINE, A. D. 328. Ten distinct periods of fiery persecution, separated by intervals of relaxed severity, fill up the lapse of time between these two Emperors. Every cruelty that malice could devise and tyranny inflict, was employed for the extirpation of a faith that would make no compromise with the works of darkness. But the sword of the legionary, the agonizing fire, the sharp pangs of ingenious torture, all were unequal to overthrow a cause which was of God. The Church of Christ exhibited during these trials a purity and faith never exceeded—perhaps never equalled—in all her succeeding history.

CONSTANTINE was a deadlier foe to Christianity than all the persecuting Emperors taken together. His political adoption of Christianity as the religion of the empire, introduced a deadly element into the Christian system, whose pernicious evils are not exclusively confined to the Roman church, but lurk insidiously, to a greater or less extent, in the constitution of every church that has been established since his day. The truly Apostolic church of the first ages exhibited every grace; she was in the world, but not of

the world; her Bishops and Pastors were humble-minded men, who sought no earthly honors, who dreamed not of supremacy, who appealed to no sword save that of the Spirit, to propagate and establish the faith. It was the unnatural union of temporal with spiritual power that transformed the CHRISTIAN CHURCH at Rome into a temple of Satan,—that took from her humility, longsuffering, gentleness, and kindness, and gave her in place of these, haughtiness, wrath, fierce anger, and devouring hate.

## SAINT PETER'S PRIMACY.

It was not till nearly the end of the second century that this "hereditary lie of the Popedom" obtained currency. At that period it began to be asserted that St. Peter was the first Bishop of Rome, and that he consecrated his successor. Waiving the arguments which render it matter of doubt, even to the present day, whether St. Peter ever visited Rome at all,—we put the Roman hypothesis to the test of one searching question. Supposing St. Peter to have held the Bishopric of Rome, and to have appointed a successor, from whose hands all future Bishops should receive consecration by hereditary transmission of episcopal authority, how are we to account for two centuries of silence regarding this extraordinary circumstance?

In the reign of VALENTINIAN III., the Pope purchased a title of supremacy, as the last authority in matters ecclesiastical.

It was in the sixth century, during the reign of GREGORY, that the Papacy boldly asserted its supremacy.

With the primacy of Peter, and the apostolical descent of the Roman hierarchs, is necessarily connected the infallibility claimed by the sovereign pontiff of the Roman church. These were not empty assumptions, merely designed to gild a pageant and minister to ostentatious display. They were artfully contrived means for the attainment of a great end—namely, the entire subjection of the temporal to the spiritual power, and the final deposit of all authority in the hands of the Roman Pontiff. This end was attained when KINGS consented to hold their crowns and kingdoms as vassals of the POPE! War and peace were then dependent upon the fiat of the Roman See! Whilst, however, the papacy visited with its terror all heretics and resisters of its will, it did not silence the satirical tongues that were busy with its fame. Its assumed sanctity, and the immoral lives of its priesthood, became the theme of sarcasm, of which the following is a fine specimen:

"The book of God  
Is forced to yield to man's authority,  
Or from its straightness warp'd: no reckoning made  
What blood the sowing of it in the world  
Has cost; what favour for himself he wins,  
Who meekly clings to it. The aim of all is  
How to shine: e'en they, whose office is  
To preach the Gospel, let the gospel sleep,  
And pass their own inventions off instead.  
One tells, how at Christ's suffering the wan moon  
Bent back her steps, and shadow'd o'er the sun  
With intervenient disk, as she withdrew:  
Another, how the light shrouded itself  
Within its tabernacle, and left dark  
The Spaniard, and the Indian, with the Jew.  
Such fables Florence in her pulpit hears,  
Banded about more frequent than the names  
Of Biadi, and of Lapi in her streets.  
The sheep meanwhile, poor witless ones, return  
From pasture, fed with wind: and what avails  
For their excuse, they do not see their harm?  
Christ said not to his first conventicle,  
"Go forth and preach impostures to the world,"  
But gave them TRUTH to build on; and the sound  
Was mighty on their lips: nor needed they  
Beside the Gospel, other spear or shield,  
To aid them in their warfare for the faith.  
The preacher now provides himself with store  
Of jests and gibes; and so there be no lack

Of laughter, while he vents them, his big cowl  
Distends, and he has won the meed he sought:  
Could but the vulgar catch a glimpse the while  
Of that dark bird which nestles in his hood,  
They scarce would wait to hear the blessing said,  
Which now the dotards hold in such esteem,  
That every counterfeit, who spreads abroad  
The hands of holy promise, finds a throng  
Of credulous fools beneath."

Allow me, before I close this letter, to say a word to the follower of Christ, and beseech the Believers to look carefully to the state of their hearts and affections, in reference to the Saviour. Beware of taking your estimate of christian character from what passes currently in the religious world for such. No two things in nature can well be more unlike than the primitive disciples of Christ, and the nominal christians of the present day. Look to the first and what do you see? men and women who had found in Jesus the pearl of great price, and were led by the value which they placed upon it to make the most costly sacrifices in order to retain possession of it; men who had turned their backs upon the world, whose smiles could not attract, nor its frowns intimidate; men who lived above the world, going through it in the quality of strangers and pilgrims, who had here no abiding city, but passing the time of their sojourn in the fear of God, walking in the footsteps of their Heavenly Leader; and by patient continuance in well doing, waiting for his second coming to perfect their salvation. Such were the primitive Christians, and to them CHRIST was precious; they considered it an honour to suffer for his sake; and if called to lay down their lives, they could comply without reluctance. Where, in the present day, shall we look for their successors? Cowper says:—

Parent of hope, immortal Truth! make known  
Thy deathless wreaths, and triumphs all thine own:  
The silent progress of thy power is such,  
Thy means so feeble, and despised so much,  
That few believe the wonders thou hast wrought,  
And none can teach them, but whom thou hast taught,  
\* \* \* \* \*  
These are thy glorious works, eternal Truth,  
The scoff of withered age and beardless youth;  
These move the censure and illiberal grin  
Of fools, that hate thee and delight in sin:  
But these shall last when night has quenched the pole,  
And Heaven, is all departed as a scroll,  
And when, as Justice has long since decreed,  
This earth shall blaze, and a new world succeed;  
Then these thy glorious works, and they who share  
THAT HOPE, which can alone exclude despair,  
Shall live exempt from weakness and decay,  
The brightest wonders of an endless day.

Our next paper will be upon the Antiquities of Rome.

## FRANCE.

THE MERCHANTS OF LONDON AND THE EMPEROR.

On Monday, at half-past one o'clock, the Emperor received, at the Tuileries, the deputation of the merchant princes of London.

The Ministers of State, of Foreign Affairs, and of the Interior were present.

The deputation was composed of Sir James Duke, Bart., M. P.; Sir Edward N. Buxton, Bart.; Mr. Samuel Gurney, Mr. W. Gladstone, Mr. J. D. Powles, Mr. Glyn, Mr. Dent, Mr. Barclay, and Mr. Masterman.

Sir James Duke addressed the Emperor in the following terms:—

"Sire,—We have the honour and the gratification to appear before your Majesty, for the purpose of presenting to your Majesty and to the French nation, a declaration from the commercial community of the metropolis of the British Empire, embodying the sentiment of amity and respect by which they are animated towards their brethren of France. The circumstances which have called forth this declaration being fully stated in the declaration itself, bearing the signatures of upwards

of 4000 of the merchants, bankers, and traders of London, we have only to add the expression of our conviction that this document conveys at the same time a faithful representation of the feelings of the people of England at large. In conclusion, Sire, we beg to express to your Imperial Majesty our fervent hope that, under your reign, France and England may be always united in a friendly and mutually beneficial intercourse, and that from the friendship of these two great nations results may ensue favourable to the peace of the world and the happiness of mankind."

The honourable baronet then read the following, which he afterwards presented to his Imperial Majesty:—

"Declaration of the Merchants, Bankers, Traders, and others, of London.

"We, the undersigned, feel ourselves called upon, at this time, publicly to express the concern with which we learn, through various channels of information, that an impression exists in the minds of the people of France, that feelings of an unfriendly character are entertained towards them by the people of England. We think it right emphatically to declare, that we believe no such feelings exist on the part of the English people towards the people of France. We believe the welfare of both nations to be closely interwoven, as well in a mutually advantageous and extending commercial intercourse as in a common participation in all the improvements of art and science. Rejoicing in the reflection, that nearly forty years have passed since the final cessation of hostilities between France and England, we record our conviction, that European wars should be remembered only to be deplored, for the sacrifice of life and treasure with which they were attended—the hindrances they interposed to all useful enterprise and social advancement—the angry and unchristian feelings which they evoked in their progress—and the heavy financial burdens which they left behind them at their close; considerations which supply the most powerful motives to every individual in the European community to avoid, and to oppose, by every means in his power, whatever may tend to cause the recurrence of such evils. We desire to remark that, if in that expression of opinion on public questions which the press of this country is accustomed to exercise, it is found occasionally to speak, with apparent harshness, of the Government, or the institutions of other States, the same is not to be understood in a spirit of national hostility, or as desiring to give offence. We feel that with the internal policy, or mode of Government, which the French nation may think good to adopt for itself, it is not for British subjects to interfere, further than heartily to desire that it may result in peace and happiness to all interested therein. We conclude this declaration, by proclaiming our earnest desire for the long continuance of cordiality and good-will between Frenchmen and Englishmen—our determination to do all in our power to uphold the same—and our fervent hope, that the inhabitants of both nations may, in future, only vie with each other in cultivating the arts of peace, and in extending the sources of social improvement, for their common benefit."

His Majesty replied in English:—

"I am extremely touched by this manifestation. It confirms me in the confidence with which the good sense of the English nation has always inspired me. During the long stay I made in England, I admired the liberty she enjoys—thanks to the perfection of her institutions. Nevertheless, at one period last year, I feared that public opinion was misled with regard to the true state of France, and her sentiments towards Great Britain. But the good faith of a great people cannot be long deceived, and the step which you now