Published on WEDNESDAY.

Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

For Terms see First Pag

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New Brunswick Baptist AND CHRISTIAN VISITOR, RELIGIOUS FAMILY NEWSPAPER

PUBLISHED by THOMAS MCHENRY, Secular Editor and Proprietor.

The New Brunswick Baptist and Christian Visitor—For 1861, ill be enriched by regular contributions from the

- All Communications intended for this paper, to be addressed, "N. B. Baptist & Visitor Office, St. John, N. B.
- TERMS OF THE BAPTIST AND VISITOR. For remittances received by us pro up to 1st of March, see we will send the Bap-

- Many poor persons who value the Visitor, and have been receiving it for years at One Dollar per annum, will still continue to receive it by giving us notice through our local agents, or through their minister, and remitting us that or any other sum they may be able to pay.

 Our ministering brethren, who interest themselves in behalf of the Register and Visitor will receive it free. Any who do not receive it, will please send us their address.
- lish them.

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THE ETERNAL GOD.

[The original of the following poem is the pro-[The original of the following poem is the production of Derzhavia, a Russian poet of some note it is said to have been translated into Japanese be order of the Emperor, and hang up, embroidere in gold, in the Temple of Jeddo. It has been translated also into the Chinese and Tartar language written on a piece of rich silk, and suspended it the Imperial Palace at Pekin.]

O thou Eternal One! who's presence bright All space doth occupy—all motion guide,
Unchanged through time's all-devast ting flight;
Thou only God! there is no God beside.
Being above all beings! Mighty One!
Whom none can comprehend, and none explore!
Who nil'st existence with Thyself alone; In its sublime research philosophy
May measure out the ocean deep -may count
The sands, or the sun's rays -but God! for Thee There is no weight nor measure, none can mount Up to Thy mysteries; reason storightest spark Tho' kindled by Thy light, in vain would try To trace The counsels minute and dark; And thought is lost are thought can soar so high

And thought is lost one thought can soar so high Even like past moments in eternity.

Then from primeval methingness didst call First chaos, then existence—Lord, on Thee Eternity had its foundation; all Sprant forth from Thee; or light, ioy, harmony, Sole origin—all life, all beauty, thine Thy Word created all, and doth create:

Thy word created all, and doth create:

Thy splender fills all space with rays Divine;

Thou are, and wert, and shall be glorious, great, Life-giving, life-sustaining Potentate!

Thy chains the unine saved universe surrounds Upheld by Thee, by Thee inspired with breath.

Thou the beginning with the end hath bound,

thrown into the Scheldt; Hans Kæffer and nun, who embraced the truth, was drowned in 1849; Richard Woodman was burned in the time of cruel Mary of England : Ed-Office—Corner of Princess & Canterbury Sts., mund Wightman was burned at Smithfield, next door to the Post Office, St. John, N. B.) in the reign of James I., charged with as they are now practised in the Church of England, but only in part." Anne Askew was burned at Smithfield. Of her horrid suffering and torture before death, she says, "They did put me on the rack, because I confessed no ladies and gentlemen to be of my opinion, and thereon they kept me a long time; and because I lay still and did not cry, my Lord Chancellor and Mr. Rich took pains to rack me with their own hands until I was well nigh dead." This occur-red in London in 1546; Wriothesley and Rich, divested of their robes, working the having refused to do it for them. Joan of Kent, persecuted by Cranmer and Latimer. and John Rogers, too, (all of whom suffered afterwards.) who urged the young king to sign the warrant for her death, saying that "burning alive was no cruel death, but easy enough," was burned upon the very spot where Anne Askew suffered. Elizabeth Gault, a poor Baptist woman, was executed at Tyburn in 1685, less than two hundred years ago, for harboring those of her hated and proscribed persuasion. She is represented by Bishop Burnet as one who spent a great part of her life in acts of charity.

But why multiply cases like these? They dot the whole tide of time—from the days of Christ the crucified until now. Germany, France, England, Catholic countries, and Protestant countries, Asia, Africa, Europe, and America, all have the records wealth;" thus disfranchising all who were of persecution, all have the lists of mar- not of the standing order. A

It would be impossible to tell how dreadful was the persecution of the Waldenses. how fierce and deadly the rage against that unoffending people. Such as escaped put forth a pitiful plea to the world, in which they affirm, " In one place they mercilessly tortured not less than a hundred and fifty women and their children, chopping off the heads of some, and dashing the brains of others against the rooks. And in regard to those whom they took prisoners, from fifteen years old and upwards, who refused to go to mass, they hanged some, and nailed others to the trees by the feet, with their heads downwards." This is but a single picture. "They cast some," says Claude, "into large fires, and took them ont when they were half roasted. They hanged others with ropes under their arms, and plunged them several times into wells. till they promised to renounce their religion. They tied them like criminals on the rack, and by means of a funnel, poured wine into their mouths, till, being intoxicated, they declared that they consented to turn Catholics. Some they cut and slashed with penknives; others they took up by the nose with red-hot tongs, and led them up and down the rooms till they promised to turn Catholics."

We might expect that the New World would be an as, lum for this proscribed creed, this persecuted sect; that in this country, peopled by refugees from oppression, freedom of conscience and liberty of soul would be advocated and protected; that here, at least, a people whose track was red with the blood of their own martyrs for centuries would find rest. But was it so? No! We find "Bloody Tener written on the very first page to which we turn; proscription, intolerance, banishment, the waipping post, and the prison nalia Christi Americana," says that some make up the volume/

It was the sacred privilege of Roger Williams to lift up the Baptist standard on this soil, and in the name of the denomination whose leading views he espoused, in the name of God, whom he revered, to demand of magistrates, potentates, and kings the broad toleration of all religious opinions. There were Baptist sentiments here before Williams came; but he developed them, and, by the boldness and energy of his movements, led those of like precious faith to organization and systematic effort. The Puritans were strangers to religious liberty; the first principles of freedom of conscience they were yet to learn. "The great idea of toleration that 'soul liberty' which was dear to the eccentric Roger Williams," says Cleaveland, "was a principle beyond their reach; and, with one or two memorable exceptions, it was equally unknown to all the men of that day." And Bancroft says that "at a time when Germany was the battle field for all Europe, in the implacable wars of religion; when even Holland was bleeding with the anger of vengeful factions; when France was still to go through the fearful struggle with bigotry; when Engintolerance; almost half a century before William Penn became an American pro-

Leonard Freek were beheaded at Schevos, rising storm to Plymouth, and afterwards affirming that the baptizing of infants is an abominable custom; "that the Lord's supper and baptism are not to be celebrated as they are now practised in the Church of the arrival of the Mayflower to the declaration of independence, has no exhibition of moral heroism grander than the spectacle presented by Roger Williams, casting him-self, for a principle, upon the charity of savages; meeting all the rigors of banishment in midwinter; as he himself says, "sorely tost, for one fourteen weeks, in a bitter winter season, not knowing what bed or bread did mean;" and founding a commonwealth the law of which should be "Toleration," and the name of which was "PROVIDENCE"-a commonwealth where, in the language of Judge Story, "we read, rack themselves-Sir Anthony Knevett for the first time since Christianity ascended the throne of the Cæsars, the declaration ' that conscience should be free, and men should not be punished for worshipping God in the way they were persuaded he required." In Massachusetts colony there was no soul liberty. The Puritans bitterly persecuted those who did not agree with them, and intolerance reigned every where. "The arm of the civil government," says Story, "was constantly employed in support of the denunciations of the church; and, without its form, the Inquisition existed in substance, with a full show of its terrors and violence," By statute law it was ordered, in 1636, that "no person, being a member of any church which shall hereafter be gathered without the approbation of the magistrates and the greater part of said churches, shall be admitted to the freedom of this commonit was the very same year enacted that "if any Christian shall openly condemn the baptizing of infants, or shall purposely depart the congregation at the administration of that ordinance, and continuing obstinate therein, he shall be sentenced to be ban-

> The clergy were violent in their denunciation of toleration; to them it was the licy," says Shepard, in his famous Eyesalve Sermon, preached in 1672, " to plead for an idefinite and boundless toleration.' President Oakes, of Harvard College, said, in the Election Sermon of 1673, "I look says upon toleration as the first born of all abominations." Increase Mather said, in the Election Sermon of 1677, "I believe that Antichrist hath not, at this day, a more probable way to advance his kingdom of darkness than by toleration of all religions and persuasions." John Cotton, that prince of great men, told the people that "it was toleration that made the world antichristian, and the church never took hurt by the punishment of heretics"-a doctrine as infamous as was ever broached by a Hildebrand or a Borgia. And this was the tide of sentiment expressed by ministers in the pulpit, and by legislators in the halls of law, that Roger Williams and the Baptists of this colony met and resisted, ay, and conquered. Williams fled only to avoid being sent to England for trial. But he left a seed that soon began to develop itself-a leaven that at once began to work. He was gone, but the principles remained. The rulers had driven him beyond their own limits, but they had not rid the colony of his sentiments. The Baptists here before his appearance were timid, but he left them bold for Christ. Dr. Ma her, in his "Magof the first planters of New England were Baptists; and the fear that Williams would arouse them, and organize them, probably led to the severity with which he was treated. But the severity only brought out the Baptist spirit, and soon the principles for which the minister of the First Church in Salem was banished were flourishing on every side. And so it always has

God's children are like stars, that look most bright "God's children are like stars, that look most bright When foes pursue them through the darkest night; Like orches beat, they more resplendent shine; Like grapes when pressed, they yield laxuriant wine; Like spices pound d, are to smell most sweet; Like trees when shook, that wive but not retreat; Like tines, that for the bleeding better grow; Like gold, that burning makes the brighter show; Like glow vorms, that shine best in dark attire; Like cedgr leaves, whose odors gain by fire; Like plan tree, whose humors force removes; Lake camom le, which treading on impraves; Like ever thing that can withstand the test.

[To be Continued.]

Baptist Annibersaries

LONDON MAY MEETINGS.

We always feel very great pleasure reading the storing reports given in our English exchanges of the Missionary meetings held in the world's mighty metropolis at this season of the year. These meetings may be regarded as representative of the talent, energy, and piety of all

1551, and the wife of the former was thrown into the Scheldt; Hans Kæffer and minister," but forced to retire before the made their returns and those returns show and I never heard a better exposition of a clear average increase of sixteen members pastor in Salem, that venerable old town of strict habits, God made him the agent of calling the attention of the world to the principles for which the Donatists contended, and for which the Waldenses bled freely, until the waters of Europe were red, and the snowy mane of the Alps was gory and purple. The history of America, from the Scriptures, or a better sermon, than per church during the last year. This is much larger than in any previous year, and is owing largely to the wonderful revivals enjoyed by the churches in Wales. In the Welch churches so far as they reported the welch churches so far as they reported the clear average increase has been, twenty five per church. The Union very justly felt that this large accession to the churches called for devout thanksgiving to the God of grace for his abundant meter. the God of grace for his abundant mercy.

The Annual Meeting of this Society was held in Exeter Hall, on the 25th ult., Sir Morton Peto, Bart., M. P., in the chair. The balance sheet of the Treasurer show-

ed a total income for the year £30,468, and a balance in hand on the general account of £3,299.

Remarkable openings have been pre ented in China, which the committee are anxious to supply by sending six additional missionaries into that vast field. From India the most interesting is from Delhi. On the arrival of Rev. James Smith after the war in June, 1859, to recommence the mission he could find only four native chris-tians. Now six churches have been formed containing two hundred and ten members, of whom 120 are the fruits of last

From Jamaica the report of the mission is highly encouraging. There are 20,000 persons in the fellowship of the Baptist churches on the Island. During the last year there has been a nett increase of 700 members. Comparatively few have been added yet as the result of the recent revival, but there are now some four thousand inquires connected with the classes under

the supervision of the missionaries.

The Chairman, Sir Morton Peto, in the course of his address said:

"We have in our denomination upwards of 2,500 places of worship, and more than

Out of this number, seventy-five give one-half of the income of the society. The other half is given by 925, but there are upwards of a thousand churches at the present time in our denomination who do nothing. Now, I cannot but feel that that arises from a great many of these churches not really understanding operations of the society believe of my brethren t

that our missionaries went forth unfettered to declare the whole counsel of God-that we say to no missionaries going out there, This is the creed from which you are to ake your teaching," but that we give them simply the Word of God, leaving it to the guidance of the Spirit of God, and their own views of Scripture, to teach what they oclieve to be the entire Word of God : I say, if all our churches understood this, l lo not think there is one Baptist churchat least I never met with one-which migh not be a cheerful contributor, to the funds of the society. The committee have appointed an agent to visit these churches. With regard to London, we have sixty-five churches who do subscribe, but we have 108 who do not; and I have thought it ight, as the treasurer of the society, to write a letter to the pastor of each of those churches, and they will also be waited upon by the agent of the society specially appointed. My object in calling attention to his is, to urge our brethren to say to the pastors and members of those churches that our hearts and arms are open to them all, and that whether they see with us or not toon all matters, is of no consequence. We want them to come and join us. Our learts are large enough to receive them without reference to those differences, and o love them as much as if those differences lid not exist. The next thing I want to call your attention to is, the expulsion, as you will remember, some time since, of our nissionaries from the island of Fernando Po. It fell to my province, as your treasurer, to take up the case of the Missions in this respect. I waited on the Government -at that time the Government of bord in connection with rising interests, efforts Derby-and I must say that my statements are being put forth by the Irish churches were received and entertained by him with the greatest possible respect and attention. and for the support of their own ministry In process of time the Government changed, and an earnest inquiry is in progress and Lord John Russell became the Secretary for Foreign Affairs. It was my duty igain to wait on him and on Lord Woderouse, to explain the position of the society, to show what the loss had been, and to demand through them that the Government Mr. Spurgeon and made a most thrilling should at once put before the Spanish Gov-ernment the propriety of their making us applaudits of the assembly. Here it is in the only reparation then in their power, namely, a pecuniary compensation. I must say that both Lord John Russell and Lord like his friend Mr. Spurgeon, get up and Wodehouse have exerted themselves to the address a meeting of that kind with an fullest possible extent in this matter, and unblanching cheek and an unfaltering pulse. we owe them a debt of gratitude for it. Sir Alexander Buchanan, on his visit to this country, was waited on by myself. 1

had had the pleasure of a previous know-ledge of him when he represented England

"Foreign Office: April 23, 1861.

"Sir,—With reference to your letter of the 8th ult.. I am directed by Lord John Russell to request that you will inform the committee of the Baptist Missionary Society that a despatch has been received from Her Majesty's Minister at Madrid, stating that the Spanish Government have agreed to pay the sum of £1,500 to the society as a final settlement of their claim on account of their expulsion from Fernando Po in 1858.

"I am. Sir,

"Your most ob't humble servant,

"WODEMOUSE."

Now, my dear friends, I am sure it must be highly gratifying to you that your treasurer not only stands with a balance in hand, but with £1,500 received on account of the expulsion from Fernando Po, and which your committee will, I feel, most rewhich your committee will, I feel, most religiously apply to the furtherance of the Gospel in Africa. And now, my dear Christian friends, we will leave what one may term the secular part of the subject—and it is now my duty, as your treasurer, to leave the whole matter with you, simply and earnestly praying that you will tell to your brothern in nombership with the try, that there is a great work to be done, and inflame them with the zeal which you, I trust, manifest in your own persons on behalf of the Master. We will proceed, therefore, to the immediate object of our meeting. I cannot conceive of any meeting which, if rightly and properly considered, is a more deeply religious one than that of a missionary society. I think we are too apt to lose sight of this great fact. There is no one present who has advanced beyond the middle period of life who has other relatives and hear what is generally termed the last will and testament read And there is no one here, if that friend such circumstances, attended with the deepest anxiety to every intention and request of that friend as read from moment to moment, and who has not felt the most anxious desire to carry out the will of that friends, we are the lamity of our Lord Jesus Christ-His brethren and sistersand we are met here to-day to consider our obligations and duties with regard to His last will and testament. The last thing He commanded was, that the discioles should go forth and preach the Gospel

in every part of the world, and He added that which you never yet could experience in your own persons when reflecting on the will and testament of any earthly triend. "Lo, I am with you always." Now, my friends, we have the Lord Jesus Carist present with us to-day, and the spirit in which we would desire this meeting to be conducted is, the consciousness of His presence and H.s blessing resting on each one of us. It is in this teeling that the addresses should proceed, and if every speaker who follows me is deeply conscious this fact, and speaks as in the presence of his present Lord, the meeting will be conducted in a manner which will interest your inmost hearts, and it will be a day ndeed much to be remembered, and fo which we shall not cease to bless God. will now call on the Rev. R. Roberts, of London, and I am quite sure that the spirit in which he will speak, and you listen, will

to encourage." BAPTIST IRISH SOCIETY.

be that which I have so feebly attempted

The anniversary of this society was held in the Metropolitan Tabernacle on the 22d ult., Richard Harris, Esq., in the chair. The general income, during the year was £2,244, the expenditure £2,166,-The report exhibits encouraging tokens .-Several devoted pastors have been settled for the erection of suitable places of worship amongst the Irish people in regard to the constitution and ordinances of the christian

ter of Manchester, was introduced by Rev.

applaudits of the assembly. Here it is in Mr. Mursell said :- He wished he could He could not do it; it was no use trying But if God had given him a little modesty which he had denied to his friend Mr. Spurgeon, he thought, he need not b en in ledge of him when he represented England at the Court of Copenagen. It was my pleasure, then, on the Sauday morning, to attend Divine worship in the church connected with the embassy at Copenagen. As I came out of the church, Sir A.exanself to the laudable task of studying that prietary, and two years before Descartes founded modern philosophy on the method of reflection,—Roger Williams asserted the great doctrine of intellectual liberty. He metropons at this season of the year. These nected with the embassy at Copenhagen. As I came out of the church, Sir Alexander to the laudable task of studying that der said to me, "Well, Sir Mortou, what document. He said laudable, because he great doctrine of intellectual liberty. He The filtering of intellectual liberty. He was the first person in modern Christendern Christende

still remained to be accomplished. What, after all, were ten, twenty, or thirty un-comfortable places of worship, scattered up and down throughout the length of a he fancied he could espy in the visions of down-trodden and priest-ridden land?— his reverie the air-drawn sword of Cassar The opposition with which the society had to contend was as great, if not greater, than that which met the missionary in foreign lands—ignorance promoted and fostered by the very men who ought to drive it away; a spirit of besotted and dreadful degradation taking hold upon the people, and the people glorying rather than otherwise in their shame. What greater obstacles than those could oppose any society? But if God were for them, who could be against them? With all the marked and striking evidence they had received from time to time of the favour of God resting upon the work of Irish evangelisation, it surely became them still to sustain an institution like the Baptist

He could not forget that Ireland was a sister island, a lovely and beautiful sister, and on that account there was a sort of chivalry, which should incite them to support an institution like this. The English nation did well and nobly in connection with the famine in 1846, in seuding out the bread that perisheth to sustain the temporal necessities of Ireland. Should their labours be less earnest in seeking to send out the Bread of Life to those who were labouring under a more crying necessity? . Where was the advantage of a provision for threescore years and ten, if, when that brief space had passed, the immortal soul were to perish for ever? If John Bull's purse did not grudge twenty millions for the emancipation of one million bondsmen afar off, how much more should his liberality expand and expend to effect the spiritual deliverance of millions in yet grosser slavery, under the shadow of our sovereign's throne, and the ægis of our forth to a distant nation a legion to aid the Italians in their struggle for liberty, how much more did it become her to despatch a legion of earnest soldiers across the Irish Sea, armed with the sword of the Spirit, the word of the Lord! If her senators could pass an act of union, to connect Ire-land with this country and bring it under the same Government, should they not labour to effect a still more hallowed union, of film who rinea our west no beer

free? Apart altogether from the cold and icy superstit on that held the people in its change came o'er the spirit of his dream. He toils, there was much in the Irish nature that was open and generous. He had had and shaking a liou's paw; he looked again, and the hand was that of Louis Napoleon, and the hand was that of the British lion. Fraternity the privilege of being in Ireland twice, and although he had heard its people accused of being selfish, that was the last ault he should be disposed to lay at their door. But it appeared to him that the strongest impediment to the progress of evangelical religion in the land, was the overwhelming influence which priestcraft exerts upon the people. He must confess he felt a little astonished that no mention was made of this in the report. He did not know that it was possible to talk too much about Christian enarity, provided the talking about it led to the exercise of it; but he thought it possible to make gross and glaring mistakes as to what true charity was. He should be sorry to utter a word to the disparagement of his Roman tions a bygone space of nearly two thousand Catholic brother as a man, but his whole soul kindled into indignation and abhorreuce, when he thought of the system to which he was attached. He thought it begoved that society to take a strong stand,

and speak sternly out upon this question.

the progress of evangelical truth there. They could speak with delight and encourgement of the glorious revivals that had aken place, but even these must be partial, and, to a certain extent, transient and neffectual. Until the great incubus of priest-craft was removed, the people could not begin to revel in the liberty wherewith Christ makes His people free; for the offspring of Freedom never could be born intil the Mother of Harlots was destroyed. But he thanked God that He was exerting His own glorious and omnipotent power in relation to this matter. He was beginning fory torrents upon field and flower-garden, relation to this matter. He was beginning with His own powerful hand to remove this vast impediment to the spiritual free-lom of Italy, and He would ere long re-move it in Ireland. Taey could not turn their eyes to the Italian peninsula, without ifting up their hearts in gratitude to the God of nations. The world's lip had been resonant with a name that but awhile ago was whispered up and down with a puzzled and timorous distrust. Men of respectable constitutional opinions knew not what to think of the bold brigand whose strange prodigies of daring were bruited far and near. But deed after deed of martial prodigies of daring were bruited far and near. But deed after deed of martial provess, all consecrated to one cause, and baptized in one fair sacred name, came winging along the wires from abroad.—
These deeds, though deeds of blood, were envened with a sweet humanity, which made wise men think and good men admire. Emperors and kings mixed up their armies in the strife, but many were their watchwords and devious their policy. But watchwords and devious their policy. But there was one little army, fighting under a great leader, which bore but one banner, and never was the motto which it carried bad cleared away two more given had become bad because and darkness and

what it had done was nothing to that which ed with melancholy pride the how Virgil and Horace had sung, and hor Cicero had thundered, and, like Macbet dish it once more for the glory of his land. The inspiration grew upon him; it swelled and blossomed in his soul until the vow was registered in heaven to conquer or die for Italy; and in Joseph Garibaldi had risen a happier Rienzi, to restore, if God permitted, the good estate of Rome, and give to crushed and bleeding Italy delive-rance from her thralls. It was a country worth redeeming! It never was intende

worth redeeming! It never was intended merely for a nursery of slaves.

How kind and prodigal was Nature there, spreading her mell west skies and pouring her balmiest breath over its soil. The waters of its seas and bays reflected the placid smiles of a scarcely ever fading suishine. It was a country worth redeeming, for it had raised the grandest intellects whose ge its had exalted man. Poesy had flowed through it like a stream; history had broken over it like thunder; art had hung her proudest trophies in its temples. There, music warbled her richest hold the preparation for his own funeral. He, too, could discern the signs of the times. His horizon was bleared and lowering. Upon the placid canopy of that Italian sky he could behold a cloud which, when he first discerned it, gathered to the shape and size of a mi hands, each grasping r sword, and the flash-ing blades were pointed towards himself. Ever in sleep strange dreams disturbed him. He dreamt a heretic was brought before him tiara as he knelt before him. But then

the paw that of the British lion. with Protestants! He would write a threat of excommunication; but ere the threat was penned he met with such a sucer of contempt from the imperial heretic who dared thus palter with the alien, that the red ink curdled in his pen as it fell from his pal-ied finger .. He awoke but not to look upon the daylight; for the storm cloud which distressed nun ere he fell asleep had darkened all the sky. Red lightnings flashed from its black bosom, and as the desiening thunder rattled in his ears, he felt and triumph in the downfall of the Man of Sin. Let them bridge over in their imaginayears. The peasantry of Naples were return-

ing on a sultry summer's evening from the vinevards where they had been gathering grapes. The thirsty maiden litted her basket from her head, and let the bucket down into the well-she heard no s, lash, as she was wont when the rope was all unwound, and the ves-It was this that formed the main barrier to sel touched the water; she wound it up and it was dry. The women at the neighbouring colleges had

also failed to draw. An aged man hard by lifted his grey eye to the summit of Vesuvius, and saw a denser column of smoke struggling from its crater. Anon, the tips around the chusm seemed to glow as if red-hot, and, like some rabid beast, a thick saliva of hot soon began to trickle down its sides and hung around its mouth. Soon the neighbourhood was all astir, and men, women, and children were hurrying from the devoted spot. A few short hours, and sky and mountain all seemed mingled up in one chaotic cataract and fountain breaking in cottage roof-tree, and engulphing forest and town and hamlet in a common ruin. Decorated domes on city temples melted like wax in the abyes, and stateliest fane and lowliest hut were baptized in this universal baptism of fire. The tempest past, the traveller now looked to the site of Hercolaneum and Pomprii; but, where the hum and oustle of their streets were once neard, no sound was audible. But other cities had arisen since then, and flowers had be onced, and flocks had browsed upon the landscape clothed in green. Now let them stand in Naples in this nineteenth century. Her vineyards were as rich and laden with their gushing load as ever;