

# CHRISTIAN



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"BY PURENESS, BY KNOWLEDGE—BY LOVE UNFEIGNED."—ST. PAUL.

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## SUNDAY EVENING.

How calmly sinks the parting sun!  
Yet twilight lingers still,  
And beautiful as dreams of heaven,  
It slumbers on the hill;  
Earth sleeps, with all her glorious things,  
Beneath the Holy Spirit's wings,  
And, rendering back the hues above,  
Seems resting in a trance of love.

Round yonder rocks the forest trees  
In shadowy groups recline,  
Like saints at evening bowed in prayer  
Around their holy shrine;  
And through the leaves the night winds blow  
So calm and still—their music low  
Seems the mysterious voice of prayer  
Soft echoed on the evening air.

And yonder western throng of clouds,  
Retiring from the sky,  
So calmly move, so softly glow,  
They seem, to Fancy's eye,  
Bright creatures of a better sphere  
Come down at noon to worship here,  
And from their sacrifice of love  
Returning to their home above.

The blue isles of the golden sea,  
The night arch floating high,  
The flowers that gaze upon the heavens,  
The bright streams leaping by,  
Are living with Religion—deep  
On earth and sea its glories sleep,  
And mingle with the starlight rays,  
Like the soft light of parted days.

The spirit of the holy eve  
Comes through the silent air  
To feeling's hidden spring, and wakes  
A gush of music there;  
And the far depths of ether beam  
So passing fair, we almost dream  
That we can rise and wander through  
Their open paths of trackless blue.

Each soul is filled with glorious dreams,  
Each pulse is beating wild,  
And thought is soaring to the shrine  
Of Glory undefiled!  
And holy aspirations start  
Like blessed angels from the heart,  
And bind—for earth's dark ties are riven—  
Our spirits to the gates of heaven.

Churchman.

[From the Watchman and Reflector.]

## HISTORY AND ANTIQUITIES OF EXETER.

The numerous vestiges of antiquity which have been discovered in England, confirm the representations given by classic authors, that the ancient Romans conquered this country at an early period, and kept possession of it more than four centuries. The statistical account contained in *Cæsar*, the information preserved by *Tacitus* of what occurred in the days of *Nero* and *Vespasian*—and his masterly campaign of *Agricola* against the *Caledonians*, are of great importance in the history of Britain. The *Itinerary* of *Antoninus* as to Roman stations, and that of *Richard*, the monk of *Cirencester*, contain much curious information.

A favorite residence of the Romans appears to have been the beautiful county of Devon.—If the pages of history were even more scanty, the coins which have been found in this county of the Roman Emperors alone from the earlier times of *Claudius* and *Nero*, to those of *Gratian* and *Honorius*, would be sufficient proof of the locality and conquest of the Romans. There is ample evidence, also, that soon after the Christian era it was visited by the *Phœnicians*, *Greeks* and *Jews*. Devon is

one of the most fertile and picturesque counties in England, rich in varied landscape, both inland and around its extensive sea-coast.—Independent of its beautiful scenery and historical associations, it is interesting to the American traveller as being the county from whence the *Pilgrim Fathers* embarked for the shores of *New England*.

The capital of Devon is *Exeter*, which, from its position, size and importance, has been called the "metropolis of the West." It is situated on the summit and declivities of a hill, 150 feet above the level of the sea, on the eastern side of the river *Exe*, from which the city takes its name. The neighborhood abounds with very beautiful country, presenting the different aspects of moor, mountain, and woodland scenery.

*Exeter*, on account of its salubrious climate, its antiquity and modern splendor, its delightful situation, its beautiful promenades, and its literary institutions, is a favorite place of resort to the invalid and the man of literary pursuits, as well as to the nobility and gentry.

Its ancient history is involved in considerable obscurity. According to *Izacke*, it was built prior to *London*, A. M. 2885; other writers, however, date its origin three centuries later. Ancient *Exeter* was of an oblong or rhomboidal form, like the Roman camps, and this character it still preserves. The British name was *Caer Iske*; i. e. the walled city by the water side; and it was also called *Pen-Caer*, meaning a chief city, or a head or elevated spot of land. From the Romans it received the name of *Isca*, and retained this name until A. D. 450, when the Romans quitting the island, it was re-occupied by the Britons. By the latter it then received the name of *Monkton*, from the great number of monasteries and religious houses which then existed.

That *Exeter* was a chief city of *Britannia Prima* and much resorted to in the time of the *Antonines*, whose coins are often found there, is well established. After repeated battles, the city became subject to the *Saxons* in 465, and appears to have possessed great privileges from their kings.

The inhabitants rebelled in the reign of *Athelstan*, grandson of *Alfred*, and were driven by that monarch into *Cornwall* beyond the *Tamar*. On his return, about 930, he built the city wall on the old Roman foundations, the greater part of which is still remaining.—It is formed of small, unhewn stones, and the mortar with which they are fastened is become so hard that the stones are more easily broken than separated one from the other. The walls are twelve feet thick, and in some places thirty feet high. *Athelstan* changed the name of the city to *Exan-Cestre*, from the *Cestre* or castle which he erected here, and its situation on the *Exe*. From *Exan-Cestre* is derived *Excestre*, *Exceter*, and lastly *Exeter* and *Exon*. In 1003 the city was nearly destroyed by the *Danes*. At the Norman conquest, it had recovered so as to contain about 400 houses.—That vestige of the conquest, the ringing of the curfew bell, at 8 o'clock, is still continued at the cathedral.

The present population of *Exeter* is about 42,000. It enjoys the privilege of a county, independent of *Devon*, and returns two members to *Parliament*. In addition to Roman coins, there have been found in *Exeter*, urns, sepulchral lamps, penates, glazed terracotta, or *Samian* ware, utensils and tessellated pavements. A large number of Roman coins have been discovered on the estate of *Marwood Elton*, Esq., of *Honiton*, at different periods.—Many of these coins are in as beautiful preservation as if fresh from the Roman mints. The repeated discoveries in *Exeter*, and its vicinity, of *Egypto-Greek* coins of the Roman Emperors *Trajan*, *Adrian*, *Antoninus*, &c.,

have awakened a new spirit of conjecture.—They probably found their way into *Britain* from *Alexandria*, during the great *tin trade*. *Exeter* appears to have had an extensive commerce with *Egypt* and the coasts of the *Mediterranean*, at a very early period, which was evidently continued by the pacific inhabitants in later times.

Great quantities of Roman red ware, especially of that beautiful description known to the ancients by the genuine term of *Samian*, have been dug up in this city within the last few years, of which I have obtained a fine specimen. *Pliay* the naturalist, proves that the *Samian* ware was much used by the Romans of the higher classes at their feasts, both sacrificial and social. Garlands were much worn by the ancients at all their feasts and festivals; hence, probably, the prevalence of vine leaves, ivy or myrtle, garlands of vervain and rosemary on this ware, woven together with blended twigs or cords, from which festoons of grapes depend.

The first object which strikes the attention of a stranger on his approach to the city, is the Cathedral of *St. Peter*. The foundation of this monument of architectural science, was laid in 1112, by *Bishop Warlewast*, a chaplain of *William the Conqueror*, and the design continued by succeeding prelates, until *Bishop Grandisson*, who was elected in 1327, finished the cathedral as it now is, except a few unimportant details. Its general external appearance is that of massive grandeur. It is 408 feet in length, and 332 in height. The interior presents a sublime appearance. The elegant roof is supported by fourteen massive, clustered columns, from which spring sixteen graceful, pointed arches. In the north tower is a very ancient clock, curiously constructed on astronomical principles; in addition to the hour, it points out the days of the month, and the age of the moon; the earth is represented by a globe in the centre; the sun by a *flour de lis*; and the moon by a ball half black, which revolves on its axis, and presents the corresponding phases of that luminary. The top of this tower presents an extensive and beautifully varied prospect of the city and country. To few places has nature been more prodigal of her favours than to *Devon*, the garden of *England*; and the situation of *Exeter*, and its delightful panoramic views from various points prove that its founders were not insensible to the charms of nature.

Beside the Cathedral, there are 23 Episcopal churches, and 15 Dissenting chapels. The earliest Dissenting church in *Exeter* was Baptist. This denomination have now two chapels, in the oldest of which the *Rev. Samuel Kilpin*, whose memoirs have been republished in *America*, was for many years the pastor.—Notwithstanding the large number of Episcopal churches, and the numerous and well-paid clergy of this cathedral town, they have not succeeded in inducing a general attention even to the forms of religion, the churches for the most part being very thinly attended.

Among the public buildings deserving of notice, is the *Guildhall*, erected in 1330. The library of the *Devon and Exeter Institution* contains 40,000 volumes of well-selected books.

## Religious Liberty in France.

A course of lectures has been delivered during the past winter, before the "Young Men's Christian Association," in *Exeter Hall*, *London*. The last of the course was delivered by *Rev. Richard Burgess*, B. D., on the history and condition of Protestantism in *France*. From the report of it in the *Christian Times*, (*London*), we make the following extract:—

The commune, or parish, is bound to provide a residence for the pastor, as well as for

the priest; and this is the reparation which *France*, during the present century, has made to the descendants of those thousands of martyrs who perished by the sword or on the scaffold, in the previous century. But the written laws of *France*, and the administration of those laws, are two things very different; and before I close I shall have to tell you what may be the meaning of religious liberty, under the influence of forty Romish Bishops, forty thousand priests, and a new Republic. In *Paris* itself, where "Liberty" is emblazoned on every public building, the young and talented minister *Pilatte*, has been twice dislodged from his place of meeting, under the Republic; and the *Prefect of Police*, on his remonstrance, dismissed him with ignominy and contempt which were suitable only to the age of *Louis XIV.* Religious liberty in *France* is a new-born child, overlaid by a step-mother, in the presence of a nurse who looks on with indifference, not sorry to be rid of the trouble of rearing the infant. The stepmother is the Church of *Rome*, the nurse is the Republic, the half-smothered child is *Evangelical Christianity*. Whoever ostensibly rules in *France* at this moment, the political power is in the hands of *Rome*. The humble colporteur waits in the ante-chamber of the *Prefect* for a license to sell the Scriptures, and often receives his permission with a rude threat, or an expression of contempt; the evangelist is denounced as an enemy of order, and the itinerant pastor as an emissary of the Socialists; but the priest has liberty to enter every house and hospital, and proselyte the dying Protestant, if he can. And if any proof of these attempts to revive the times of *Louis XIV.* were wanting, you see here this evening your lecturer who is not ashamed to own that no longer ago than *October* last, he was arrested in open day, at a *Sunday Protestant Service*, and paraded through the streets of *Alencon* by two policeman, to be examined before a magistrate for the crime of attending evangelical worship.

*France* is a moral and religious ruin—a confused mass of mishapen masses, lying one upon another, as if upheaved by volcanoes and covered by fields of lava. I can imagine a solitary wanderer standing on the summit of a mountain, and surveying with awe and pity the scene of desolation. "Nevermore," he says, "will that chaos be reduced to order, or be clothed with the softness of nature's verdure; never again will the rose and the lily bloom in that valley of death, or the cattle feed on those thousand hills." But, behold! as he quits the summit, from whence he has surveyed the scene of desolation, and ere he seals up in his own mind the doom of that devastated region, he spies a rivulet issuing from beneath the superincumbent mass; and as it silently flows and makes its way through the vast accumulation, it seems to fertilize the margin of its narrow bed, and finds repose in some basin, formed by an accident of nature. In the running of that diminutive stream, which would have escaped the notice of common observers, our solitary wanderer, versed in the geology of *Christianity*, has hope. He sees through future ages, that the stream will at length become a river, and flow into the lowly vale beneath, and in its majestic windings not only add beauty to the scene, but fertilize the whole land, until "the wilderness and solitary place shall blossom as the rose." That vast volcanic field, with its rude and shapeless fragments lying on the surface, is the moral and religious aspect of *France*, as it is. That stream, which issues almost unseen from beneath the ruins, is the Gospel pouring out its waters of life; and he who stands and looks on the process, which appears hopelessly slow to others, is the man of faith in the promises of God, who reads His book—"There is a river, the