

The Christian

Christian Visitor.

Visitor.

A FAMILY NEWSPAPER: DEVOTED TO

GENERAL INTELLIGENCE.

REV. I. E. BILL,

"Glory to God in the highest, and on

GEO. W. DAY, Printer.

SAINT JOHN, NEW-BRUNSWICK,

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EDITOR AND PROPRIETOR

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Poetry.

From the Watchman and Reflector.

'Tis sweet to Pray.

'Tis sweet to pray, 'neath lighted skies
When prospects radiant smile,
To bid heart-ache meekly rise
And Heaven alone beguile.

'Tis sweet to pray when pleasures fly,
And friends, and joys depart,
When perils rise, and foes are nigh,
And tremblings fill the heart.

When sickness hags, and billows roar,
And all is drear and dark;
When far from help, and far from shore,
Fast sinks our shivering bark.

When sickness flings its shadows fast
Around our lonely room;
And echoes only from the past,
Cheer through the deepening gloom.

When this—the dearest ties are riven,
And hopes all torn away;
O, when no hold is left but Heaven,
Then, then 'tis sweet to pray.

But sweeter still, methinks you'll say,
If grace divine be given,
To soothe our woe, to light our way,
And lift the soul to Heaven.

Aye, then, while streams of gladness roll,
And all is trusting love,
'Tis sweet to breathe the humble soul
In grateful prayer above.

NEWTON CENTER. ELLEN H. B. MASON.

A visit to the Isle of Wight.

The Isle of Wight is one of the most beautiful spots which a lover of picturesque and varied scenery can desire to behold, and furnishes a very delightful retreat to those who wish for a while to retire from the busy concerns of life, and enjoy a season of recreation and rest. The bracing air which comes sweeping across the surface of this lovely Isle, laden with the perfumes of autumn, exerts almost a magic influence upon the physical frame, and nerves it to activity and energy; while the numerous shady groves and sunny-bowers which everywhere greet the eye and please the senses, awaken feelings of pleasure and gratification in the mind; and expressions of delight and satisfaction are called forth whilst you reflect that you are walking amid the landscapes and glens of that spot, which has, above all others, been so justly designated, "The garden of England." As you pass through the hamlets, the villages and the towns, you are struck with the beauty and variety of the prospect which everywhere stretches itself out before you. Here are scenes suited to almost every kind of taste—scenes which can inspire the genius of the poet, or can move the pen of the philosopher;—scenes which can awaken the thoughtful, or draw away the mind in deep and solemn contemplation;—scenes to attract the rude and unlettered with their external grandeur and nobility, or to awaken the research of the geologist and antiquary, by their hidden mysteries;—scenes calculated to please the transient observer, or supply subjects of deep interest to the historian and the scholar. But amid all these varied scenes, so beautiful and attractive, there is, perhaps, none which can afford greater pleasure, or awaken greater interest in the minds of all, than a visit to the once distinguished, but now mouldering structure, still beautiful in ruins, known as

CARISBROOKE CASTLE.

Perhaps a brief history of this ancient fortress, will not prove uninteresting. It stands on an eminence some three hundred feet above the level of the valley, at a short distance from the village of Carisbrooke, and presents a truly picturesque appearance from whatever point it may be viewed. It is generally supposed to have been built by the ancient Britons, and is said to have been repaired and enlarged by the Roman conquerors, whilst they held possession of the Island, in the reign of the Emperor Claudius, about forty-five years before the Christian era. Cerdic, the first monarch of the kingdom of West Saxons, of which this Island formed a part, in the year 530, (A. D.) besieged, and took the fortress and bestowed it on one of his generals, Whithgar-burgh, who considerably strengthened it and put it in a good state of defence and according to the usual custom of the Saxons on effecting a conquest, the Roman name was exchanged for the name of the Saxon general. The village at the foot of the Castle, was also called after his name, but it has subsequently been corrupted into, first Whithgar-burgh; next, into Gars-bruk,—and more recently, into its present name, Carisbrooke. The present ruin consists of part of the structure erected as an improvement to the old fortress by William Fitz-Osborne, one of the principal commanders in the Norman invasion, and on whom William the Conqueror bestowed the Lordship of the Island, and created him Earl of Hereford. The Castle, and its appendages, after that period, became the property of different possessors. It was rebuilt in the reign of Henry I, by Richard de Rivers, Earl of Devonshire. It passed into the hands of Lord Woodville, who sold it to Edward IV., since which time it has appertained to the Crown. The arms of Lord Woodville are still to be recognized over the large gateway, and on each side is seen the white rose of the House of York. The building having fallen greatly to decay, was repaired, and the works considerably enlarged by Elizabeth. She likewise rebuilt the gateway, and the bridge at the entrance. On the arch of the gateway is the date 1598, with the initials "E. R. 40," being the period of the completion of the works. The castle and grounds occupy an area of

about 20 acres, the exterior forming a very delightful promenade of upwards of a mile, and commanding a most charming and extensive view of the surrounding country. The walls of the Castle are covered almost entirely with ivy, some of the branches of which have grown to a very great thickness, and some in a very advanced state of decay, measured from six to eight inches in circumference; which tends materially to give it an antique appearance. The grand entrance is over two bridges, on the west side of the structure, through a strong machicolated gate, strengthened by a portcullis, and flanked by two large round towers. As you approach this entrance you are accosted by an old lady clothed in anything but modern costume, and solicited to purchase a "catalogue" of the Castle, and ground, price six-pence, besides sundry natural curiosities which she has there exposed for sale. Passing the wicket of this ancient gate, the castle yard presents itself to view, with the chapel of St. Nicholas, on the right hand, where the Mayor of Newport and the high constables were annually sworn into office by the Governor of the Island, or his deputy, Thomas Cooke, Esq., a Dissenter, broke through this ancient custom in the year 1843, when elected Mayor. On the left of the entrance are the remains of the suite of rooms in which Charles I. was confined. During his detention, he made in concert with his friends two unsuccessful attempts to escape. The window is still visible through which he is said to have attempted to effect his object. In the centre of the court, stands the Governor's house, a comfortable mansion but not otherwise distinguished. It, however, contains two spacious Hall Rooms, where the archers celebrated their picnics once a fortnight, and held their annual festive dinners. The next object of attention is the celebrated well in the castle yard, which is generally admitted to have been the work of the Romans, as it is well known they always made a point of procuring water in despite of every obstacle, which neither the Saxons or Normans were so anxious about. The well is 300 feet in depth and is cut through the solid rock 200 feet. This cutting is exhibited to visitors by means of a lamp which is gently lowered to the surface of the water. The water is exceedingly pure, and very pleasant to the taste. It is raised by means of a large treadwheel, which is worked by an ass; a practice of long existence in the castle. It is worthy of remark that several of these animals have attained an extraordinary longevity in the service of the establishment. Of one, it is recorded, that it worked the wheel for the space of 52 years, and even then died in perfect health and strength, by accidentally falling over the ramparts of the castle. One of its successors was a pensioner of the Duke of Gloucester, uncle of George III., who settled on it an annuity of a penny loaf a day; a bounty which it enjoyed for a long period of years. The time occupied by the descent of water thrown in from the mouth of the well, before it reaches the bottom is nearly four seconds, and it strikes with a powerful sound. The Keep is situated at the north-east corner of the fortifications of the court yard, upon a spot considerably elevated above every other part.—This elevation is evidently artificial, and most probably the work of the Romans whose military were inured to every labour of martial or civil construction. The ascent is by seventy-three steps, and in the building are nine more, leading to the parapet. These steps are so narrow, and in such a dilapidated state, that you feel somewhat at ease when you find yourself at the top, enjoying the view from the summit. This view is very extensive and beautiful. Immediately below stands the ancient church and village of Carisbrooke; more to the east is the town of Newport, with the Medina meandering to Cawes and to the sea. On the south, St. Catherine's Hill, the loftiest in the island, bounds the view, which combines every diversity of hill and dale, wood and water, with the land in a very high state of cultivation. This is one of the most lively and extended prospects in the Island. There is another well in this Keep, which was originally of considerable depth, but has since been filled up with earth and rubbish. In the south-east of the Castle are the remains of Mount Joy's Tower, the walls of which are 18 feet thick. A postern near the Keep leads to the tilt-yard, or place of arms, which is surrounded with an artificial bank for the spectators, and which entirely hides from view, even on the highest eminences the proceedings carried on within. It has been used in later years as a bowling-green by the residents in the neighborhood, and a fair called "Castle Fair," including cricket matches, was allowed to be held on it at Easter. Owing however to the wanton depredations committed during these periods, the then Governor ordered its discontinuance, about forty-five years since, and the only purpose for which it has since been used, was a place of meeting for the Carisbrooke Archers, a society now almost or quite extinct. Should any of the readers of this article ever visit the Isle of Wight, they will find it well worth the time it will occupy, to spend an hour or two at Carisbrooke Castle. As you look upon the scene you are almost involuntarily struck with the thought of the alteration, which has taken place since those periods of feudal and regal oppression, when this and such like structures were the stage upon which stirring and highly important events were transacted. Where formerly were magnificence and splendor; the glittering array of military prowess; the crowded court of haughty nobles, and finally the prison of a king, there is now but a heap of mouldering ruins. Now the victor and the vanquished, the oppressor and the oppressed, lie side by side together in the silent grave. And whilst

"Time by his gradual touch
Has mouldered into beauty many a tower,
These mouldering beauties teach a lesson
To mankind of no small import, namely, that this
is a transitory state, a changing, a dying
world, silently whispering at each successive
evolution "passing away," and directing us
to "seek a city which hath foundations, whose
builder and maker is God."

History of the German Mission
BY X.—
Concluded.
The deputation was presented to the chentag which was held in Berlin on the 23d and 24th of September. This is an assembly of the protestant clergymen of Germany, consisting of 2,000 ministers assembled together. It is supposed that something would be done to crush the separatists who were causing great annoyance to the church. On the second day of the session the Edinburgh deputation was presented to the assembly by Herr Bockham Hollweg the president. The object of the Hamburg conference was nobly advocated by Dr. Merle D'Aubigne. On the whole the action of the Kirchentag was favourable to religious liberty, and we cannot doubt that the proceedings of the session have contributed to produce the comparative freedom which our brethren have since enjoyed. Before the close of 1853 the mission received an impulse from the additions to its numbers of two much esteemed pastors of the established church. Brethren Bibich and Bingoldau, resigned their situations and prospects, and are now labouring zealously and successfully in connection with the despised and hitherto persecuted German Baptists. In 1854 the cause made great progress. Persecution was becoming less virulent. In the larger states the idea began to prevail that persecution was not only wicked but unwise. In the smaller states, however, Baptists were still fined, imprisoned, and in many ways annoyed for their steadfastness in the principles which they had embraced. In spite of every obstacle the Baptists were everywhere gaining ground. They had won the respect of many in authority by their firmness and moderation in the revolutionary period. They had attracted the notice of all by their activity in promoting their views, and by their steadfastness in maintaining them.

Now when the new sect was rapidly becoming a powerful denomination a great need was felt. There was but scanty accommodation for those who wished to hear of the "faith once delivered to the saints." When persecution was virulent, meetings were held in places where the arm of the police could not reach, where the converts were few, and scattered chapels were unnecessary. But now when Baptists were almost recognized as a Christian denomination—when opposition by the rulers of the state had become feeble—when many were inquiring as to the views of the sect which had been deemed worthy of persecution, and when converts were numbered by thousands, places for public worship became absolutely necessary. The brethren, however, were poor in this world's goods, and means for the erection of suitable buildings were lacking. Mr. Oncken visited the United States, and among other objects presented to the consideration of his brethren this great need. His pleas were successful, and the American Baptist Missionary Board engaged to pay \$4,000 within five years, to aid in the erection of chapels in Germany.

The Triennial Conference of the German Baptists was held in Hamburg on the twelfth of last September. The meeting was characterized by love and harmony, and the churches were shown to be in a prosperous condition. Several new chapels have been completed, and others are in course of erection. The number of converts at present is something over 5,000. The operations of the mission are progressing favorably, and all its prospects are encouraging. Persecution is every day becoming less,—the king of Prussia having avowed his disapproval of such a means of preventing the progress of opinions. We may anticipate the day when this foul blot on German Protestantism shall have been entirely removed.

In reviewing this mission we cannot but be struck by the truly Christian spirit which our brethren in Germany have ever displayed. They have never been elated by prosperity, nor depressed in adversity. We find in them a proper medium between indifference and fanaticism. The brethren are still engaged as actively as ever, and their persevering zeal might well be imitated by Baptists in America. This mission began under favorable auspices, but who could have anticipated its almost miraculous progress? The grain of mustard seed has become a mighty tree. The little church, composed of seven members, with but little aid from without, has grown into a numerous and flourishing body. The truth has advanced from city to city, from state to state, dispensing its blessings in spite of contempt, popular violence and legal persecution. The churches, with one Lord, one faith, one baptism, have presented in this age a copy of those communities which the apostles planted. There are now in connection with the German mission 50 churches, 389 out stations, 60 pastors and co-pastors. Through the instrumentality put forth, 10,000 have been converted, 100,000 copies of the Scriptures have been put in circulation, and 3,000,000 tracts have been distributed.

BIBLE OPERATIONS IN GERMANY.
Journal of Herrich Windolf, Colporteur in Hamburg of the American Bible Union.
TRANSLATED BY MISS MARGARET A. ONCKEN.
A Hopeful Enquirer.—Doubts Respecting Baptism and Confirmation.
January 5.—Offered my Bibles in Altona, where I disposed of several among the Danish soldiers. I could also converse more freely with them, as they now begin to understand German. But, unlike their hardy ancestors,

Letters and Monies received.
Mr. Lorenzo Drae c. 17th. rem.
17th. rem.—Rev. John H. H.
Mr. W. S. Howe.—Simon F.
By Mr. W. H. Everett. P.
C. Foster 7s. 6d.—E. B.
A. Dodge 7s. 6d.—S. Spimney
W. Parker, P. Visitor 7s. 6d.
7s. 6d.—C. Keith 7s. 6d.
J. E. Whitman, 7s. 6d.—S. L.
—M. Beals 7s. 6d.—By W.
G. Foster, 7s. 6d.—E. Chesla
R. Delap 7s. 6d.—C. Halfyan
Hall 7s. 6d.—B. A. Whitman,
7s. 6d.—Mrs. L. Merry 7s. 6d.
7s. 6d.—E. Merry 7s. 6d.—H.
L. Oaks and S. Tufts 7s. 6d.—
3s. 9d. All directions in the ab-

WORMS! WORMS!
A great many learned writers, explaining the origin of the worms generated in the very stomach, have shown that op- portunity for the worms to get on the subject. It must be re- peated, that after all, a mode of expul- sion, purifying the body from their pres- ence, is the wisest disquisition of origin. Such an expelling agent has at last been discovered. It is called Dr. McLane's Vermifuge, and is a safe and efficacious medicine, and is acknowledged by the entire medi- cal profession. As further proof, read the following lady—one of our own citizens:—
"I was afflicted with worms, and was advised to use Dr. McLane's Vermifuge, and I found it to be a most efficacious medicine, and I am now perfectly cured. I can truly say, that I feel much obliged to you for the discovery of this medicine, and I shall be glad to see it in the hands of all my friends."

Trust in the Lord.
If you want anything worth having, the way to obtain it is to trust in the Lord. God denies to those who trust in him, nothing that is for their good. Make yourself easy, then, for if you only trust in him, all will be well. What he gives you must be in love, and what he withholds will be in wisdom. Do you want health? Trust in the Lord, for none but he has it in his power to give it. The freshest breeze, the sunniest sky, the mildest climate, and the medicine of the most skillful physician will all be in vain to bestow or preserve health, without God's blessing. Trust and "fear the Lord, and depart from evil. It shall be health to thy navel, and marrow to thy bones."—Prov. iii. 7-8.

Trust in the Lord, his power alone bestows
On pallid cheeks the color of the rose.
Do you want riches? You must go where they are to be had. Now, "the earth is the Lord's and the fulness thereof." The gold and the silver are His, and the cattle on a thousand hills. To him then you must apply. Trust in the Lord, and if riches will add to your happiness on earth, without hindering you on your way to heaven, rich you shall be.

Trust in the Lord, he will guide thy fame,
And in the book of life inscribe thy name.
Do you want wisdom? Trust in the Lord, and put up your petition to him. Some travel to get wisdom, some read books to get wisdom, and some listen to the learned to get wisdom; "the fear of the Lord is the beginning of wisdom." Fear him, then, love him, obey him, trust him and praise him. "If any of you lack wisdom, let him ask of God that giveth to all men liberally, and it shall be given him."—James i. 5.

Trust in the Lord for he can make us wise,
As angels, and prepare us for the skies.
Do you want peace? Trust in the Lord, for unless he bestows it, you will never have

It is not to be had for love, nor money, and no one can beg, borrow, or steal it. "There is no peace to the wicked." God is the only giver, and from him it must come, if it comes at all. "Let your requests be made known unto God; and the peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus."—Phil. iv. 6-7.

Trust in the Lord, and care shall ne'er confound thee,
But thou shalt be at peace, with trouble all around thee.
Do you want a guide through the world?—Trust in the Lord, for none other can you safely trust. Others, when you least expect it, will fail or deceive you. Some are ignorant, some ungodly, some just, and some false in all things; but God is wise, and holy, and just, and true; trust then in him, "and the Lord shall guide thee continually."—Isa. lviii. 11.

Trust in the Lord, and His truth and love
Shall guide thee to the golden gates above.
Do you want a bright prospect of eternity—a glimpse of the mansions of the blest? Trust in the Lord, and he will unfold to you things wondrous to behold—things hidden from the eyes of those who fear not God. He can give you faith that shall sharpen your eyesight, and increase your love. "Faith is the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1.

Trust in the Lord, and thou by faith shalt see
The heaven of glory that's prepared for thee.
Whether you want health, wealth, reputation, wisdom or peace, a guide through this world, and a bright prospect of a better, trust in the Lord, and if for good, you shall have them all.—Old Humphrey.

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We should not soon forget the manner in which he pronounced from the pulpit those beautifully descriptive lines of Goldsmith:
As some tall cliff, that lifts its awful form,
Swells from the vale, and midway leaves the storm,
Though round its breast the roiling chunders sweep,
Eternal sunshine settles on its head.

The emotions it awakened are not easily described. If you have ever witnessed a scenic representation of thunder and lightning, and will institute the comparison between that artificial mimicry, and an electric explosion from the clouds, you may judge in a measure, of the difference of Dr. Payson's manner of pronouncing these lines, and that of almost any ordinary speaker.

An illustration and confirmation of this remark we lately witnessed. The preacher had selected the same lines of Goldsmith; he had the reputation of more than an ordinary eloquist, and he was. The performance went off as it would from most,—well; but the emotions it awakened are not easily described. If you have ever witnessed a scenic representation of thunder and lightning, and will institute the comparison between that artificial mimicry, and an electric explosion from the clouds, you may judge in a measure, of the difference of Dr. Payson's manner of pronouncing these lines, and that of almost any ordinary speaker.

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"And went and told Jesus."
Dr. Arnold says, "that amongst Christians, all looking upon the Scriptures as their rule of faith and life, there are particular passages which will most suit the wants of particular minds, and appear to them, therefore, full of an extraordinary measure of comfort and of wisdom." The clause of the verse written above is one of those passages which has always been to me full of comfort and blessed teaching. Let us remember what the events were which Matthew had just narrated. The life of John the Baptist had closed under circumstances most trying to the faith and affection of his followers. It would seem as if God had forgotten his servant. The Messiah, of whom he had borne witness, performed no miracle to deliver him from the power of his persecutors; his weary imprisonment was terminated only by a violent death. After he was beheaded, his disciples, "came and took his body, and buried it, and went and told Jesus." In the darkest hour of their loneliness and grief, there was yet one unfading consolation left to them—they could tell Jesus. Can you remember when you were a little child, and had a gentle and loving mother who was never weary of listening to your childish joys and sorrows? Do you remember how often, when you came home wearied with play, your sensibilities wounded, perhaps, by the thoughtlessness or unkindness of your companions, your heart aching with its first experience of life's disappointments and roughness, what a blessed relief it was to throw yourself into your mother's arms, and sob out the story of your grief upon her breast?

Since then you have experienced sore and heavy trials, and the burden of your daily life is, perchance, so heavy that you have "no strength for crying." You have no mother now to fold you in her arms and soothe your pain. Aye, and your bitterest sorrows you can breathe in no human ear—your scarce are willing to confess them to yourself. You summon your manly strength to the conflict, and proudly resolve to bear them alone. But there is a God-given instinct within which will crave sympathy and love, and you cannot stifle its voice if you would. What shall you do? You have a friend, wiser, stronger, gentler, more merciful than even your mother was. He never chides your folly. He never reproaches your weakness. He knows all your sorrows. The tenderest sympathy of earthly friends is but a feeble type of His all-embracing love. You do not need to go and ask His sympathy. He stands by your side, entreating you to come to Him that He may give you rest. Perhaps doubts have come before your soul, and dimmed that sense of His presence which you once knew, and in your weakness you may feel that you can offer Him no sacrifice of love and praise, but tell Him of your darkness and faithlessness. Remember what He has said of the broken reed and smoking flax, and never doubt that he will send you light and strength.—N. Y. Evangelist.

From the Watchman and Reflector.
MARTIN LUTHER A BAPTIST.

In matters of religion we call no man master, we submit to no human authority, and are indifferent as to what even the best men say as to faith and practice. We have one "Master even Christ"—and one standard of appeal—the Holy Scriptures, which are able to make us wise unto salvation. Some of our fellow Christians differ from us, and appeal very frequently to "the fathers," "the Reformers," etc., etc., and lay much stress on what they say. We have among us, for instance, a numerous and estimable body who call themselves Lutherans, and consider the authority of Martin Luther almost equal to the Scriptures, or perhaps it would be more just to say that they regard his interpretations of the Scriptures as nearly infallible. May we be permitted to remind these our fellow-disciples, that Luther was a Baptist? Our evidence is drawn from his "Table Talk," translated by William Hazlitt, and published in London, in 1748. Here is an extract, copied from page 165:—
"In 1541, Dr. Menius asked Dr. Luther, in what manner a Jew should be baptized? The doctor replied: you must fill a large tub with water, and having divested the Jew of his clothes, cover him with a white garment. He must then sit down in the tub, and you must baptize him quite under the water. The ancients, when they were baptized, were attired in white, whence the first Sunday after easter, which was peculiarly consecrated to this ceremony, was called dominica in albis. This garb was rendered the more suitable, from the circumstance that it was, as now, the custom to bury the dead in a white shroud; and baptizing, you know, is an emblem of our death. I have no doubt that when Jesus was baptized in the river Jordan, he was attired in a white robe. If a Jew, not converted at heart, were to ask baptism at my hands; I would take him on to the bridge, tie a stone round his neck, and hurl him into the river; for these wretches are wont to make a jest of our religion."

AT JESUS' FEET.
The Rev. W. Jay one day attended the young bed of a young female, who thus addressed him:
"I have a little," said she,—to relate, as to my experience. I have been much tried and tempted, but this is my sheet anchor. He has said, "he that cometh to me, I will in no wise cast out." I know I come to him, no wise cast out! I know that he will be as good as his word. Poor and unworthy as I am, he will not trifle with me; it would be beneath his greatness, as well as his goodness; I am at his feet as you have often said:
"Thy joy dear, my all in all,
At thy death 't is to be;
Thou wilt not let me lower fall,
And none can higher fly."

NOTICE.
The subscriber would respectfully announce to the public in general that he has received the office of DEPUTY SHERIFF, and having furnished himself with the necessary apparatus, of a superior quality, is prepared to Run Lines with exactness and despatch.
J. HUGH SPENCE.
Janey, Sept. 19, 1855. 316e

NOTICE.
All persons having any demands against the Estate of Joseph Sharp, deceased, are requested to call on Robert Smith and James Brown, who are the Executors of the said Estate, and to present the same to the said Estate, who will please make immediate payment.
JAMES BROWN,
ROBERT SMITH.
Sept. 19.—31 p.