

Poetry.

For the Religious Intelligencer.
LINES,
On a Grave in the Cemetery.
BY INCONGITO.

Deep in the grave, the tomb so low,
Whose darkness from above reigns;
That rest so much from earth's load—
And in death's arms repose,
The Sepulchre—the lonely bed,
Where slumber drear is found.—
Where grave-bands bind the sleeping head,
Beneath the moss-grown mound.

There freed from care, nor toss'd by strife,
Lie we here, in quiet life,
We slumber in the realms of Hope,
Tho' on a grave-made pillow;
Till thro' Edens grottoes fair,
And portals of the sky;
Shall sound the seraph's sacred voice,
To call his saints on high!

Then from the cold embrace of Death,
Our spirits from whom clay;
Shall breathe the perfume and the breath,
Of an eternal day;
Then friends in hallow'd union join,
Shall chant by life's pure stream;
And hills and vales their silence break,
And hills and vales their silence break,

Join the angel's theme!

Each monument which towers above,
To kiss her blosom'd cheek;

Speaks in the "still small voice" of love
"Ye too must also die."

For while ye decorate this grave
With many a verdant sod,

They whisper to you, as they fade—
"Prepare to meet your God."

But tho' these scenes of loveliness,
Shall fail and fade;

And blossoms of our earthly hope,
Shall wither in decay;

Beyond the vale of sadening tears,
Shall bloom amorous flowers;

Which know no change nor fleeting years
But breed immortal showers!

We then shall rise in holy glee,
And stand before the judgment seat;

Of love to Him, who brought us free—
To join celestial throngs;

To bask in God's approving peace,

To bud with sanctified rest:

Our advent where all troubles cease—
"And the weary are at rest!"

RENOVATING THE WORLD.

Come, my fond fluttering heart,
Come, struggle to be free;

Thou and the world must part,
However hard it be.

My trembling spirit owns it just,
But cleaves yet closer to the dust.

Then tempt me, sweets, forbear;
Ye distract souls, fall;

My love ye may not have,

Jesus shall have it all.

Its bitter pain, 'tis cruel smart,

But ah! thou must consent, my heart!

Ye fair, enchanting throng!

Ye golden dreams, farewell!

Earth has prevail'd too long,

And now I break the spell;

Ye cherish'd joys of early years—

Jesus, forgive these parting tears!

But must I part with all?

My heart still fondly pleads;

Yes—Judas' self must fall;

It bleeds, it bleeds, it bleeds,

Is there no balm in Gilead found,

To soothe and heal the smarting wound?

O yes, there is a balm,

A kind Physician there,

My love demand to calm,

To bid me not despair:

Aid me, dear Saviour, set me free,

And I will all resign to thee.

O may I feel thy worth,

No idol care,

Na vanity of earth,

With them the Lord, compare!

Now bid all worldly joys depart,

And reign supremely in my heart!

Miscellany.**TOBACCO.**

We have a list of no less than EIGHTY-SEVEN diseases caused by tobacco. We are to infer, also, that when a greater degree of attention shall have been given the subject, the number will be found still greater. Medical men, too often themselves slaves of the tobacco-habit, have not, as a class, hitherto been sufficiently observant concerning the effects of this narcotic. These diseases, it will be seen, are many of them among the most dangerous and most painful to which the human body is subject. No other narcotic or stimulant—probably not even alcohol itself, destructive as it is to life and health—is capable of producing such varied effects. The writer has been thus particular in this department of the subject, under the impression that it has not generally been sufficiently considered in essays of this kind.

ITS EFFECTS ON THE MIND

The effects of tobacco upon man's **mental** and **material** nature have been, in part, anticipated in the foregoing remarks. Any narcotic, the use of which is capable of causing hypochondriasis, hysteria, epilepsy, mental imbecility, and insanity, must, of necessity, if employed habitually, become detrimental to the intellect and the morale in proportion to the extent of the abuse. Besides, it is a recognized principle in nature, THAT WHATEVER ENFEELS THE BODY MUST, IN THE END, AND IN THE SAME DEGREE, ENFEEL THE MIND. "A sound mind in a sound body," is the physiological law. This every tobacco-user violates.

The moral reasons why tobacco should not be used, as a luxury, by any human being, are numerous, some of the more important of which will now be stated.

In the first place, a man has no moral right to destroy his health. Health is "the poor man's riches; the rich man's bliss." It is the most precious of all earthly gifts. What greater blessing can there be than a state of perfect bodily and mental health? Almost every tobacco-user is convinced that the habit is detrimental to his physiological well-being, and yet he goes on, good or bad as he may be by profession, unremittingly in his downward course. Nor has a man a right to *enslave* himself. The tobacco habit is proverbially stronger than any natural appetite—stronger even than that for food. So enslaved does the tobacco-user become to the narcotic, he prefers it to the society of his best friends.

ITS FILTHINESS

The filthiness necessarily consequent on tobacco-use is of itself a great moral evil. "Cleanliness," says Jeremy Taylor, "is next to godliness." But it is impossible for a tobacco-user to be a cleanly person. His mouth, which, more than all

THE RELIGIOUS INTELLIGENCER.**RUSSIAN SERFS.**

other parts of his system, should be cleanly, is a very sink of nastiness. That which he ejects from it is more loathsome than the dog's vomit or the sow's mire. Men have plainly no moral right thus to defile themselves, or to inconvenience those about them by their defilement, as in a thousand ways tobacco-users must.

Nor is it by filthiness alone that the slave of tobacco does injustice to others. It is a most flagrant wrong for him to pollute and poison the atmosphere which his fellows are compelled to breathe. This is done everywhere, and almost perpetually, by the votaries of the weed. What hater of tobacco who has ever travelled, but for a single day, from his own domicile, has not been outraged in this way?

What right has a tobacco-user to contaminate his own household even with the effluvia of tobacco? What right to hold in his lap his own darling child giving off into its innocent face the pestiferous poison at every breath? What right to sleep even with another person, his skin and lungs exhaling at every moment their noisome filth?

ITS EXPENSIVENESS.

The magnitude of the moral evils connected with the use of tobacco will become still more apparent when it is remembered that there are at least two million tons of the article raised annually in the world, and about one-twentieth part of this enormous quantity in the United States alone. The duty levied upon tobacco in Great Britain, in 1852, was £4,560,741, equal to a poll-tax of about two dollars per head. Poor men in the city of New York (where tobacco is very cheap) expend five, ten, or twenty dollars annually, for this article. Some who are better off, lay out eighty or one hundred dollars in the year. In New-York city more money is expended daily for cigars alone, it has been estimated, than for bread. The United States and Great Britain alone, it is estimated spend enough annually on tobacco to support ONE HUNDRED THOUSAND MINISTERS OF THE GOSPEL at average rates. More money is wasted annually in this way in Christian countries alone, than would be necessary to place a Bible in the hands of every family in the world. Civilized countries spend more for tobacco than would be required for establishing free-schools throughout every habitable land.

It were well, likewise, for the slaves of tobacco to inquire as to what class or classes of persons are most addicted to its use. We are compelled to admit that the abominable thing does too often find its way into the pulpit, and perhaps still oftener into the deacon's pew, or upon the judge's bench. In general, however, it is a different sort of person who are most addicted to the habit. "I find," says an extensive observer of human nature, "that the most wicked and abandoned individuals in the community use tobacco; that boys and young men who are becoming more and more depraved; that low dissolute, profane men, idlers, engaged in amusements alone, night-walkers, theater-goers, gamblers, and licentious persons, are almost invariably chewers or smokers." —Dr. Shew on Tobacco Diseases.

MORNING AND EVENING THOUGHTS.—When thou risest in the morning, consider—first, Thou must die; second, Then mayest die that moment; third, What will become of thy soul? Pray often. At night consider—first—What sin thou hast committed; second How often thou hast prayed; third, What hath been thy mind been bent upon; fourth, What hath been thy dealing; fifth, What thy conversation; sixth, If thou callest to mind the errors of the day, sleep not without a confession to God and a hope of pardon. Thus every morning and evening make up thy account with Almighty God, and thy reckoning will be the less at the last.—*Bunyan.*

RAILROADS.—There are now 35,264 miles of railway in operation, of which 16,180 are in the Eastern hemisphere, and 19,084 in the Western; 17,811 miles are in the United States, 6,976 in Great Britain, 5,340 in Germany, and 2,480 in France. The longest railroad in the world is the New York Central, which, with its branches, is 621 miles in length. There are 264 railways, 17,811 miles in length, completed in the United States, constructed at a cost of \$568,588,038, and 134 in course of construction, 12,898 miles in length.

According to the authority of the "Galway Packet," the Celtic race is fast disappearing even in its western stronghold. The editor has just completed a tour through Jar Connaught and Joyce's country, and for miles, he says, the traveller could not see a human habitation—all was utter desolation; not a trace of farm cultivation, and in lieu of houses nothing remained but heaps of stones and unroofed gables. Whenever the writer met an inhabited dwelling, it was a miserable hut, in which Englishmen would hesitate to lodge their dogs.

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I HAVE NOTHING TO SPARE.—In the year 1809, the Rev. Nathaniel Emmons, D. D., of Franklin, Mass., preached a discourse from Acts xx. 35, entitled, "The Giver more blessed than the Receiver." The published discourse has an appendix, from Rev. Dr. Griffin, from which the following passage of peculiar elegance and power is taken. We lay it before those who have not realized the obligation or enjoyed the happiness of being cheerful givers to the treasury of the Lord.

"I have nothing to spare," is the plea of sordid reluctance. But a far different sentiment will be formed amid the scenes of the last day. Men now persuade themselves that they have nothing to spare till they can support a certain style of luxury, and have provided for the establishment of children. But in the awful hour when you and I and all the pagan nations shall be called from our graves to stand before the bar of Christ, what comparison will these objects bear to the salvation of a single soul? Eternal Mercy! let not the blood of heathen millions be found in our skirts!—Standing, as I now do, in sight of a dissolving universe, beholding the dead arise, the world in flames, the heavens fleeing away, all nations concurred with, or wrapt in the vision of the Lamb, I pronounce the conversion of a single pagan or more value than all the wealth that Omnipotence ever produced. On such an awful subject, it becomes me to speak with caution; but I solemnly own, that were but one heathen in the world, and he in the remotest corner of Asia, if no greater duty confined us at home, it would be worth the pains for all the people in America to embark together to carry the gospel to him. Place your soul in his soul's stead; or rather, consent for a moment to change condition with the savages on our borders.—Were you posting on to the judgment of the great day in the darkness and pollution of pagan idolatry, and were they living in wealth in this very district of the church, how hard would it seem for your neighbors to neglect your misery! When you should open your eyes in the eternal world, and discover the rain in which they had suffered you to remain, how would you reproach them that they did not even sell their possessions, if no other means were sufficient, to send the gospel to you. My flesh trembles at the prospect!—But they shall not reproach us. It shall be known in heaven that we could pity our brethren. We will send them all the relief in our power, and will enjoy the luxury of reflecting what happiness we may entail, on our course by argument, it has recourse to violence.

THE EMPIRE OF THE OCEAN.—Nicholas rules the *serfs*; but Britannia rules the Waves.—*Punch.* Switzerland has lately experienced some internal agitation. In the Canton of Geneva where are villages almost entirely peopled by Romanists, the priests have tried to excite the peasants against protestant evangelization. Fanatical men have brutally interrupted a religious service presided over by a protestant pastor, and the Council of State has been obliged to put armed companies on foot, in order to protect liberty of worship. Popery is every where the same. Failing to sustain its cause by argument, it has recourse to violence.

Mr. Henry Drummond, M. P., in a pamphlet just published, called the "Fate of Christendom," proclaims the end of the world to be immediately at hand.

A BRIGHT education is not merely the reading of many books, but the ability of making knowledge useful to ourselves and others. It is not simply to acquire influence over our fellow-creatures, but to make that influence subservient to moral excellence and piety.

SUNDAY TRADING IN PARIS.—A society has been established for some time in Paris for the purpose of suppressing unnecessary Sunday trading, and labour on the Sabbath, and though not generally known, has effected much good in diminishing this objectionable practice, which strikes the attention of many foreigners in Paris, especially the English, as deeply reprehensible. The association already numbers more than 3,000 subscribers, including many persons of eminence.—*Galignani.*

NEWSPAPERS ABROAD.—In Constantinople there are thirteen newspapers; in Smyrna, six; in Alexandria, the former seat of learning, only one; in Serbia, eight; and in the two provinces of Wallachia and Moldavia, four.

True humility consists in receiving praise, and rendering it to God untouched.

Advertisements.

ANCHOR FOUND.—Found by the Subcriber in the Long Reach in Autumn last a Wood Boat's **ANCHOR**. The owner can have the same by describing it and paying ex- April 14th 1854. (3w.) *Long Reach.*

FRESH GARDEN SEEDS.—Per Liberia—a supply of Field, Garden, and Flower Seeds, warranted fresh and true to their sorts. April 6. S. L. TILLEY.

CLOVER AND GRASS SEEDS.—5 lbs. Red Clover Seed; 100 bushels Timothy Seed—the growth of New Brunswick. April 6. S. L. TILLEY.

SPRING AND SUMMER FASH-ONABLE Complaints, Fevers, Dyspepsia, Deynter, Erysipela, Fever, Kidneys and Bladder, Indigestion, Jaundice, Liver Complaint, Palpitation of the Heart, Piles, Salt Rheum, Obstructive Cutaneous Eruptions, Prostration of the Nervous System, General Debility, &c.

DYSMERIC SYRUP, **Wild Cherry Balsam**, **Compound Sarsaparilla** Is designed for the cure of Asthma, Aropexy, Canker, Chorea Morbus, Dropsy, Dyspepsia, Deynter, Erysipela, Febrile Complaints, Fevers, Gravel, Infestation of the Lungs, Liver, Kidneys and Bladder, Indigestion, Jaundice, Liver Obstruction, Obstructive Cutaneous Eruptions, Prostration of the Nervous System, General Debility, &c.

WILD CHERRY BALSAM. An effectual remedy for Coughs, Deynter, Diarrhea, Chorea, Jaundice, Liver Complaint, &c.

NEUROPTIC DRUGS—OR SUPERIOR "PAIN KILLER." An invaluable remedy for Consumption, Pain in the Side, Bleeding at the Lungs, Difficulties of Breathing, Hacking Cough, Asthma, Tightness of the Chest, Bronchitis, Hoarseness or Tickling in the Throat, with mucous irritation in attempting to speak, and for all those symptoms which indicate incipient Consumption. These symptoms should be attended to without delay.

WILD CHERRY BITTERS. For Jaundice, Indigestion, Faintness at the Stomach, Liver Complaint, Headache, Dizziness, Drowsiness, Dispersion, Convulsions, &c.

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