

## Poetry.

[FOR THE CHRISTIAN VISITOR.]

## THE INFIDEL'S DOUBT REMOVED.

I stood beside the open grave  
Design'd for Hellen's tomb,  
I saw the gloomy hearse arrive,  
And sable mourners come.

I saw the dear remains laid down  
Upon its clay-cold bed,  
I heard the clods successive fall  
Upon the coffin lid.

The solemn obsequies perform'd  
Back the procession went—  
Musing I lingered on the spot,  
And o'er the hillock bent.

Is this, thought I, the final end  
Of human hope and fear?  
Does man's proud aspirations meet  
Annihilation here?

I asked of all the heathen scribes  
Could they the query solve?  
Their answer but increas'd my doubt,  
And left me more involved.

Philosophy's broad firmament,  
With all its meteor glow,  
No guide to immortality  
My anxious soul could show.

I turn'd away in deep disgust,  
And curs'd my natal day,  
When lo, the righteous sun arose,  
To chase the clouds away.

Eternal thanks to sovereign grace,  
That clear'd my doubtful way,  
And opened wide the portals bright  
That leads to endless day.

Now death, I court thy deadly shaft,  
To ease me of my pain;  
Grave, I shall triumph o'er thy power,  
For I shall rise again.

Thy gloomy cavern now no more  
Shall waken slavish fear,  
For I shall leave thy dark abode,  
When I the Archangel hear.

ONOMAZO.

## EDUCATION OF THE HEART.

It is the vice of the age to submit learning for wisdom—to educate the head, and to forget that there is a more important education necessary for the heart. The reason is cultivated at an age when nature does not furnish the elements necessary to a successful cultivation of it; and the child is solicited to reflection when he is only capable of sensation and emotion. In infancy the attention and the memory are only excited strongly by things which impress the senses, and move the heart, and a father shall instil more solid and available instruction in an hour spent in the fields where wisdom and goodness are exemplified, seen and felt, than in a month spent in the study, when they are expounded in stereotyped aphorisms.

No physician doubts that precocious children, in fifty cases for one, are much the worse for the discipline they have undergone. The mind seems to have been strained, and the foundations for insanity are laid. When the studies of maturer years are stuffed into the head of a child, people do not reflect on the anatomical fact, that the brain of an infant is not the brain of a man; that the one is conformed, and can bear exertion—the other is growing and requires repose; that to force the attention to abstract facts, to load the memory with chronological and historical or scientific detail—in short to expect a child's brain to bear with impunity the exertions of a man's is just as rational as it would be to hazard the same sort of experiment on its muscles.

The first eight or ten years of life should be devoted to the education of the heart—to the formation of principles rather than to the acquirement of what is usually termed knowledge. Nature herself points out such a course; for the emotions are then the liveliest, and most easily moulded, being as yet unalloyed by passion. It is from this source that men are hereafter to draw their sum of happiness or misery: the actions of the immense majority are, under all circumstances, determined much more by feeling than by reflection; in truth, life presents an infinity of occasions where it is essential to happiness that we should feel

rightly; very few where it is at all necessary that we should think profoundly.

Up to the seventh year of life very great changes are going on in the structure of the brain, and demand therefore, the utmost attention not to interrupt them by improper or over excitement. Just that degree of exercise should be given to the brain at this period as is necessary to its health; and the best is oral instruction, exemplified by objects which strike the senses.

It is perhaps unnecessary to add, that at this period of life, special attention should be given by both parents and teachers, to the physical development of the child. Pure air and free exercise are indispensable; wherever either of these are withheld, the consequences will be certain to extend themselves over the whole future life. The seeds of protracted and hopeless suffering have, in innumerable instances, been sown to the constitution of the child simply through ignorance of this great fundamental physical law; and the time has come when the united voices of these innocent victims should ascend "trumpet-tongued," to the ears of every parent and every teacher in the land, "Give us free air and wholesome exercise; leave to develop our expanding energies in accordance with the laws of our being and full scope for the elastic and abounding impulses of our young blood!"—*London Quarterly Review*.

## Experience of Mary Jane Graham.

It is surely a motive to rejoicing that over our land new cases of religious experience are now so greatly multiplied. The young and the old alike, swell the number of those into whose mouths a new song has been put. We find in the life of Mary Jane Graham, of Stoke Fleming, England, just published by the Carters, the following impressive record of juvenile religious experience narrated by her in a letter to a friend:

"I knew a little girl, about sixteen years and a half ago. She was much like other children, as full of sin and vanity as ever she could hold: and her parents had not as yet taken much pains to talk to her about religion. So she went on in the way of her own evil heart, and thought herself a very good little girl, because she said her prayers every night and morning, and was not more passionate, wilful, and perverse, than most of her young companions. The God of love did not think this sinful child too young to learn of Jesus. He so ordered it about the time I am speaking of, when she was just seven years old, that she was led by a pious servant into some almshouses belonging to Rowland Hill, who had just been preaching in them. The servant and an aged woman entered into a long conversation together, to which the little girl listened, and wondered what could make them like to talk about such things. But at the close of it, the old woman took the child affectionately by the hand, and said to her—'My dear child, make the Lord Jesus your friend now that you are so young; and when you come to be as old as I am, He'll never leave you nor forsake you.' God the Spirit sent these simple words to the poor sinful child's heart. She walked home in silence by her nurse's side, thinking how she could get Jesus to be her friend. Then she remembered how often she had slighted this dear Saviour; how she had read of him in the Bible, and been wearied of the subject; how she had heard the minister preach about Jesus, and wished the long dry sermon over; how she had said prayers to Him without minding what she said; how she had passed days, weeks, and months, without thinking of him; how she had loved her play, her books, and her toys, and her play-fellows—all, all better than Jesus. Then the Holy Spirit convinced her of sin. She saw that no one good thing dwelt in her, and that she deserved to be cast away from God forever. Would Jesus love her now? Would he ever forgive her? She feared not; but she would try. She would make herself very good, and then, perhaps, Jesus would be her friend. But the more this little girl tried to be good, the more her naughty heart got the better of her; for she was trying in her own strength. She was led to give up trying in that way; and many long nights did she spend in praying, 'with strong crying and tears,' to Jesus that he would teach her how to get her sins pardoned, and make her fit to have Him for her friend. Let me mention it for the encouragement of those who seek Jesus, that He did not disdain to listen to the prayers of this little child. He put it into her heart to read the Bible, of

which, though she understood not all, yet she gathered enough to give her some comfort. One day her attention was fixed on these words—'The Lamb of God, which taketh away the sin of the world.' Now something that could take away sin was just what this little girl wanted; and she asked her father to tell her who this Lamb of God was. He explained to her this precious verse. But who can describe the raptures which filled the bosom of this little child, when made to comprehend that the 'blood of Jesus cleanseth from all sin.' Now she fled to Jesus indeed. Now she knew that He had loved her, and given himself for her; now the Spirit of God, who often chooseth the weak and foolish things of this world, to confound the wise and mighty, 'shed abroad the love of God in the heart' of a weak and foolish child, and 'filled her with peace and joy in believing.' She had no one whom she could talk to of these things. But she held sweet converse with her reconciled God and Father; and gladly would she have quitted this life to go and dwell with Jesus. Since then she has spent nearly seventeen years of mingled happiness and pain. But she has had Jesus for her friend; and he never has, and never will forsake her. She has forsaken him more than once for a season, and turned to follow the vain things of the world. But her Shepherd's eye has been over her in her wanderings, and He has never suffered her quite to depart from Him."

## The Cultivation of the Soil.

The cultivation of the soil is the most noble employment of the human hands and thought. It is the most ancient, the most natural the most beneficial, the most universal, the most healthy, and the most enduring employment, and, while accompanied with a thousand holy associations, leads the mind "through nature up to nature's God." If the "undevout astronomer is mad," how much more so is the undevout cultivator of the soil! God speaks to man in the bursting vegetation, in the whispering foliage, the ripening fruit, and in the 'sere and yellow leaf.' His voice is in the wind, that brings nature's plaintive music to the ear, in the rushing waterfall, and in the vivid lightning that rends the mountain top.

"Read nature; nature is a friend to truth;  
Nature is Christian, preaches to mankind,  
And bids dead matter aid us in our creed."

Men, at the present day, are beginning to have a more just conception of the cultivation of the soil. Agriculture is becoming elevated. Science, the hand-maid of every vocation, has lent her aid to this department of usefulness and the farmer has risen from a mere laborer to a practical philosopher. To be a proficient in his art, he must study the laws of vegetation—a field of boundless investigation—and so apply his knowledge in assisting nature, as to produce the greatest possible results from the soil he cultivates. There is an abundant exercise for his hands, his head, and his heart; and the great variety of living objects under his care must render his labor the most satisfactory. In a word, agriculture tends to harmoniously develop the whole man.

While the gaiety and bustle of a city life may be more congenial and tempting to young men, as they become tempered with age and wisdom, almost instinctively turn their thoughts to some pleasant rural retreat, which may furnish them an honest competence, and afford shelter from the shocks of a precarious business. Industry is the price of happiness; and spirits broken will revive by labour, and gain their wonted elasticity and strength. As the chaste Cowper exclaims of labor,—

"'Tis the primal curse  
But softened into mercy? made the pledge  
Of cheerful days and nights without a groan."

To many, a country life is irksome and insipid; but such persons little know where true happiness is to be found. They are poorly schooled in self-reliance, who pin their happiness to gay and senseless companions, and can find no pleasure in the cultivation of ground, in communion with nature, with books, and a few choice friends. They are the greatest and purest minds who love nature for her beauties. What is a dreary waste to others, to them is a paradise. Such men as Numa, Cato, Cincinnatus, Bacon, Cowper and Washington, have blessed Providence that they saw the beauty of his handiwork.—*N. E. Farmer*.

Late letters received from Naples relate that the Holy Father has made a penitential procession with a rope round his neck, and with sandals on his feet, followed by the cardinals who lodge in the city (Mola di Gaeta), by the Archbishop, the clergy, and the people.

BAPTIST SEMINARY,  
FREDERICTON.

REV. CHARLES SPURDEN, *Principal*.  
MR. THOMAS B. SMITH, *Assistant Teacher*.  
Third Term in 1849 commences July 16.

THE Studies are conducted under the inspection of the Principal, and comprise English Grammar, Reading, Writing, &c.; English Composition, Ancient and Modern History, Geography, the Latin and Greek Languages, Arithmetic, Book Keeping, Algebra, Geometry, Trigonometry, Surveying, Navigation, Natural Philosophy, &c.

Tuition Fees, irrespective of the Subject Taught

Under ten years of age, 10s. each term  
Between ten and fourteen, 15s. "  
Above 14 years of age, 20s. "

Two Shillings and Sixpence for Fuel each Spring, Winter and Autumn Term.

Accommodations for Students in the Seminary, at the rate of 8s. 6d. per week.

C. SPURDEN, *Principal*.

Fredericton June 15th, 1849.

## THOMAS M'HENRY,

General Commission and Forwarding Merchant.  
Crookshank's Wharf—Nelson Street.

AGENT FOR—

Boston Belting Co., Roxbury India Rubber Co., Goodyear Shoe Co., Welch and Grif-fiths' Mill and Circular Saws, Fairbanks' Patent Hay, Counter and Dormant Scales, &c. &c. &c.

HAS on hand, for sale, India Rubber and Gutta Percha Belting, all sizes; a large stock of Mill and Circular Saws; Fairbanks' patent Scales, all sizes and descriptions; Hazelton's Windlass Gear, (the best patent in use); Treenail Machines; Deck Plugs and Wedges; Planing Machines, (Daniel's patent); Peck & Co's Tinnars' Machines, Ploughs, Straw Cutters, Axes, and other articles of American manufacture.

St. John, Jan. 6, 1849.

## READ'S HOTEL.

THE subscriber, in returning thanks to the public, for the liberal patronage received during some years past, wishes to intimate to his friends, and the public generally, that he has taken that large and commodious house in King Street, owned by Mr. Peter Reed, a few doors below the Saint John Hotel, and is now ready to receive permanent and transient BOARDERS, and trusts from long experience and strict attention to business, to merit a share of the patronage heretofore received. Good Stabling, and an experienced Hostler always in attendance.

JOSEPH READ.

P. S.—The above establishment is conducted on strictly Temperance principles.

St. John, December 29, 1847. J. R.

## THE CHRISTIAN VISITOR,

PUBLISHED EVERY FRIDAY, FOR THE PROPRIETORS, BY

D. A. CAMERON,

At the OBSERVER Office, Prince William Street, corner of Church Street, opposite Sands' Arcade.

TERMS:—10s. per annum, in advance; 12s. 6d. if payment is deferred 6 months. Eight copies sent to one address for fourteen dollars; if payment is deferred for 3 months 10s. each invariably.

TERMS OF ADVERTISING:—For one square, (12 lines or less), 3s. for the first, and 1s. 3d. for each subsequent insertion.

All Communications, &c., connected with the paper, to be directed to the Editor.

No Letters will be taken from the Post Office unless post paid.

## AGENTS.

Rev. William L. Hopkins, St. David and St. Stephen.  
J. Ring, Springfield.  
T. W. Saunders, Prince William, above Woodstock.  
David Crandal, Jemseg.  
W. D. Fitch, Canning.  
Thomas Todd, Woodstock.  
William Harris, Jacksonstown.  
William Sears, Hopewell.  
James Walker, Masqueren.  
Wellington Jackson, Saint Martin's.  
George F. Miles, Grand Lake.  
S. Elder, Fredericton.  
Mr. Joseph Blakeley, North River.  
Joseph Crandal, P. M. Bend.  
James Ayer, Sackville.  
Isaac Cleaveland, Sussex, Upper Settlement.  
Christopher Burnet, Norton.  
Alexander McDonald, Wickham, Q. C.  
James Starkey, Johnston, Q. C.  
Mark Young, Saint George.  
James Stephenson, Saint Andrews.  
E. G. Fuller, Halifax, N. S.  
Abraham Hammond, Andover.  
W. W. Bent, Amherst, N. S.  
Mrs. John Keith, New Canaan.  
Mr. John Star Trites, Salisbury.  
Richard E. Steves, Esquire, Hillsborough.  
Rev. John Francis and Mr. J. V. Tabor, General Agent.  
Lewi McDonald, Esquire, Wickham, Q. C.  
Rufus Cole, Esquire, North Joggins, Sackville.