

left; by honour and dishonour; by evil report and good report; as deceivers and yet true; as unknown, and yet well known; as dying and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. vi. 4—10. There is no apostolical succession here, nor prelatical or episcopal consecration; but a succession of adversities; a consecration to the sacred fires of self-denial and of suffering for Christ's sake. Assuredly John Bunyan was as true, and regular, and heaven-commissioned a minister of Jesus Christ, as any bishop in lawn sleeves, under whose jurisdiction he was forbidden to preach, and was thrust into prison.—*Rev. G. B. Cheever.*

**TERMS OF THIS PAPER.**

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**CHRISTIAN VISITOR.**

SAINT JOHN, FRIDAY, JUNE 18, 1852.

We beg to intimate to the readers of the *Visitor*, which was commenced under the eye, and conducted by the deeply lamented Rev. E. D. VERY, with so much ardour and credit to himself, and edification to his friends, that it will be carried on, and until another Editor is appointed, superintended by a friend of the late Editor. We hope our friends will give him all the help they can, and not suffer their exertions to slacken in extending the *Visitor*, whose columns are open to further the good cause of FAITH, HOPE and CHARITY. All Communications for the Editor, *pro tem*, to be addressed to the Post Office, Saint John.

We have melancholy satisfaction in laying before our readers all the additional information which we have obtained since our last number, relating to the late sad catastrophe. The following letter is from the Rev. Dr. Cramp:—

My chair away, with noiseless foot;  
And lift my heart to God above,  
In praise for all his wondrous love.

*Youth's Cabinet.*

**The Family.**

**Anecdote of George III.**

It is related of George III. that when hunting near Windsor, once, with his characteristic tenderness of feeling, he relinquished the enjoyment of the chase, out of compassion to his exhausted horse, and gently riding along through an avenue of the forest, was led by the cry of distress to an open space, where, under a branching oak, on a little pallet of straw, lay a dying gipsy woman. Dismounting and hastening to the spot, his majesty anxiously inquired of a girl who was weeping over the sufferer, "What, my dear child, can be done for you?" "Oh, sir, my dying mother wanted a religious person to teach her, and to pray with her before she died! I ran all the way before it was light this morning, to Windsor, and asked for a minister, but no one could I find to come and pray with my dear mother." The dying woman's agitated countenance bore witness that she understood and felt the cruel disappointment. The king,—"O lovely lesson for kings!—exclaimed, "I am a minister, and God has sent me to instruct and comfort your mother." Then seating himself in a pack, he took the hand of the gipsy woman, showed the nature and demerit of sin, and pointed her to Jesus the one all-sufficient Saviour. His words appeared to sink deep into her heart; her eyes brightened up; she smiled; and, while an expression of peace stole over her palled features, her spirit fled away, to bear a precious testimony before the King of kings of that MINISTER'S faithfulness to his awful charge. When the party, who had missed their sovereign, and were anxiously searching the wood for him, rode up, they found him seated by the corpse, speaking comfort to the weeping children. The sequel is not less beautiful; I quote the words of the narrative. "He now rose up, put some gold into the hands of the afflicted girls, promised them his protection, and bade them look to Heaven. He then wiped the tears from his eyes, and mounted his horse. His attendants, greatly affected, stood in silent admiration. Lord L.—, was going to speak: but his majesty, turning to the gip-

and a firm confidence in the wisdom, power, and love of a covenant-keeping God, continue to support her under this heart-rending dispensation. Yours, truly, I. WALLACE. St. John, 15th June, 1852.

**The Coranna Christian.**

The following instructive anecdote was told by the Rev. R. Moffat, missionary from Africa, at the late anniversary of the London Missionary Society. He and his companions had travelled in the interior all day and night, weary and without food. They approached a village inhabited by the Corannas, who were accustomed to bloodshed and rapine. An individual who met them warned them against entering the village; they would do so at their

We rejoice to add that the body of the late lamented Editor has been found, and interred at Wolfville, in the full assurance of its being raised up again incorruptible. We hope to give the particulars of his funeral next week. The bodies of Professor Chipman, Mr. Phalen, one of the students, and Coldwell, the boatman, are still missing.

We beg to say that many of the selections for this week's paper were of the late Rev. E. D. VERY's choice, as also some that will appear next week, which must give them additional interest—as closing his editorial labours.

All orders in connexion with the Colporteur Depository will be addressed to Mr. John F. Marsters, who has kindly consented to undertake to supply the place of our departed Brother in that department.

Brother Crandal, in a letter to the late Editor, says—"I have just returned from my appointments in Dorchester. Our meetings were very encouraging. Our Conference on Saturday was the best I have enjoyed for some time. Two young sisters came forward with their hearts full of love to Christ and his cause, and were cordially received by the Church, to whom I administered the sacred emblem of their death to sin and new birth to righteousness. We hope better days are coming. Pray for us!" D. C.

Subscribers and Agents will oblige by sending in remittances, the second quarterly payment to the Publisher becoming due in a few weeks.

[By Telegraph from the Bend.]

17th June, 1852.

The House of Mr. Smith, at Dorchester, was struck by lightning last night, and entirely consumed, together with Barn and out-houses.—Some six or seven of the Telegraph posts six miles beyond the Bend were split and destroyed, and the instruments in the Office at the Bend partially injured.—They are now again in working order.

LETTERS RECEIVED.—James Ayer, with remittance; A. Mutch, do.; E. Webb, do.; Peter Knight, do.; John S. Colpitts, do.; Arthur B. Burchard, do.

**Correspondence.**

To the Publisher of the *Christian Visitor*.

DEAR SIR,—I arrived here last evening from Nova Scotia, thankful to God for preserving mercies. With emotions of deep sorrow, I expect to leave this City to-morrow morning, to resume my Agency for the "*Christian Visitor*" in this Province. I will visit (D. V.) during the three following weeks—Norton, Sussex, Salisbury, Moncton, Dorchester and Sackville.

I trust it will be unnecessary for me to urge our brethren and friends in the above places to renew their interest in behalf of the *Visitor*. By liberally sustaining it they will thereby pay a tribute of respect to its late worthy Editor, by whose prayers and arduous labours it has heretofore been so ably conducted. No pains will be spared on the part of a Committee of brethren in St. John, to render the paper as interesting as possible, until the services of another Editor can be secured.

We hope that those correspondents who formerly favoured the paper with articles for publication, will not fail now to forward whatever of interest may come under their notice.

It is most earnestly desired that the local Agents throughout the Province should continue their assiduity in collecting; and forwarding the names of additional subscribers.

I have just visited Mrs. Very, the bereaved widow of our deeply-lamented brother. She bears the affliction with remarkable christian resignation. May the hopes of the Gospel,

and a firm confidence in the wisdom, power, and love of a covenant-keeping God, continue to support her under this heart-rending dispensation.

Yours, truly, I. WALLACE.

St. John, 15th June, 1852.

[FOR THE CHRISTIAN VISITOR.]

St. Martins, May 24th, 1852.

DEAR BRO. VERY,—It will be pleasing to you to learn that the Lord is reviving his cause at St. Martins. After a long winter's weary season, the Spring has appeared, the singing of birds has come, and the voice of the turtle is heard in the land. Backsliders are returning and sinners have been heard to cry for mercy. I have had the pleasure of Baptising eight willing converts, and expect more on next Lord's day. Brethren pray for us.

Yours, truly,

J. A. SMITH.

[FOR THE CHRISTIAN VISITOR.]

**EDUCATION.**

DEAR SIR,—Solomon says "Train up a child in the way he should go, and when he is old he will not depart from it." If you think the following thoughts founded upon twenty years experience will be useful upon this subject please insert them in whole, or part, as you may think most profitable to your readers, and believe me to be your's faithfully,

June 4th, 1852.

R. THOMSON.

A small and well assorted School, if well regulated, possesses many peculiar advantages for early training over *Home Education*. The diversity of character—the division of labour, the exact classification of Students, with others of equal power and attainments; the perfect mechanism which is so useful in promoting order and punctuality; and, above all, the system of self-government and moral discipline, which we have found to produce such valuable results in the formation of character; these important advantages can scarcely exist at all in a private family, and can only be obtained at School. If the force of custom, simple and separate, be great, the force of custom, copulative and conjoined, is far greater. For there example teacheth, company comforteth, emulation quickeneth, glory raiseth. Certainly, the great multiplication of virtues upon human nature resteth upon SOCIETIES well ordered and disciplined. If asked in what state we best like to receive a pupil, we reply, "when young, with good habits, mental and moral, and with the power of readily receiving instruction." If we find these qualities, we are not much concerned at the want of attainments, in the ordinary sense of the word. It is much more important that a tree should have healthy and vigorous roots, than that it should bear early fruit.

To good habits, then, we attach *great importance*; to precocious attainments a very doubtful value. "I he first are consistent with robust health, with lively spirits, and with a sound state of the mental powers; the second are too generally obtained to the neglect of the physical condition of the little student, and to the loss of the natural gaiety of youth. Hence arises an irritable state of the feelings, and a feverish and dangerous excitement of the mind, which often ends in imbecility, and not unfrequently in death, an instance of which occurred in my own family a few years since, in the case of my eldest son. The most hasty glance is sufficient to show that man possesses physical, intellectual, and moral faculties; all of which are necessary, and in their respective spheres equally necessary to the perfection and felicity of his being. The physical faculties unite him immediately with earthly objects. The moral and religious faculties fit him for the higher duties and enjoyments of social life; but are mainly designed to prepare him for a future and better state of existence. The intellectual powers are intended to serve as a guide for the animal and moral faculties, so as to conduct them safely and wisely to their appropriate exercise and gratification. In the Education of youth, it is requisite that each faculty and each class of faculties be developed according to its true nature and relative importance. The *animal faculties* must be developed in harmony with their true design, so as to secure a good physical constitution, in which no part may be defective, and none trained to an improper or excessive activity.

The *moral sentiments* must be trained so as to control the animal propensities, and impel the man to a faithful performance of his highest duties as a moral, intelligent, and social

being—to an active and vigorous pursuit of "whatsoever things are lovely and of good report."

The *intellect* must be educated so as to develop the perceptive and reflective faculties, that the feelings which are all *blind impulses*, may thus be furnished with a competent guide in the path of truth, duty, and lasting enjoyment.

As regards physical education, it is well that nature has taken this work, in a good degree, into her own hands. Like a kind mother, provident for the best interests of her offspring, she has implanted in the constitution of children an irrepressible desire for muscular activity which all the sage folly of fashionable but misguided parents cannot wholly subdue.

Children, then, if permitted to do so, will in general be found sufficiently disposed to take as much exercise as is necessary to develop the physical system, and impart a good constitution. Hence, nearly all that is requisite for Parents is to preserve their charge from such exercise of the physical powers as is dangerous, excessive, or otherwise improper.

However, should cases occur in which youth might not be disposed to take the necessary exercise, it should never be forgotten that the condition of the mind is identified with that of the body; and, consequently, that, unless they induce or compel the objects of their care to exercise their physical powers, the inevitable result will be a corresponding decrease of bodily and mental vigour. The saying of the old Roman, "*Mens sana in corpore sano*," contains an amount of practical wisdom altogether worthy of a more advanced age than in which he lived. Let the visionary theorist say what he pleases to the contrary, *ceteris paribus*, the *vigour of the mind* is in exact proportion to that of the physical system.

The Creator has given to man no redundant faculty—none that is not indispensable to the perfection of his nature, and to the attainment of his dignity and enjoyment. Hence, when from any cause whatever, the harmony and balance between man's various powers is destroyed, the deformity is increased still more by strengthening those faculties which relatively are already too strong, and neglecting to cultivate those that are too weak.

The danger of Education may be regarded as two-fold. *First*, and *mainly*, to develop and strengthen the faculties educated; so that the individual may thereby be prepared to think and act for himself. *Secondly*, to store the memory with useful knowledge for the purpose of practical application in the business of real life.

The latter object seems to be regarded by many as the main, if not the only business of Education. The former, however, is by far the most important. We may suppose an individual to have treasured up in the storehouse of memory all the knowledge of the universe, and yet be in a high degree uneducated. He may neither be able to form correct opinions of his own, nor to turn to any valuable account the borrowed opinions of other men. In short, he may be one who, in common phrase, possesses "every sense but common sense." Lacking this, he is comparatively of little use in society.

A store of knowledge is good, if the possessor can make it valuable by turning it to good account. But the well-balanced and thorough disciplined mind, which can form correct opinions of its own, and discern clearly between what is true and false in the opinions of others; is undoubtedly far better.

To strengthen the mind, then, should be the *primary*, and to store it with useful knowledge the *secondary* object of intellectual education; a due regard meanwhile being had to the preservation of a *proper balance* throughout the system, by *labouring most to strengthen those faculties that most need to be strengthened*.

"Ingenuas didicisse fideliter artes.

Emollit mores nec sinit esse feros."

This motto is intended to express the influence of a literary and scientific education, in softening the manners of mankind; but when we have carried education, with reference to *intellect*, to the farthest verge of perfection, if we stop here, we have neglected that which is the most important, and without which nothing has been done to any valuable purpose.—Did man possess no higher faculties than those of intellect, he would be at best but a *reasoning brute*; and the education of his intellectual powers would only capacitate him to be more extensively mischievous to the human race.

It is, then the religious, and not the intellec-