

From the *Trenton Emporium*.

## The Vision of Heaven.

(Painting by Suet.)

BEAUTIFUL vision!—There she kneels—  
The scene, the hour, to worship given—  
While sweetly o'er her spirit steals  
The light, the song, the bliss of heaven!  
No clouds of earth is on her brow,  
No earthly hopes are flitting by;  
The dream that wraps her spirit now  
Is borrowed from yon radiant sky.

'Tis not that her young heart is free,  
As mountain air or music wild—  
'Tis not the glow of ecstasy  
Joy flings o'er Fortune's favoured child;  
'Tis not that Nature there breathes out  
Her worship in the water-fall,  
And all is beautiful about,  
And she most beautiful of all!

Oh, no! there's something in the thrill  
Of this world's spirit-surring mirth,  
That, though all sweet and joyous, still  
Is mingled with the shades of earth;  
As in the rainbow's radiant form,  
That spans the sky's cerulean sheet,  
Abides the memory of the storm  
That broke and vanished at its feet.

Oh, no! the leaping spirit there  
(Forgot its prison-house of clay)  
Far, far beyond this world of care,  
Wings now its blissful flight away:  
That sunny smile, serenely bright,  
Is but the mantle that it flings  
Back from its heavenward path of light,  
Whither each hope exulting springs.

Sweet vision of embodied thought,  
To earth's low scenes in beauty given!  
How is thine angel-image fraught  
With all we know or dream of heaven!  
Still to our sphere the luster give  
Of that sweet smile and heaven-lit eye,  
And thou shalt teach us how to live,  
And learn us how to die.

## Our Library.

No. 8.

REMAINS of the Rev. Richard Cecil, M.A. To which is prefixed a view of his character. By Josiah Pratt, B.D.F.A.S.

The ministerial character is here vividly portrayed in the living example of one of the most excellent and able divines, which the church of England has produced. The Remains are a collection of wise and valuable remarks on Christian character, &c., which his comprehensive mind, extensive experience, and varied learning, peculiarly fitted him to understand. The following will serve as a good specimen of these:—

“There is a great diversity of character among real Christians. Education, constitution, and circumstances will fully explain this diversity.

He has seen a but little of life, who does not discern every where the effects of EDUCATION on men's opinions and habits of thinking. Two children bring out of the nursery that, which displays itself throughout their lives. And who is the man that can rise above his dispensation, and can say, “You have been teaching me nonsense!”

As to CONSTITUTION—look at Martin Luther: we may see the man every day: his eyes, and nose, and mouth attest his character. Look at Melancthon: he is like a snail with his couple of horns: he puts out his horns and feels—and feels—and feels. No education could have rendered these two men alike. Their difference began in the womb. Luther dashes in saying his things: Melancthon must go round about—he must consider what the Greek says, and what the Syriac says. Some men are born minute men—lexicographers—of a Gorman character: they will hunt through libraries to rectify a syllable. Other men are born keen as a razor: they have a sharp, severe,

strong acumen: they cut every thing to pieces: their minds are like a case of instruments; touch which you will, it wounds: they crucify a modest man. Such men should aim at a right knowledge of character. If they attained this, they would find out the sin that easily besets them. The greater the capacity of such men, the greater their cruelty. They ought to blunt their instruments. They ought to keep them in a case. Other men are ambitious—fond of power; pride and power give a velocity to their motions. Others are born with a quiet, retiring mind. Some are naturally fierce, and others naturally mild and placable. Men often take to themselves great credit for what they owe entirely to nature. If we would judge rightly, we should see that narrowness or expansion of mind, niggardliness or generosity, delicacy or boldness, have less of merit or demerit than we commonly assign to them.

CIRCUMSTANCES, also, are not sufficiently taken into the account, when we estimate character. For example—we generally censure the Reformers and Puritans as dogmatical, morose, systematic men. But it is easier to walk on a road, than to form that road. *Other men labored, and we have entered into their labors.* In a fine day, I can walk abroad; but, in a rough and stormy day, I should find it another thing to turn coachman and dare all weathers. These men had to bear the burden and heat of the day: they had to stand up against learning and power. Their times were not like ours: a man may now think what he will, and nobody cares what he thinks. A man of that school was, of course, stiff, rigid, unyielding. Tuckney was such a man: Winchcot was for smoothing things, and walking abroad. We see circumstances operating in many other ways. A minister unmarried, and the same man married, are very different men. A minister in a small parish, and the same man in a large sphere where his sides are spurred and goaded, are very different men. A minister on tenter hooks—harassed—school-ed, and the same man nursed—cherished—put into a hot-house, are very different men. Some of us are hot house plants. We grow tall: not better—not stronger. Talents are among the circumstances which form the diversity of character. A man of talents feels his own powers, and throws himself into that line which he can pursue with most success. Saurin felt that he could flourish—lighten—thunder—enchant, like a magician. Every one should seriously consider, how far his talents and turn of mind and circumstances drive him out of the right road. It is an easy thing for a man of vigor to bring a quiet one before his bar: and it is easy for this quiet man to condemn the other: yet both may be really pious men—serving God with their best powers. *Every man has his peculiar gift of God; one after this manner, and the other after that.*

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D. C. VAN NORMAN, A. M.,  
Principal.

Hamilton, March 9, 1848.

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