

H Y M N.

DEAR is the hallowed worn to me  
When village-bells awake the day,  
And by their sacred minstrelsy  
Call me from earthly cares away.

And dear to me the winged hour  
Spent in thy hallow'd courts, O Lord,  
'To feel Devotion's soothing power  
And catch the manna of thy word.

And dear to me the loud "Amen"  
That echoes thro' thy blest abode—  
That swells and sinks and swells again—  
Dies on the walls, but lives to God.

And dear the simple melody  
Sung with the pomp or rustic art—  
That holy, heavenly harmony—  
The music of a thankful heart.

In secret I have often pray'd,  
And oft the anxious tear would fall,  
Till on 'the sacred altar laid  
The fire descends and dries them all.

Oft when the world with iron hands  
Has bound me in its six days chain,  
This burst them like the strong man's bands,  
And set my spirit free again.

Go man of pleasure—strike thy lyre—  
Of broken Sabbaths sing the charms;  
Ours is the Prophet's car of fire  
That bears us to a Father's arms.

Corwallis, August, 1840.

PARAPHRASE

On the Proverbs iii. 16, 17.—By E. T. Pilgrim.\*

"In her right hand is length of days, and in her left hand are riches and honour; her ways are ways of pleasantness, and all her paths are peace."

FOLLY and dissipation lead  
To scenes of human woe;  
Since poverty and death they bring  
On mortals here below.

But 'Wisdom,' by her kindly aid,  
Doth 'length of days,' extend  
And every comfort sheds on those  
Who to her counsels bend.

Then let her be thy constant guide,  
Who will thy joys increase:  
'Her ways are ways of pleasantness,  
And all her paths are peace.'

CONVERSION OF THE HINDOOS.

The following pleasing testimony on this subject, was borne by Rev. J. HILL, one of the missionaries to India, at a May-meeting of one of the Missionary Societies, in London, in 1834. Ought it not deeply interest any reader?

*Evidences of the Decay of Hindooism.*—Hindooism has received a wound—a deep wound—which, though it may be staunch'd, can never be healed: it has received a wound which must be deadly. There has been a mine dug beneath the ramparts and the citadel of Hindooism: we wait only for the springing; but we want men to advance, like Joshua's army.

\* From the Church of England Magazine.

and take possession of the city when the walls come down.

As proofs of what I have said to the Hindoo System, I will allude to two or three things as related by Mr. Lacroix, at a meeting in Bengal. Mr. Lacroix had a particular advantage in speaking on the spot: he could say, 'I appeal to you, if what I am saying is not what your own observation confirms.' On the present occasion, I cannot do that to any extent; but there may be many here who have been in India, and I shall be happy to ask them if they can rebut a single statement which I am now about to make.

As a proof that the Hindoo System is decaying, there never is, or very rarely, a new temple erected in that land: I do not say that there is no such thing, but it is a rare occurrence: for but one new temple built, there are scores in ruins. This needs no commentary: it carries its meaning on its front, and he that runs may read. For what would you say of the state of Christianity in this country, if you saw no new places erected, and if the places erected by the piety and patriotism of your ancestors were going to decay: and, in a short time, it will vanish away.

Another point is, the circumstance, that many of the Hindoo Colleges—I do not now speak of the Colleges supported by the British Government, where English Literature is taught, but of the Native Hindoo Colleges, in which the Shasters and all their native literature are studied—are closed for want of students, and many others are in a state of decay. Nudera and Santapore, the Oxford and Cambridge of Hindoo Literature, which formerly numbered from 3000 to 5000 students every year, have not now as many hundreds in their establishments. I mentioned this in conversation with a Gentleman, high in the Civil Service, and one of the Board of Education at Calcutta, and he corroborated it in this way:—He had heard that the fact was so; and the Board of Education was so impressed with it, that a Committee was appointed by that Board to investigate the state of things; and they found that the fountain of Hindooism was almost dried up, and (I use his own words) the Brahminical system a Pauper Establishment. At this day there are not more than from 300 to 400 students in those very places, where from 3000 to 5000 students used to graduate. This is another fact, on which I need not comment.

I will now advance to another point equally clear; viz. the light in which the Brahminical Order is regarded in that country. There was a day when the Brahmin was sought after with the most fawning and cringing adulation; when his curse was dreaded as the severest affliction which could befall an individual or a family. I cannot say that in every case that state of things had passed away; but there are thousands so far set free, that they neither court the Brahminical Blessing, nor dread its Curse. The Brahmins are less supported by the offerings of Hindoos than formerly; and hundreds of them have been constrained to change their craft, and, for want of food, to devote themselves to secular employment.—*God hath famished the idols out of the land!*

*The value of the Scriptures.*—The Jewish Nation, highly as it was privileged, was supposed, by an inspired Apostle, to have obtained the crowning point above every other, because that chiefly unto them were committed the Oracles of God.

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G. H. BELCHER

Halifax, May 5th, 1840.

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C. H. BELCHER

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