

## POETRY.

## THE HOUR OF PRAYER.

My God! is any hour so sweet,  
From blush of morn to evening's star,  
As that which calls me to thy feet,—  
The hour of prayer?

Blest be that tranquil hour of morn,  
And blest that hour of solemn eve,  
When on the wings of prayer up borne,  
The world I leave!

For then a day spring shines on me,  
Brighter than morn's ethereal glow;  
And richer dews descend from thee  
Than earth can know.

Then is my strength by Thee renew'd  
Then are my sins by Thee forgiven;  
Then dost Thou cheer my solitude  
With hopes of heaven.

Words cannot tell what sweet relief  
Here for my every want I find,  
What strength for warfare, balm for grief,  
What, peace of mind.

Hush'd is each doubt, gone every fear,  
My spirit seems in heaven to stay;  
And ev'n the penitential tear  
Is wip'd away.

## LIFE.

Like to the falling of a star,  
Or as the flights of eagles are;  
Or like the fresh-spring's gaudy hue,  
Or silver drops of morning dew;  
Or like a wind that chafes the flood,  
Or bubbles which on water stood—  
Even such is man, whose borrowed light  
Is straight called in, and paid to-night.  
The wind blows out; the bubble dies;  
The spring entombed in autumn lies;  
The dew dries up; the star is shot;  
The flight is past-- and man forgot.

BISHOP KING.

## MISCELLANEOUS.

## HINDOO RITES.

From a letter of the late Mrs. Winslow, dated  
Madras, August, 1837.

"The natives have lately been performing the Churakee or hook-swinging near our house,—and a more dreadful scene can hardly be imagined. The manner of doing this is by erecting a high post in an open place, and crossing it by a long pole in the manner of a well-sweep. The cross-pole has cords at both ends. The man who has to swing, has two strong iron hooks inserted in his back, by taking up two inches of the flesh and forcing them through. These hooks are fastened to the cords on one end of the cross-pole; a rope at the other end is then pulled down until the end on which the man swings is raised high in the air,—we judged about fifty feet from the ground, as he was above the tops of the tallest trees near him. When he gets to a certain height with it, those holding the rope at the other end run round three or four times. As the poor victim is thus swung around, he throws flowers, betel-leaves, and sometimes fruit among the crowd below, which are eagerly gathered up and considered sacred. In two cases yesterday, they let off pigeons which they had taken up with them. Seventeen persons swung in this way, in the course of the afternoon. Mr. Winslow was near to one when he came down,—saw the hooks through the flesh, and witnessed the poor creature's attempts to conceal the pain. Thousands and tens of thousands flock to these spectacles.

It is like a great fair. Booths are erected for the sale of arrack, fruit, &c. The beating of tomtoms, blowing of horns, and constant firing of guns, are never failing accompaniments—and all this is considered agreeable to their gods."

Such customs have been fully confirmed by the Rev. Mr. Sutton, and others, as prevailing also in other parts of India. Could they be viewed in our land what feeling would they excite; and yet Mr. Catlin has assured us that the Mandan Indians practice voluntary cruelties very similar. The victim there is drawn violently on the ground, or suspended on high, until the flesh in the back gives way. These facts are well attested, and this ordeal is passed by every warrior in the tribe. Some of the Braves endure these sufferings even five or six times. But the recent pestilence among the northwestern Indians has swept through the Mandans,—leaving, it is stated, only thirty-one persons alive! How truly does the apostle describe heathenism as without natural affection; and yet Christians are slow in telling them of a Saviour whose yoke is easy and whose burden is light. —*Gos. Mes.*

## I AM OF PAUL.

Attachment to ministers is praiseworthy, particularly if they are highly esteemed for their work's sake; but when the feeling becomes so exclusive as to prevent an individual from receiving profit from even the occasional ministrations of others, it is of that kind which Paul most pointedly condemns. We have seen the tokens of uneasiness, and heard the tones of disappointment of those who might be compelled on a single occasion to listen to some other than their favourite Paul or Apollos, and we have wondered if the feeling had any connection with the docility of the true Christian, which is more solicitous about the message than the messenger. Some professing Christians really seem to think that they are showing a peculiar respect for their minister, by staying at home or following him to a neighbouring church, should he perchance exchange pulpits with a ministerial brother. But surely no intelligent clergyman can feel honoured by the presence of those who can show so marked a disrespect for his friend as to leave him to preach to empty pews. A higher kind of sinning, (for that there is sin in this matter we have no doubt,) we have sometimes observed, when professing Christians after being seated in the house of God, have risen before the congregation and retired, when they have seen a minister enter the pulpit against whom they had conceived a prejudice, perhaps, in itself, utterly groundless. If such persons should meet with as little forbearance and lenity from God as they are disposed to extend to some of his duly authorized ministers, their fate would be deplorable. Respect is due to the house of God, and the public administration of his ordinances, and this should restrain those who may have no respect for themselves and public decency. It would be difficult, we imagine, for those who act in the manner referred to, seriously to ask the blessing of God on it. —*Epis. Rec.*

## TRUTH TO THE DYING.

From Dr. Whitbridge's address to the last graduating class in the medical College of South Carolina.

"It is but too common for gentlemen of our profession to think and to feel, that in respect to patients, so far as their diseases are concerned, they are not bound by the obligation of truth, but that it is always necessary to encourage and to flatter them, to effect their recovery or to prolong their life. This is an erroneous opinion, and one that I am extremely desirous should be corrected. I have seen patients encouraged, flattered and deceived by their friends and physicians, until they were absolutely cheated out of life, and who knows but cheated too out of their soul's salvation? What, tell a lie to a sick man? It is bad enough to deceive in any case, but to tell a lie to a sick and dying man, and thus divert his mind from sacred things, deprive him of the use of precious time—time which may perhaps be to him of infinite importance, is unpardonable. Although I have no great faith or confidence in the efficacy of a death-bed repentance—believing that a man's hope for the future depends upon the manner in which he lives, rather than that in which he dies—

yet, I dare not take upon me the responsibility of deceiving him—nor is there any necessity for a veil of concealment; so far from it, that I have really found a frank and free communication to patients, attended with the happiest results. Unconscious as they often are of their situation, I frequently given them the first intimation of danger, and in many instances have been the able instrument of awakening them to a sense of moral condition. It has been my happiness on such occasions to witness the gratification which patients on their death-bed have evinced on receiving information, which is usually regarded not only politic, but unwelcome, and their thankfulness ever been manifested by the warm effusions of a grateful heart. Instead of alarming them, as is generally apprehended, it inspires them with hope and confidence in their physician—hope in the efficacy of remedies—trust and confidence in God!" —*Ibid.*

**GOLDEN RULES.**—In imitating examples there are two rules to be regarded: we must not stretch beyond our measure: nor must we despise that of another, which is unsuitable to ourselves. —*Cochran.*

O Lord! let me have ANY THING but thy favour and ANY THING with thy smile! —*Ibid.*  
"Give what thou canst, without Thee we are poor. And with Thee rich, take what thou wilt away." —*Cochran.*

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