

POETRY.

From the Journal of the Institute of Flushing, U. States.

SINCE O'ER THY FOOTSTOOL.

Since o'er thy footstool here below  
Such radiant gems are strown,  
O what magnificence must glow,  
My God, about thy throne!  
So brilliant here these drops of light,  
There the full ocean rolls how bright!  
If night's blue curtain of the sky,  
With thousand stars inwrought,  
Hung like a royal canopy,  
With glittering diamonds fraught,  
Be, Lord, thy temple's outer veil,  
What splendour at the shrine must dwell!  
The dazzling sun at noontide hour,  
Forth from his flaming vase  
Flinging o'er earth the golden shower,  
Till vale and mountain blaze,  
But shews, O Lord, one beam of thine:  
What, then, the day when thou dost shine!  
Ah, how shall these dim eyes endure  
That noon of living rays;  
Or how my spirit so impure,  
Upon thy glory gaze!  
Anoint, O Lord, anoint my sight  
And robe me for that world of light.

From the British Magazine.

STANZAS.

I.

Near and more near the thunders roll,  
The livid lightning plays;  
Hark, one wide crash from pole to pole,  
One fierce sulphureous blaze.  
My pulse is calm, I feel no fear  
As in the storm I stand:  
What guides the bolt that whirls so near?  
It is my Father's hand.

II.

Sweet is yon streak of pale blue sky  
Above the stormy clouds;  
And sweet the beam from mercy's eye,  
Though sin its fulness shrouds.  
O Lord, whose glory is to save  
All that confide in Thee,  
Thy pardoning love no bounds can have,  
Since there is hope for me.

III.

Bank upon bank the vapor crowds,  
Pouring the ceaseless rain;  
How measureless appear the clouds!  
To count the drops how vain!  
And wider shines the orb of day,  
More numerous still it gleams;  
And swift the storm shall roll away,  
When forth its brightness beams.  
Though dark, my guilty soul, as night,  
Countless as rain my sins,  
Thy mercy beams with broader light,  
Thy grace my pardon wins.

MISCELLANEOUS.

DR. PARRÉ,

An eminent physician of forty years' practice, testified as follows:—  
"The use of the Sabbath, medically speaking, is that of a day of rest. It is a day of compensation for the inadequate restorative power of the body under continued labor and excitement. A physician always

in respect to the preservation of the restorative power; because, if once this be lost, his healing office is at end. The ordinary exertions of man run down the circulation every day of his life; and the first general law of nature by which God prevents man from destroying himself, is the alternating of day with night, that repose may succeed action. But though night, apparently equalizes the circulation well, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation to perfect by its repose the animal system. The sabbatical institution is not simply a precept partaking of the nature of a political institution, but it is to be numbered among the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. This is said simply as a physician, and without respect at all to the theological question. I have found it essential to my own well-being as a medical man, to abridge my labor on the Sabbath to what is actually necessary. I have frequently observed the premature death of physicians from continued exertion. In warm climates, and in active service this is painfully apparent. I have advised the clergyman, in lieu of his Sabbath, to rest one day in the week; it forms a continual prescription of mine. I have seen many destroyed by their duties on that day. I would say further, that quitting the grosser evils of mere animal living from over stimulation and undue exercise of body, the working of the mind in one continued train of thought is the destruction of life in the most distinguished classes of society, and that senators themselves need reform in that particular. I have seen many of them destroyed by neglecting this economy of life."

The above facts we have collected from "Critical Notices," in the American Quarterly Observer.—Church Mirror.

The example required in Ministers of the Gospel.

In all pursuits it is a true proverb that the disciple is not above his master—the teacher must not, cannot look for proficiency in others, which he does not himself exemplify. But, above all others, this is true of the teacher of religion. He has every drawback to encounter in his efforts to gain and form disciples. Innate corruption, fixed habits, and surrounding example, all combine to destroy the efficiency of his instructions. He points, avowedly, to an unseen reward and unknown dangers as the grounds of exertion. He holds out motives for which the evil heart of depraved humanity has little relish. He lays down principles which are hard to understand, harder still to realize, and hardest of all to put in practice. In such a work, can the force of example be foregone? Will worldly men believe the messenger of eternal truth, whom they see living as one of themselves? Will sinners be swayed by motives which they behold inoperative on him who holds them forth? Will they receive and cherish principles, which are unproductive of results in the life and character of their professed expositor and advocate? Such questions need not the answer of experience: but that answer has been given too loudly and too long to be unheeded. Every page of the history of the church of God, under both the dispensations in which it has existed, is a lesson on the indispensableness of irreproachable purity and elevated piety in those who serve the altar. The gospel, to be life-giving, must be borne abroad by living evidences of its power. Holiness must be communicated by contagion, as it were, from those who are commissioned for its inculcation. God's omnipotence indeed, is not to be limited by the unfaithfulness of his servants. He can and will perform his promise to maintain his church, independently, if need be, of human co-operation. But the life of a church with a corrupted ministry, is like that ghostly life of which we read in the fables of enchantments—when the moving and animated eye does but lend fresh horrors to the cold, putrescent corpse: the spirituality and purity of our holy faith casts a shade of double intensity over the inconsistent conduct of a worldly clergy and their perishing people.—Rev. W. R. Wittingham.

CALCUTTA.

Baptism of a Pandarum.—The members of the congregation of Wesleyan Christians, and others from

curiosity, assembled at the Wesleyan chapel, in Popaham's Broadway, in the Black Town, to witness the administration of the rite of baptism to Wesley Abraham, lately a pandarum, or religious mendicant, held in much esteem by all the Hindoos of this part of India. He was, until lately, known by the name of Arumuga the Tambiran, overseer of Tarmapuram near Tanjore. The Rev. R. Carver entered the chapel, followed by Wesley Abraham, arrayed in a crimson velvet cap, and a handsome gown of crimson satin. He took his seat in the centre, immediately opposite the baptismal vase and the clergyman before him were placed his basket of superstitious vanities, and his orange-coloured cloths, as Tambiran; these, immediately before the celebration of baptism, Wesley Abraham, with his own hands, took up and presented to the minister, in token of his utter renunciation of the habits and practice of his former life. His beard had been shaven close, and also the hair of his head,—the form of which, so far as we could compare it with those called good heads by craniologists, was good—it was also handsome. His countenance and manner bespoke determination and composure. For some time past, he has renounced Hindooism, and become a Wesleyan convert of Mr. Carver's. As Pandarum and devoted to God, like holy men of old, no razor was allowed to approach him. On the day appointed for the shaving of his head and beard, a large concourse of wealthy natives assembled at the Mission house, and would by force prevent him; again and again was he assailed by the entreaties of his former flock to adhere to the religion of his fathers and preserve his hair from the defilement of the razor, but to no effect; at length, however, the natives, we understood resorted to force, and the subject became a matter of police cognizance,—a warning from the bench of magistrates enabled the new convert to return in peace to the Mission house, and undergo the loss of his hair, which he remained resolutely determined to lose. Having since satisfied Mr. Carver of the integrity of his conversion, he has been admitted to baptism.—Conservative, Aug. 5.

RELIGIOUS NEWSPAPERS.

The Connecticut Observer makes the following remarks, which we think may well be considered by those who are desirous of improving the moral and intellectual state of society:—Chr. Wit.  
"A religious newspaper is, in truth, a periodical tract,—with the advantage over common tracts, of wearing its sentiments into the mind by repetition; and he, who, by obtaining a subscriber, secures the reading of a religious newspaper, may regard himself as performing, every week, the part of a tract distributor. It would be difficult to point out a mode in which more good can be done, with an equal expense of time and effort."

GOLDEN SENTENCES.

Let us accustom ourselves, on all occasions, to exercise a due command over our thoughts. Let us take care of those entanglements of passion, and their attachments to any present interest and view which could deprive us of our power over them.—Doddridge

Would God that all the Lord's people were prophets, and that the Lord would put His spirit upon them! 11 Numb. 29. If from thence thou shalt see the Lord thy God, thou shalt find Him if thou see Him with all thy heart and with all thy soul, 1 Deut. 29

It is impossible for a man to be godly, who neglects secret devotion, and next to impossible that he should ever become so. You may as well talk of a wise fool, a wicked saint, a sober drunkard, or of an honest thief, as of a prayerless christian.—Jay.

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