

Original Poetry.

STANZAS.

O. long to Thee a stranger,
Whose favor life excels;
Unconscious of my danger,
I wrought in Satan's spells.
Wrungt wearily, for pleasure
That made my heart most sore;
But now I find the treasure,
In Thee forevermore.

My soul, no longer burning
With sinful grief and shame:
Fired with thy love returning,
Finds rapture in the flame.
And I,—alas! a dreamer,
To carnal mock and scorn.—
Adore Thee, my Redeemer—
Exult that I was born.

In glory to receive Thee,
As God I must be true:
But well do I believe Thee,
Almighty to renew.
And, thus, the perfect blessing,
Thy will in earth is done;
While I, thy love confessing,
Show heaven on it begun.

Toronto, Aug. 9.

A. J. WILLIAMSON.

GOING TO CHURCH.—"What is the use," said the pupil of a medical friend of ours one morning to his master, on their way to a place of worship, "what is the use of going to church, when you only hear the same thing over again?" "What is the use," replied his master, "of breakfasting, dining and supping every day, when you only eat the same things over again?" "I do not see," said the youth, "that the cases at all resemble each other. I must eat to support my life and nourish my body, which otherwise would languish and die." "The cases are more parallel than you are aware," rejoined the master. "What food is to the body, the ordinances of religion are to the soul. As the natural life in the one will languish and decay, unless we maintain it by the bounties of God's providence, so the divine life in the other will wither and die, unless our passions be regulated by the influence of grace." "How does it happen, then," inquired the young man, "that all have not the same relish for religious exercises, while all have the same appetite for their bodily food?"

"There," answered the master, "you again mistake the matter. It is very true that if our bodies are in health we desire and relish our daily bread; but when we are sick, it is widely different; we have then not only no relish for food, but even loathe it; and not unfrequently desire that which is unnatural and injurious. So it is with the soul. When that is at peace with God, through the redemption which is in Christ, it is healthy; and not only desires, but relishes these exercises of devotion, and cannot exist without them, but while the soul continues in sin, it is in a state of disease, and having no appetite for spiritual food, it dislikes both the seasons and the exercises of devotion, considers the Lord's day a weariness, and avoids the society of his people. Nor does the resemblance stop even here; for as bodily disease, unless removed by the hand of skill, will speedily terminate our present existence; so the continuance of that spiritual disease, I mean sin, which we derive from our first parents, will issue in that spiritual and eternal death which consists in the everlasting exclusion of the soul from the presence and favor of its Creator."

GEORGE THE SECOND.—The summer that George the Second did not spend at Hanover, was passed at Kensington; and during his residence there, all well-dressed persons were admitted to walk in the gardens, which the king frequented very much. It is supposed, that in his perambulations he had met with some people he did not like, and had said something in the hearing of his servants about it; for a report was spread in the palace, that his majesty wished not to be met with in his walks by anybody. One morning as a page and his wife were taking the air, they saw the king coming towards them, and were afraid to meet him; he being at a great distance, and no turning between them, he put his wife through the hedge, and walked gently on to meet his majesty: when he came near, the king called to him that he should approach, and then asked him why he put the woman through the hedge, and also wished to avoid him? The page answered, "That he heard that there was an order from his majesty, that no person should be in the same walks with him, and therefore was afraid of offending him." The king immediately replied, "Why should one man be afraid to meet another."

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