

From the Metropolitan Magazine, for December, 1836.

IT IS APPOINTED UNTO ALL MEN ONCE TO DIE.

Though life we spend in sunny bowers,
Mid laughing meads and scented flowers,
And bliss attend our tranquil hours,
Yet we must die.

Though Love's bright torch may gladly blaze,
Though teem with joy our happy days,
Though beauty's smile delight our gaze,
Yet we must die.

Though oft by fancy borne away,
We bask in regions bright and gay,
Where pleasure glows with constant ray,
Yet we must die.

Though, circled with the pomp of state,
Our word be law, our whisper fate,
Our halls must soon be desolate,
For we must die.

For we must part with love's bright ray,
Our gayest dreams must flit away,
Wealth, beauty, pleasure, all decay,
For we must die.

RESIGNATION TO THE DIVINE WILL.

Lord, through the dubious path of life,
Thy feeble servant guide;
Supported by Thy powerful arm,
My footsteps shall not slide.

Let others, swell'd with empty pride,
Of wisdom make their boast:
Absent from Thee, in life's wild maze
Soon would my soul be lost.

To Thee, O my unerring guide!
I would myself resign;
In all my ways acknowledge Thee.
And form my will by Thine.

Selected.

AFRICAN MISSIONARY.

On the western coast of Africa, the Rev. _____, well known to the writer, frequently visited the governor of Sierra Leone, to whom he was always a welcome visitor. The governor, though very courteous, amiable, and in the habit of doing many good things gladly, was a stranger to the "one thing needful"—to the influence and power of true religion—to good works, properly so called. The missionary often entertained the idea, "it is my duty to introduce religion, to deliver my soul."—But, alas, in that instance—a duty in a high place—he shrunk back—he was ensnared by the fear of man—a fellow worm, whose breath was in his nostrils. At length, the governor was afflicted and did not appear likely to recover. "Now then," said the missionary, "it is high time for me to speak to him upon the great concern," if I would speak to him at all. "What is to be done, must be done quickly." He accordingly waited upon the governor. "Sir," said he, after a thoughtful pause, "it appears to me that you are not prepared for the eternal world!" Upon which the governor, with great emotion, and an effort to rise, exclaimed, "Indeed, sir, and why did you not tell me so before?" As if he had said, why did you defer, informing me of my danger, till you saw me prostrated by sickness, and racked with pain? Is this the proper time for me to prepare for eternity? The missionary was dumb, conscience-stricken, agonized. What a lesson—what a warning! "Let us think on these things." Let us "commend ourselves to every man's conscience in the sight of God."—*Western Christian Advocate.*

To know our own faults, and not to seek to amend them, is an unpardonable aggravation of them.

From Rev. W. Gray's Treatise.

ADHERE WITH FIRMNESS TO YOUR CHURCH.

It is the fashion of these days to exclaim against your Church, and it is deeply to be regretted, that among those who are endeavouring to promote her downfall, there are many conscientious, though mistaken, persons to be found. But the Church of England, whatever abuses may have been cherished by the supineness of some of her adherents, has the strongest claims upon the affection and veneration, not only of her own members, but of every class of persons who believe the Bible, and who love the truths which it declares. The Church of England maintains in her Creeds, Articles and Liturgy, the vital doctrines of Christianity, and defines them with fulness, clearness, and precision. The Church of England has been, in the hands of God, an impregnable bulwark against infidelity and superstition. The Church of England has given birth to the brightest ornaments, and ablest advocates of the truth, that have ever lived within the pale of Christianity, since the days of the Apostles. The Church of England has been one of the most honoured instruments in diffusing throughout the world the light of pure religion. She has been the source of spiritual blessings to an incalculable number of souls, and stands, at this moment, amidst the churches of Christendom, unequalled in the purity of her doctrines, the soundness of her polity, and the actual amount of true and vital piety, which pervades the hearts of her members.

From such a church, which has taught you the elements of truth, and provided for your advancement in the genuine principles of religion, do not separate upon light and trivial grounds. The idea of forming a purely spiritual church is attractive, but chimerical. The project is impracticable. For a little season the scheme will appear to succeed; novelty will give it a momentary impulse; and the limited character of the society which unites for this object, will render it more easy to advance, and to wear the aspect of success; but when the society enlarges, when the charm of novelty is gone, when differences of opinion begin to discover themselves among its members; then it will be found that separation is not the road to spirituality; that schism is not the parent of union and peace, that dissent, with all its golden promises, neither tends to advance the glory of God, nor the interests of vital religion. For a confirmation of these remarks, we could refer you to a little work entitled "Christian fellowship, or the Churchmember's Guide," by J. A. James of Birmingham. Mr. James is a congregational dissenter of no small eminence, and has written with a view to guard the members of his communion against the peculiar dangers which attend their form of church government; and this little work has been re-published in America, for the use of the Baptist churches, as the best guide and directory which could be presented to them. Read the concluding chapter of this work, where Mr. James describes the various causes of the schisms, divisions, and fierce contentions that agitate their communion; read it with candour and attention, and we think you will say at the conclusion of it, The good old paths are best; the church in which the Providence of God has placed me, has, after all, the best claim to my affection and esteem; she has her imperfections, but other systems have them more extensively; like the Ark, she has inconveniences and restrictions within her walls, but all is a sea of troubles beyond them. There may be those who prefer restlessness to limitation, to go to and fro over the trouble I waves until the waters subside; but my choice is different; to find rest for the sole of my foot, I must tarry within, until the season of conflict is past, and permission is given to me to go forth and take my station upon the summit of the everlasting hills.

Such, we conceive, is the course which prudence dictates. Why should a different one be adopted? We appeal to the members of the Church of England. Why, upon becoming deeply concerned for your souls, should you think it necessary to forsake your church? Has she taken from you the Scriptures of God? Has she forbidden you to pray? Has she prohibited you from trusting in Jesus, or dedicating your life to his glory? Your heart tells you she has not. Perhaps it tells you more, that it was within

her venerable walls your soul was first touched with a sense of divine things, and your mind first irradiated with heavenly light. There, possibly, your first serious impressions were received; there your first prayer of faith was offered; there you first learned to value a Saviour; there you found joy and peace in believing. And is separation from your church the duty you owe her, for having been, in the hands of a Gracious God, the ministering instrument of these unspeakable blessings? No,—rather pray for her peace and prosperity—rather seek to strengthen her cause—rather study her doctrines more closely—examine her principles more attentively—search more thoroughly the grounds which ought to attach you to her communion—above all, strive to imbibe the spirit of holiness which pervades her offices and formularies, and to exhibit the excellence of her tenets by a decided but humble and spiritual walk with God. For these things there is no prohibition in your church. If holiness be your aim, you need not seek it in separation. If vital religion be your heart's desire, you need not forsake your church to enjoy it. You may read your Bibles, love your Saviour, pray to your Heavenly Father, hear the Gospel preached, approach the ordinances of Christ, enjoy Christian fellowship, advance in spiritual religion, and prepare for the Church in glory within the pale of her communion, as well as in any other society of Christians which the compass of the world contains. May the author of heavenly wisdom convince you of this! May He preserve you from a step which would be inconsistent with your best and highest interests. May he grant you to see the evils of those divisions which rend asunder the body of Christ! May He enable you, while living by faith in the Son of God, and witnessing a good confession before the world, to "preserve the unity of the Spirit in the bond of peace!"

"Every Sunday morning" profaned.—The presidents of the banks at New Orleans have resolved that a statement of their operations shall "be submitted to a meeting of the Presidents to assemble every Sunday morning at 9 o'clock, at the Union Bank of Louisiana, to devise proper modes of action for the banks, and more fully to show their respective situations.

The god of this world will not allow his votaries any rest. What a tyrant is this mammon! What slaves are his subjects! How degrading to the nobler faculties of the soul to be compelled to think of nothing but "filthy lucre" from week to week, and year to year! From such a profanation of the sabbath it is questionable whether even temporary relief or advantage can be secured. And it is as certain as that God lives, who has said "Remember the Sabbath day and keep it holy"—that he will not hold guiltless the community from which the sanction is received to violate the time which is consecrated to his service. These remarks are more generally applicable than we wish they were.—*Ch. Observer.*

The author of "Mammon"—In answer to some remarks in the Christian Examiner the author of this work wrote a letter to the Rev. Dr. Urwick, of Dublin, dated Epsom, Feb. 15, 1837, stating the facts in the case.

I received the premium of one hundred guineas and two hundred pounds for five years use of the copyright. Now I am not aware that any reviewer has any right to ask me what I have done with this, more than with any other money. At the same time I have no objection to state that I have given every farthing of the three hundred pounds away, chiefly in anonymous donations, that I might avoid the appearance, and escape the charge which some reviewer might have been ready to raise, of ostentation. I know not whether it will gratify or displease my Dublin reviewer, to know that my last donation was to an Episcopal clergyman; and that, if the reviewer himself knows of any urgent case of necessity, I shall be happy to forward him a mite, not that the number of such cases are scanty here, but that I would return him good for evil.

I am, my dear doctor,

Yours very cordially,
JOHN HARRIS.