

"While I declare on this solemn occasion my fixed attention to maintain to the utmost of my power the Protestant reformed religion established by law, let me at the same time express my earnest hope that the animosities which have prevailed on account of religious distinctions may be forgotten, and the decision of Parliament with respect to those distinctions having been irrevocably pronounced, my faithful subjects will unite with me in advancing the great object contemplated by the Legislature, and promoting that spirit of domestic concord and peace which constitutes the surest basis of our national strength and happiness."

GEORGE THE FOURTH.

Nearly forty years ago his present Majesty then Prince of Wales, was so exceedingly urgent to have 800 pounds to an hour on such a day, and in so unusual a manner, that the gentleman who furnished the supply had some curiosity to know for what purpose it was obtained. On enquiry he was informed, that the moment the money arrived, the prince drew on a pair of boots, pulled off his coat and waistcoat, slipped on a plain morning frock without a star, and turning his hair to the crown of his head, put on a slouched hat and walked out. This intelligence raised still greater curiosity; and with some trouble, the gentleman discovered the object of the Prince's mysterious visit. An officer of the army had just arrived from America with a wife and six children, in such low circumstances, that to satisfy some clamorous creditor, he was on the point of selling his commission, to the utter ruin of his family. The Prince by accident overheard an account of the case. To prevent a worthy soldier suffering he procured the money, and that no mistake might happen carried it himself. On asking at an obscure lodging house in a court near Covent Garden, for the lodger, he was shown up to his room, and there found the family in the utmost distress. Shocked at the sight, he not only presented the money, but told the officer to apply to Col. Lake, living in — Street, and give some account of himself in future; saying which, he departed without the family knowing to whom they were obliged.

FAITH AND WORKS.

Last summer a reverend gentleman who has most successfully expounded the doctrine of good works, and distinguished himself for zeal in proselytising the chance visitants of his parish, happened to get into a keen controversy on the subject, with a ferryman, while crossing one of the locks near Glasgow. John, the boatman, had a mind of his own on the question, and felt proud to discuss the point with his pastor. John found the talk all against him, and tried in vain to thrust in a word; but no reason followed after reason, illustration clustered about illustration, and quotation thundered after quotation, unceasingly.—Despairing of being heard on his native element, John rested on his oars and let the boat drift a little out of its course. "Pull away John," cried the minister, "the boat's drifting." "I see that," said John; "but can you tell me which of these oars I should pull; for one I call faith and the other works!" The pastor smiled, and John seeing his advantage followed it up. "Indeed, sir, you may lecture about the virtues of good works till the sun goes down: but just look at me and my boat and I'll pull the subject to a nearer light than either crooked words or book-learning has ever done. The oar in my right hand I call faith, that in my left hand I call works. Now sir, if I pull with works alone, the boat goes round and round to one side, but not an inch forward. If I take both, however, and pull with all my heart and strength, the boat cuts through the water like a steamer, and reaches the other side in a jiffy! Now for the moral and application, quoth John, exultingly. A man's soul may be likened to this little boat; and before it makes any speed toward its last mooring place, it must have two oars; one of faith and one of good works; and both must be pulled at the same time. We have seen that if either the one or the other be used singly, the boat may struggle and flounder about long enough at the mercy of the wind and wave and yet never make any headway. But, sir, it has a small chance of ever touching the shores of Salvation. Does not that knock away the feet from works alone, Mr. Pastor?"

DELUSIVE TEST OF FEELING.

The substitution of the transient and unreal for the real and enduring objects of prayer, brings with it often that sort of ameliorated

mysticism which consists in a solicitous dissection of the changing emotions of the religious life, and in a sickly sensitiveness which serves only to divert attention from what is important in practical virtue. There are anatomists of piety who destroy all the freshness and vigour of faith, and hope, and charity, by immuring themselves, night and day, in the infected atmosphere of their own bosoms. Let a man of a warm heart, who is happily surrounded with the objects of social affections, try the effect of parallel practice; let him institute anxious scrutines of his feelings towards those whom hitherto he has believed himself to regard with unfeigned love; let him in these inquiries have recourse to all the fine distinctions of a casuist, and use all the profound analysis of a metaphysician, and spend hours daily in pulling assunder every complex emotion of tenderness, that has given grace to the domestic life; and, moreover, let him journalize these examinations and note particularly, and with the scrupulosity of an accountant how much of the mass of his kindly sentiments he has ascertained to consist of genuine love, and let him from time to time, solemnly resolve to be in future more disinterested and less hypocritical in his affection to his family.—What at the end of a year would be the result of such a process? What, but a wretched debility and dejection of the heart and a suspension of the native expressions and ready offices of zealous affection. Meanwhile the hesitations and the musings, and the upbraidings of an introverted sensibility, absorb the thought. Is it then reasonable to presume, that similar practices in religion can have a tendency to promote the healthful vigour of piety!—*Natural History of Enthusiasm.*

There are three ways by which a people may be roused into life and activity. Either communicate to it new kinds of wants, the satisfaction of which requires a greater exertion of its powers—this way is the corruption of manners which is usually adapted by mercantile nations, to transform harmless, contented independent tribes into slaves to the spirit of commerce—or, let men be awakened from their long slumber by some great and general calamity, by war, by violent overthrow of ancient rights and institutions—who could recommend this horrible expedient! or let the minds of rising generations be excited to self-cultivation by an improved system of public instruction.

A single new idea, penetrating the whole essence of a nation with convincing power, is sufficient to achieve the most extraordinary changes in its moral, domestic, and social condition. And what idea can operate to this end with greater efficacy than that most sublime, most divine idea which Jesus promulgated? This is proved by the history of nearly two thousand years. What Christianity fails to manifest this influence, we may be sure that it has lost its primitive purity, and degenerated to the mere observance of church ceremonies, or into an empty profession of dogmatic subtleties and opinions.—*Survey of Christianity*

CHRISTIAN MAXIM.—"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Matt. x, 32, 33.* On which archbishop Secker judiciously remarks: "Whosoever is unwilling to be taken for a pious and good man, runs a great risk of soon becoming a profane and bad one." How much of the force of the above will apply to those neutral characters, who without declaring against religion, do nothing for it!

FENELON.—The venerable archbishop of Cambray, whose hospitality was boundless, was in the constant habit of visiting the cottages of the peasants, and administering consolation and relief in their distresses. When they were driven from their habitations by the clamours of war, his house was open to the sick and wounded, whom he lodged and provided with every thing necessary for their relief. Besides his constant hospitality to the military, he performed a most munificent act of patriotism and humanity after the disastrous winter of 1780 by opening his granaries, and distributing gratuitously, corn to the value of 100,000 livres. And when his palace at Cambray, and all his books and furniture were destroyed by fire, he bore it with the utmost firmness, saying, "it is better these should be burned than the cottage of one poor family."