

FAITH AND WORKS.—Deceive not yourselves, therefore, thinking that you have faith in God, or that you love God, or do trust in him, or do fear him when you live in sin: for then your ungodly and sinful life declareth the contrary, whatsoever you say or think. Thy deeds and works must be an open testimonial of thy faith; otherwise thy faith, being without good works, is but the Devil's faith, the faith of the wicked, a fantasy of faith, and not a true Christian faith.—*Homily on Faith.*

SALVATION.—How are men saved by Jesus Christ? They are saved from darkness, by the light of his glorious gospel; from the guilt of sin, through his all-sufficient merit; from the pollution of sin by his cleansing blood; from the practice of sin, by the renewing influences of his Holy Spirit; and, in short, from suffering here and hereafter, by a restoration, through him, to the favour and image of God.—*Jonathan Edwards.*

FAITH IN CHRIST.—Faith is a qualification requisite for the obtaining pardon; that is, a cordial, entire receiving Jesus Christ as he is presented to us in the Gospel; to resign our minds to his doctrine as our Prophet; to have reliance on his sacrifice and mediation as our Priest; to yield universal, cheerful, and constant obedience to him as our King.—*Dr. Bates.*

REMARKABLE PRACTICE.—An American Missionary states, that during almost seven years that he resided in Malta, he was witness on every Monday morning to an affecting and admonitory scene. A man passed through the streets, ringing a bell in one hand, and rattling a box in the other, crying at every corner, "What will you give for the souls? What will you give for the souls?" The women and children came out of the habitations of poverty, and cast their mites into the box. When it is full, it is carried to a neighbouring convent, to pay the priests for praying the souls of the dead out of purgatory! We exhort Protestants to "give money for souls" in a far different manner, by assisting Christian missions, and the circulation of the word of God.

THE HIGHLAND FISHERMEN.—Two Fishermen, a few years ago, were mending their nets on board their vessel on one of the lakes in the interior of Argyleshire, at a considerable distance from the shore, when a sudden squall upset their boat. One of them could not swim, and the only oar which floated was caught by him that could swim. His sinking companion cried, "Ah, my poor wife and children, they must starve now!" "Save yourself, I will risk my life for their sakes!" said the other, thrusting the oar beneath the arms of the drowning man. He committed himself instantly to the deep, in danger of perishing, for the safety of his companion. That moment the boat struck the bottom, and started the other oar by their side, and thus both were enabled to keep afloat till they were picked up. Surely this anecdote will tend to impress on the minds of Christians the too much neglected duty of "brotherly kindness."

NATURE AND GRACE.—Nature teaches us to quarrel with our neighbours; but grace teaches us to quarrel with ourselves.—*Berridge.*

MISCELLANEOUS.

SINGULAR RESULTS IN THE CASE OF A YOUNG FRENCHMAN, FROM THE IMPERFECT RECOLLECTION OF AN EVANGELICAL DISCOURSE.—The following instance affords an admirable illustration of the providence and grace of God in preventing much evil, and producing extensive good, by what appears to us a small and insignificant means. I met with it while in Paris, and had an opportunity of hearing all the facts of it confirmed on undoubted authority.

A young man of fine talents and prepossessing appearance, had obtained a situation as secretary, to a General of the Swiss Guard. His associates were such as encouraged sceptical principles, and fostered habits of dissipation. His prospects in life were, however, clouded by the breaking up of this company, and he was compelled for a maintenance to descend to a somewhat lower situation in life. He entered into the service of a jeweller, in the capacity of traveller, in which large sums of money were entrusted to his care, and passed through his hands. Through some exigence arising through dissipation, or as is conjectured, from the fatal practice of gaming, he was tempted to abstract a part of his employer's property, and convert it to his own use. The tempter now had him fast in his toils: and he became from this time the prey of uneasiness, perturbation and fear. His guilt sat heavy on him, and his disturbed imagination painted to him the horrors of a discovery, apprehension and condign punishment. Sleep departed from him, and his whole bodily system underwent a change, favourable to the settled possession of melancholy and despondency of mind. In this state he formed a determination of seeking to end his troubles, by that too common resort in France of the duped and ruined votaries of vice and extravagance,—a plunge at night into the Seine. Behold him, having planned every thing necessary to the accomplishment of his fatal purpose, on his way to the spot. The night was dark, a thousand horrid thoughts brooded within him; he was certain of the discovery of his body in the morning, and the recognition of it at the *Morgue*, of the suspicion to which this would give rise, the examination of his accounts in consequence, the inevitable exposure of his villainy, the disgrace of his memory, and the degradation of his friends. His invisible foes were doubtless exulting at the thought of the speedy termination about to be made of his injurious career, and the arrears of vengeance for all his crimes which they should be commissioned to inflict. But a better influence was secretly making its way to his heart. The recollection of a discourse he had heard some time before, from an evangelical Protestant Minister in Paris, flashed across his mind, it had the effect of diverting his thoughts into a train of reflections directly opposed to the step he was meditating. He paused: he retired into a neighbouring *Cafe*: he sought to relieve his mind by that best of all relief to a wounded and shattered spirit, the disclosure of his case to another, and the solicited aid of his advice and sympathy. The very resolution dissolved the spell that bound him. He recollected the name of the minister; he penned a note to him, and despatched a messenger to make all due enquiry after him, and to bring him with him to that place. The devoted servant of God was soon at hand; he retired with him, and heard the whole of the unhappy youth's tale, concluding with the desperate intention which had thus been singularly arrested in its execution. The minister after considering the matter awhile, advised an immediate surrender of himself to justice. This was complied with, and the customary forms being gone thro', his punishment, in consideration of his voluntary confession and agonizing remorse, was mitigated to three years' imprisonment. He had, when I heard the account, endured the greater part of it.

It did not appear that any religious change, at this time, had taken place within his mind, beyond a

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