

her baptism, she related that, some time before, a stranger was driven into her house by a thunder-storm, and talked to her so seriously, that she began, while listening to his discourse, to feel concerned about her soul. The man, she related, was much affected when he found that she had no Bible; and after he had left the house to go on his journey, returned again, and gave her a dollar to buy one; and charged her to get it soon, and read it diligently. She did so; and it had been the means, as she believed, of bringing her from darkness into light; from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not. But she believed it was the Lord that sent him. At this relation, and the great change which was so obvious in the woman, her neighbours wondered much. They were led to meditate on the wisdom, goodness, and power of God, displayed in this singular event of his providence. They were led to think of the importance of attending more to their Bibles themselves; and were, finally, awakened to a deep concern for the salvation of their souls. As many as thirty or forty are already hopefully converted, and rejoicing in God their Saviour." Mr. M. who had listened to this relation with a heart swelling more and more with wonder, gratitude, and joy, could refrain no longer; but with hands and eyes upraised to heaven, exclaimed, "MY GOD THOU HAST PAID ME AGAIN!" —*American Tract Society.*

THE MAID AT THE INN.—A Traveller, who feared God, and whose custom was to recommend religion wherever he went, was, sometime ago, taking his regular round in a certain county in England, when he took occasion to speak of religion to one of the inns in the inn where he tarried. He asked her, if she ever prayed to Almighty God. "Yes," she replied, "I say, 'Our Father, which art in heaven.'" "Do you," enquired the traveller, "never say any other prayer, but the Lord's prayer?" "No," answered she, "I do not know how to pray in any other way. I can say nothing else." The traveller rejoined, "If you can say nothing else, at least make this your prayer, 'God be merciful to me a sinner.'" He then promised that if she would use this prayer every day till he came again, in the course of six months, he would make her a present of a new gown. To this she agreed.

In the course of six months, he returned to the same inn, and on enquiring for Polly, he was told by the hostess, that she was not now in her service, that she had gone among the Methodists, had become crazed, and had left the inn.

He was glad to find that she had not left the town; and was determined to find her, if possible. After some enquiries, he found her. Her heart heaved with gratitude, her eyes overflowed with tears of joy, at the appearance of him who had been the instrument of so much good to her soul. She then informed him, that she had not long prayed, 'God be merciful to me a sinner,' before He showed her that she was a sinner indeed, deserving the miseries of hell; and that He soon afterwards answered her prayer, in mercifully pardoning all her sins, and making her a new creature in Christ Jesus.

THE CHRISTIAN CABINET.

DIVINE REVELATION.—A divine revelation is not only probable and desirable, but also absolutely necessary. In fact, without such revelation the history of past ages has shown, that mere human reason cannot attain to any certain knowledge of God or of his will, of happiness, or of a future state. Contemplate the most polished nations of antiquity, and you will find them plunged in the grossest darkness and barbarism on these subjects. Though the works of nature suffi-

ciently evidence a deity, yet the world made so little use of their reason, that they saw not God, where even by the impressions of himself, he was easy to be found. Ignorance and superstition overspread the world; the ancients conceived the parts of nature to be animated by distinct principles, and in worshipping them lost sight of the Supreme Being.—*Rev. J. Hartwell Horne.*

GOD'S PRESENCE.—God's presence is not to banish evils from us, but to comfort and support us under evils, and to moderate and order them, as a father is present with a sick child. All the presence of God is not in deliverance, but He is present also in His assistance and in His comforts: though you be not delivered from your evils, yet you are enabled to bear, and are comforted under them; and this is a gracious presence of God with you.—*Sedgwick.*

PEACE OF MIND.—Peace of conscience—which he that hath, all outward losses or crosses cannot make him miserable, no more than all the winds without can shake the earth. A child of God, with a good conscience, even in the midst of the waters of affliction, is as secure as the child, that, in shipwreck, was on a plank with his mother, securely sleeping till she awakened him, and then sweetly smiling, he sportingly beat the naughty waves, and at last, when they continued boisterous for all that, he began sharply to chide them as though they had been but his playfellows. O the comfort of peace! the tranquility of a mind reconciled! And O the rack, the torment, the horror of a guilty conscience!—*Stoughton.*

DIFFERENCE BETWEEN RELIGION AND PROFESSION.—There is a wide difference between religion and profession, as to their advantages. To bend the knee morning and evening, before the God of heaven, in a spirit of formality, will avail but little, either as to the direction, or the consolation of life. It will not arm us against calamity; it will not deliver us in danger; it will not console us in affliction; it will not guard us against the wiles of temptation, or the frowns of persecution. Religion will do this; but not the form of godliness. While the countenance of the Christian glows with the brightness of Divine communion, the professor rises from his knees, with an understanding as dark, a heart as wavering, a will as perverse, passions as corrupt as when he approached the throne of Mercy. The first returns from the closet, as a child who has held affectionate intercourse with a father, the second, as a poor blind Pagan retreating from the temple, where he had been offering a few grains of incense upon the altar of an unknown God.

IMPORTANT REQUISITES.—There are three requisites to our proper enjoyment of every earthly blessing which God bestows upon us, viz.: a thankful reflection on the goodness of the giver—a deep sense of the unworthiness of the receiver—and a sober recollection of the precarious tenure by which we hold it. The first will make us *grateful*, the second *humble*, and the last *moderate*.

HUMILITY.—Humility is of importance to the believer: in fact without it we cease to be Christians; this feeling paints in vivid colours the mercy and condescension of the Almighty, and leads us near to his throne.

THE WE
Is our last
respecting t
too lightly e
partially do
portant par
NIGHT PREA

There ar
possess the
ces of the
preached de
and knowin
"more in t
not refrain

It has bee
ties of a C
—only cons
be added, a
service inte
ciety.

On this c
night preach
a more fan
—the perti
pastoral co
general ex

It is a ti
and consci
future pun
cious and
not becaus
danger, be
cially exp

Why sh
to rob us
utmost lin
ards, give
tunities w
we have a
of by unn
away for
which mu

Neither
upon those
those who
ter, which
forbear.

cannot be
word abso
nal truths
ter, select
and, beca
congrega
this is th
members
lose a me
bears mo
stead of
their pas
themselves