

This attainment is characterised by two properties. One is its universality, comprehending the whole sphere of religious and moral obligations, both those which relate to God, and those which relate to our fellow-men. Under the former are included fear, reverence, worship and obedience: under the latter, justice and benevolence. We may have conscience of performing our duty to God by promoting his honor, keeping his commandments, living as under his omniscient eye. We may have conscience of performing our duty to man, by giving to every man his due, exercising compassion, charity and good-will towards all. In both these branches of practical religion Paul attained a very distinguished eminence. The glory of God he labored more than all the apostles to exhibit to the world, and how great and indefatigable his exertions to promote the eternal good of his fellow-sinners! How unutterable his compassion over the obstinate unbelief of the Jews: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh"! and how strict his practice of justice, indicated in this advice: "Owe no man anything, but to love one another." The whole duty of man was exemplified by him, and the universality of this principle it was his aim to recommend to the acceptance of all. Conscience requires that we should be faithful in matters which are small, as well as those which are momentous.

Another characteristic of a sound conscience is uniformity. What conscience demands on one occasion it will demand on all occasions. It will impose the same restraints on self as on society, on the week-day as on the sabbath-day, in the sunshine of prosperity as in the night of adversity. It is not an occasional impulse, but a fixed principle—not a temporary fit of enthusiasm, like Saul among the prophets, but consistency of practice. This is what Paul attained to, and it is a character which is common to him, with all that are partakers of faith. True Christians fail in many things, but their hearts are right with God. They commit many sins, but they allow themselves in no sin. They are deficient, yet they are conscientious. This character is peculiar to the people of God. Others are influenced by secondary motives: seeking the praise of men—acting in accommodation with the prevailing customs of the day, and satisfied with the name that they live. Christians live in the exercise of a higher principle. With them the question is what God commands, not what the majority may approve. They are Israelites in spirit and conduct, in whom there is no guile.

How is the conscience to be renovated and invigorated? The application of the blood of sprinkling is indispensable. Our conscience is by nature defiled, and needs to be purged from dead works—to be freed from

those works which have deserved the punishment of death—through faith in the lamb of God. The conscience seeing mercy following it in the exercise of a full forgiveness, is delivered from the burden of guilt and the terrors of condemnation. Being turned from dead works, it is devoted and drawn to the service of God; not constrained by fear, but by love, and rejoices in comfort and peace. It must also be enlightened by the Spirit of truth. "It is not in man that walketh to direct his steps." Prejudice sways and perverts his mind; passion, pride, envy, &c., influence his conduct;—but he has an unerring guide to direct him, as the light that shineth in a dark place. He has the rule of duty so laid down that the wayfaring man cannot stumble, and the "manifestation of the Spirit is given to every man to profit withal."

The conscience purified by the Word of Truth must be carefully consulted and followed, in order to its being void of offence. Beware of attempting to bias it, or stifle its remonstrances, but listen willingly to its voice, for whether uttered in the language of counsel or warning, it is a faithful monitor. Let no consideration of fear, or shame, or worldly interest, deter you from uncompromising fidelity to its monitions. Let integrity be the aim of all your actions and on all occasions.

A FOREIGN MISSIONARY.

Our Church, long weak and disheartened by many disappointments, is now beginning to feel its strength and its power of making a successful effort to take its place among the Missionary Churches. It has been said that a church without a missionary spirit, is a church destitute of vitality and scarcely worthy of the name. Surrounded with difficulties, leaning to a considerable extent upon the generosity of the Church at home, and with many of our own charges destitute of ministerial supply, it would perhaps have been looked upon as chimerical had we attempted at an earlier period to undertake the support even of one missionary. By the blessing of a kind Providence, the darkness which so long surrounded us is beginning to break away, and we trust that a new era in our history is about to dawn upon us. One of the most satisfactory proofs of this, is the ambition seconded by earnest effort to make our church in these Lower Provinces self-supporting. In this we rejoice to say there is every prospect of our being successful. Halifax will henceforth we believe, in addition to paying its