

the latter about twenty, and both on the east I went in an open boat and encountered not a few difficulties on that rugged and broken coast. In Clamb Harbour I preached twice. Here there are five or six families of Presbyterians—very anxious to have religious ordinances dispensed among them. A few of them occasionally meet together on Sabbath, when prayer is engaged in, and a sermon is read by a pious man named Robertson. As they are all fishermen, their living is very precarious—At Pope's Harbour I spent a Sabbath, preaching in the morning in the Episcopalian Church, and in the evening at a private house. The Presbyterians here are but few in number, being only three or four families. These, however, are the most respectable and wealthy in the place. I called at each of their houses, and inquired into the spiritual state of every individual. May the seed sown on this visit exhibit the fruits of righteousness on the great day of harvest!"

### RELIGIOUS MAXIMS.

*Faith is the continuance, as well as the beginning of the religious life.* No man can be justified in Christ, unless he is willing to renounce all merit and hope in himself; and in the exercise of faith receive Christ alone as the propitiation for our sins. No man can experience the grace of sanctification, unless, renouncing all other means of sanctification, all wisdom and all strength of his own, he is willing to receive from God, in the exercise of faith, that wisdom and that strength, moment by moment, without which the sanctification of the heart cannot exist.

*Seek holiness rather than consolation.* Not that consolation is to be despised, or thought lightly of; but solid and permanent consolation is the result rather than the forerunner of holiness; therefore he who seeks consolation as a distinct and independent object, will miss it. Seek and profess holiness; and consolation, (not perhaps, often in the form of ecstatic and rapturous joys, but rather of solid and delightful peace,) will follow, as assuredly as warmth follows the dispensation of the rays of the sun. He, who is holy, must be happy.

Some persons think of *obedience* as if it were nothing else, and could be nothing else, than *servitude*. And it must be admitted that *constrained obedience* is so. He, who obeys by compulsion and not

freely, wears a chain upon his spirit which continually frets and torments, while it confines him. But this is not christian obedience. To obey with the whole heart, in other words, to obey as Christ would have us, is essentially the same as to be perfectly resigned to the will of God; having no will but His.—And he must have strange notions of the interior and purified life, who supposes that the obedience, which revolves constantly and joyfully within the limits of the Divine will, partakes of the nature of servitude. On the contrary, true obedience, that which has its seat in the affections, and which flows out like the gushing of water, may be said, in a very important sense, to possess not only the nature, but the very essence of freedom.

In proportion as the heart becomes sanctified, there is a diminished tendency to enthusiasm and fanaticism. And this is undoubtedly one of the leading tests of sanctification. One of the marks of an enthusiastic and fanatical state of mind, is a fiery and unrestrained impetuosity of feeling; a rushing on, sometimes very blindly, as if the world were in danger, or as if the great Creator were not at the helm. It is not only feeling without a due degree of judgment, but, what is the corrupting and fatal trait, it is feeling without a due degree of confidence in God. True holiness reflects the image of God in this respect as well as in others, that it is calm, thoughtful, deliberate, immutable. And how can it be otherwise, since, rejecting its own wisdom and strength, it incorporates into itself the wisdom and strength of the Almighty.

UPHAM.

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### THE MADIAT—INCREASING PAPAL RIGOURS.

The eyes of all Christian men are at the moment turned to Tuscany, and are watching the fate of the two confessors there undergoing imprisonment. Their release appears as distant as ever. The deputation which visited them appear to have been assured that their term of imprisonment would be a short one. Sir Henry Bulwer, our ambassador at Florence, has repeatedly in his communications with the home Government, expressed the same hopes, founded doubtless on promises made to him at Florence. Nay, the period was fixed when the Madiat should be restored to liberty—the birth of a prince. It is now a month