

and courteous deportment. As friendship ripened, her manner became endearing and affectionate, winning confidence and love. Passing onward from the mere outward manifestations of her character, one was struck with its evenness and consistency. She was in the gentlest degree removed from mere impulse. The spring of her actions was perennial, and the current of her life presented neither the cataract nor the flood, but flowed in an even continuous stream, refreshing all around. While her spirit was thus continuous in its out-goings, she was remarkably calm in all she did.—The natural energy of her character had been softened and mellowed by grace, and it was astonishing what an unruffled spirit she would maintain under a host of annoyances.

The writer knows but little of her early religious history. According to a statement which he had heard her make, the transition from death to life had taken place at an early period, and her spiritual being had been gradually developed under the fostering influence of religious training. There is an interesting allusion to this subject, in a letter written within a few months of her death, to a friend who had mentioned that she was exercised with oppressive awe and terror during thunder-storms. Mrs. Carlile says, "I can, from past experience, truly sympathize with you in your feelings during a thunder storm. I was for many years a slave to terror in contemplating, even in prospect, as well as in experiencing these and other displays of God's irresistible power in the natural world. I dared not for a long time even to read of earthquakes, the terror of them would haunt me so by night; yet, blessed be our God, these very terrors I can now look back upon with thankfulness, as a part of the all things which work together for good. I recollect, during one awful thunder-storm, when a house very near us was struck by the lightning, first finding something like reality in the consolations conveyed to us in the 26th of Isaiah, where God promises to keep them in perfect peace whose mind is stayed on him, because they trust in him. Not that I could, at the time, feel perfect peace, (I was ill at the time), but the assurance that such a state was attainable, and that the Lord Jehovah promised it, seemed a blessed ground of hope. Perhaps advancing years tend to blunt one's sensibilities, and to make one less sensitive to fear, as to other emotions, but I have not felt anything like terror at these displays of God's power for several years past."

Her Christianity possessed one mark of vitality in a remarkable degree—it was growing. One remarkable period of this growth was in the autumn of 1848, during a visit the late Miss Banks paid her, when she was with that devoted servant of the Lord, blessed to the enlarge-

ment and comfort of our departed friend. Her soul was then remarkably drawn out to God, so that, even in the night-watches, her meditation of him was sweet, and she was glad in the Lord. Though, as might be expected, the fervour of these emotions did not continue, there was from that period a marked deepening of her spiritual character, and she always referred to it as a period of refreshing.

She seldom, however, referred to her personal experience, but loved rather to dwell on what was external to herself—Christ and the progress of his kingdom. This no doubt arose from the very humble views she entertained of her own spirituality and usefulness. "What an idle life I am leading," she writes to the same friend as before, "and how much time and money has been sacrificed for my recovery." She often referred to this as a reason for increased liberality to the poor. Arising from this, also, was the gratitude she expressed to any one who did her the most trivial kindness.

Among the many worldly occupations in which her constant interest in the temporal welfare of the poor involved her, she maintained habitual spirituality of mind. She also possessed a happy trait in introducing serious and useful conversation. She was a constant visitant to beds of sickness; nor did she confine her attention to the mission congregations merely. She found access to many families in the town where sickness or sorrow had entered, and especially busied herself in affording instruction and consolation to the female members.

It was to the mission, however, that she devoted most of her efforts. Its secular concerns were under her special management. All the accounts were kept by her with most scrupulous accuracy, and her time was largely occupied in superintending the different industrial operations in which the poor of the mission are engaged. Along with this, she was unwearied in communicating instruction to the individuals to whom she thus got access, and there are the best reasons to believe that her efforts were owned of God for the conversion of souls. Her chief power lay, however, in strengthening, encouraging, and comforting the people of God. She did not possess that penetration of character which would enable her to detect hypocrisy, or to administer those searching admonitions which are often required to arouse the careless.—She was too gentle for this. But she brought to bear upon such an influence of even greater strength, and without which the other is worse than useless—the light of a holy and consistent example.

She was remarkably free from sectarian prejudice. Connected as she had been, more or less, at different periods of her life, with Independent, Episcopal, and Presbyterian Churches, she had come to regard their dif-