

# Religious Intelligence

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E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ.—PETER.

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## The Missionary Spirit of the Christian Religion Illustrated in the Progress of Christianity from its rise to the present time.

CENTURY XVI.—The happy reformation from Popery illustrated the commencement of the sixteenth century; the year 1517 being regarded as its commencement, when Luther first publicly opposed the monk Tetzel, in his sale of indulgences. The adherents of the Reformation were called Protestants, from their protesting against an intolerant decree of the Diet of Spire, in 1529. As the Reformation proceeded, those who had embraced the views of its advocates became increasingly desirous of emancipating the inhabitants of their native lands, and of other adjacent countries, from the errors of the Romish church. This object they pursued with indefatigable zeal; and in order to accomplish it, translations of the Holy Scriptures were made into the vernacular tongues, and widely dispersed; while plain and homely hymns, embodying the opinions of the reformers, were composed, and put into the hands of poor people, who made a livelihood by singing them through the country. It is related, that on one occasion a poor man who had received the printed copies of some of these hymns, repaired to Wittenberg, and, in the course of his progress through the town, sung them under Luther's windows. The attention of Luther was caught by the subject, and when on inquiry he learned the name of the author, he is said to have burst into tears, and rendered thanks to God for making such humble expedients conducive to the propagation of truth. In pursuance of the same great object, missionaries were sent into Roman Catholic States to preach the distinguishing doctrines of the Reformation, especially that of justification by faith, and, often denominated libels, or little books, were composed and extensively dispersed, containing denunciations of the Protestant tenets, detached books of Scripture, or exposure of Papal errors or practices.

An expedition was fitted out in the year 1525, by Villegagnon, a knight of Malta, under the patronage of Henry II. of France, with the view to establish a French colony in the new world. The approbation of the monarch was secured by the medium of the excellent Admiral de Coligny, whose favour Villegagnon propitiated by the secret understanding that the projected colony should protect the reformed religion. Accordingly Coligny, the reformer of Geneva, was applied to, in order to obtain ministers to embark with the expedition. After consultation with other pastors of Geneva, he sent two, Guillaume Charlier and Pierre Richier, who were afterwards joined by several others. Their object was at once to labor among the colonists, and to evangelize the heathen aborigines. This was the first attempt at a foreign mission, by the Protestant churches. The expedition reached Fort Coligny, as it was named, on the Rio de Janeiro, in Brazil, in March, 1556. On their arrival the Genevans proceeded to constitute a church, according to the forms and rites of the reformed churches, and celebrated the Lord's Supper. But Villegagnon soon betrayed his true character, and after cruelly maltreating the missionaries, forced them to re-embark, and return to France. The next attempt to send the Gospel to heathen countries was made by the celebrated reformer and king of Sweden, Gustavus Vasa. About the year 1550, a missionary was sent by that monarch to Lapland. The natives were at the same time commanded to congregate at a certain season of the year to pay their tribute and receive religious instruction from this missionary.

Internal strifes and gainingsays, hostilities without fomented by Rome, and persecution from within, exhausted the energies of Christian men in England, during the reigns of Elizabeth and James; and for 150 years nothing was undertaken for propagating the Gospel in other lands. A scheme to send the Roman propaganda was devised by Cromwell, but was never realized. Burnet says that Cromwell resolved to set up a college for the Protestant religion, in opposition to the congregation De Propaganda Fide at Rome. He intended it should consist of several counsellors, and four secretaries for different provinces. These were, the first, France, Switzerland, and the valleys; the second, the North and Turkey were the third; and the East and West Indies were the fourth. The secretaries were to have £500 salary a-piece, and to keep a correspondence everywhere, to know the state of religion in every part, by their means, protected and assisted. They were to have the first provinces. They were to have a fund of £10,000 a-year at their disposal for ordinary emergencies, but to be further supplied as occasion should require it. Chelsea College was to be made for them, which was then an old decayed building, that had been at first raised to be a college for writers of controversy.

Under the impression of duty, and that of being and benevolence towards others, created by the enjoyment of experimental Christianity, many of the laity who had felt the power of Divine grace in their own hearts, and the preaching of the doctrines of the reformation, became exceedingly anxious that there should partake of their happiness, and they seized the opportunities presented them by mercantile intercourse to disseminate the truths which they themselves had embraced.

France, Spain, Italy, and other countries thus received the rays of Divine light for a season, though partially or entirely extinguished by the cruelties and industrious efforts of the inquisitors of those ill-fated regions. Dr. McCrie, speaking of the eastern part of Spain, says: "The inhabitants of Bearn were generally Protestants, and many of them crossing the Pyrenees spread themselves over Arragon, and at the same time carrying on trade, found the opportunity of circulating their religious books and tenets among the people."

The Waldensian pastors (barbes) who were so numerous at this time, that 140 were present at a meeting of the Synod, were not neglectful of opportunities for disseminating the truth. An Italian manuscript, preserved in the University of Cambridge, bearing date 1587, states, that "some of these barbes traveled into distant countries to preach the Gospel, and to visit the Waldensian churches established in France, Germany, Lombardy, Calabria, &c., while in 1595, an edition of the French Bible had been printed at Neuchâtel, by Robert Olivetan, a native of Vaudois."

Towards the close of this century missions were sent by the Swedish Protestants into Lapland, but as they did not understand the Lappish tongue, an interpreter stood under the pulpit and explained their discourses to the people. But so little success followed this mode of preaching, that Gustavus Adolphus founded schools for the instruction of youth in a more correct knowledge of the doctrines of the Gospel. The first school was established at Pitken, prior to the year 1619, and committed to the care of Nicholas Andra, the minister of the place, who had translated the ritual, and dedicated it to the king. Gustavus also committed to the same person the translation of necessary and useful books into the Lappish language; the Lappishers being previously altogether ignorant of letters, and without a book in their own language. For the further encouragement of the schools, Gustavus Adolphus allowed money for the diet and clothes of the children who attended them, besides a stipend for the schoolmaster. By these schools and the elementary and scriptural books compiled by Nicholas Andra, the youth of Lapland were so greatly benefited, that some of them became students at the University of Upsal, and were afterwards entrusted with the Christian ministry.

The Protestants at length awoke to more active efforts for the extension of the Gospel, and attempts were made to form missionary societies. Ernest, a zealous Lutheran and a baron, sought to form a society for a Protestant mission, but a variety of impediments disappointed his purposes, so that no effectual benefit resulted from his efforts. The learned Anthony Waleus, of Leyden, recommended a seminary to be founded for the education of young men of known piety, prudence, zeal, and diligence, to be employed as missionaries especially to India. This object he proposed to the Dutch East India Company, who appear so far to have countenanced the plan as to have placed several persons under the instructions of Waleus himself, about the year 1622. A brief exposition of his views was published in the third volume of his works, printed in 1643, under the title of "Necessitas ac Forma erigendi Collegii seu Seminarii Indici." The Dutch East India Company, indeed, with a praiseworthy attention to the religious interests of the colonists in their foreign possessions, supported ministers in most of them. Millar, in his "Propagation of Christianity," mentions Ceylon, Sumatra, Java, Amboyna, Heresoria, Isles of Banda, Coast of Coremandel, Surat, China, Formosa, Trypan, Sincan and Japan, in all of which churches had been erected. In several of these stations the preaching of the Gospel appears to have been greatly blessed. In Ceylon, Harvard states, that "under the Dutch government there were in the province of Jaffna alone, thirty-four churches appropriated to the use of the Malabar Christians, attended by nearly 63,000 auditors, exclusive of more than 2,000 baptised slaves; and the government schools belonging to them include upwards of 16,000 native children, who were under regular tuition." Since that period there has been a most lamentable neglect of religious instruction by the government authority, and an awful relapse of immense numbers into idolatry, who, it is to be feared, were more swayed by political motives than by a love of the Gospel.—(See Art. Ceylon.) The zeal of the British Christians was at length aroused, and more active measures were adopted, not only to recover the nominal Christianity which had been lost, but to diffuse true religion throughout the island.

In Formosa, Mr. Robert Jenus of Delft, who had been sent by the Senate of the United Provinces of Holland, as a missionary to the pagan inhabitants, was eminently successful. He is said to have baptized 5,900 converts, "on professing their faith, and giving proper answers to questions propounded out of the word of God," and to have planted twenty-three churches, besides appointing school-masters, by whom about six hundred children were taught to read and write. He is said also to have composed certain prayers, collected the chief articles of religion, and translated various psalms into the Formosan language. Being at length grown infirm, and having sent pastors over various congregations, he became desirous of seeing his aged mother, and of visiting his native land; he therefore returned to Holland, and was succeeded by Daniel Gravins, and

others. The Dutch were driven from their principal fort in 1659 or 1661, and the island afterwards became subject to the Chinese. In the American provinces, which were taken from the Portuguese by the Dutch, under command of Count Maurice of Nassau, zealous efforts were made for the conversion of the natives by their new masters, and with much success; but the recovery of these territories by the Portuguese, in the year 1644, obscured the pleasing prospect that was beginning to open upon them.

Among the objects contemplated by the planting of the Plymouth and Massachusetts Colonies, as avowed by their founders, and set forth in their charter, the conversion of savages to Christianity was prominent. Their first purpose was to provide an asylum where, free from the restraints imposed by civil and ecclesiastical policy of England, the Christian Church might be organized in a form, as they believed, more consonant with the primitive model, and the doctrines of Christianity, as they declared them from the Scripture, preached without the forced admixture of dogmas and rites imposed by act of parliament. Their second was to make the aboriginal races participants of their blessings. The first prompted a jealous resistance to the introduction of any adverse opinions or customs, which was carried, in some instances, to excess. The second, though its execution was delayed by the cares incident to a new plantation, commenced in circumstances of such peculiar hardship as tried the endurance of the pilgrims, prompted the very early action. Individuals made some exertion to recommend the Gospel to the natives, with satisfactory, though limited results; and to provide for preaching among the Indians. A similar act was passed in 1646 by the legislature of Massachusetts. By these movements, a missionary spirit was awakened in England. A society was organized for the propagation of Christianity in North America, and raised a fund yielding £500, which was applied to the circulation of the Bible, and the support of missionaries. The formation of the Society for promoting Christian knowledge, by members of the Church of England, in 1698, is ascribed by Bishop Burnet, to a spirit of Christianity aroused by the example of the Nonconformists.

To be Continued.

## "They Don't Speak."

Who don't speak? Why Mr. A. and Mr. B. both members of the church of Christ. And there are Mrs. C. and Mrs. D., who meet and pass each other without a word of recognition. And Miss E. and Miss F. have had a difficulty, and they don't speak.

These persons all profess to take the sacred Scriptures as their unerring guide, both in faith and morals. They profess to esteem the law of the Lord above riches. They profess to love the cause of Christ more than all other causes, and earnestly to desire the prosperity of the church and conversion of sinners. How do these professions and their conduct correspond?

Mr. A. insists that he has been injured by Mr. B.; and Mrs. C. has heard that Mrs. D. has been talking about her in an offensive way. Well since all these church members have solemnly professed to regulate their spirit and conduct by the Word of God, it is worth while to inquire whether it gives any directions on this subject. Our Saviour has given the following plain directions: "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he shall neglect to hear the church, let him be unto thee as a heathen man and a publican."—(Matt. xvii. 15-17.)

Such is the unequivocal direction given by our Lord; and the wisdom of it is very manifest, from several considerations:—1. A large proportion of the difficulties which arise between professing Christians are the result of misunderstanding, or of incorrect statements made by either. In all such cases, if the parties come together in the spirit of their Master, mutual explanations will remove the difficulty. If no explanation takes place, the existing state of feeling, in itself wrong, will gain strength, and the breach become wider and wider.

2. Difficulties often arise from hasty expressions uttered in a moment of excited feeling. When the person has time for serious reflection, if he be properly approached, he will in all probability acknowledge his error. And who is there so free from depravity as never to become irritated? And who ever spoke wisely or properly in such a state of mind? Even Moses, notwithstanding all his meekness, when provoked in spirit, "spoke unadvisedly with his lips." Let him that is without sin cast the first stone.

3. But even when there has been a deliberate purpose to do injustice, a kind, Christian conversation may bring the offender to repentance. In almost all instances of wrong doing, except the most corrupt men, the transgressor succeeds in convincing himself that he is justifiable in his conduct; and if a Christian brother has fallen into sin, he who shall succeed in bringing him to repentance, will give joy to the angels of God, will be the means of blessing the church, and will save

a soul from death. "Brethren," said James, "if any of you do err from the truth, and one convert him, let him know, that he who converteth the sinner from the error of his way, shall save a soul from death and shall hind a multitude of sins."

4. If the offender cannot be brought to repentance by the injured party alone, he must be influenced by one or two other brethren. Their opinions, since they are not interested parties, may have weight with him. Their exhortations and exhortations may prove effectual. In thousands of instances, the interposition of mutual friends has settled difficulties which the interested parties could never adjust, and has led to a most friendly understanding. "Blessed are the peacemakers; for they shall be called the children of God."

5. If the offender will not hear disinterested brethren, then the matter must come before the proper officers of the church. If, however, all these efforts fail, then he ought to be excluded from the church as an unworthy member.

But whatever may be the result if the offence is one which we propose to notice at all, so as to interpret Christian fellowship, we must take these several steps. Our Lord has left no choice in the matter. The spiritual interest of the parties concerned, the peace and growth of the church, and the honour of Christ, demand that they shall be taken; and whatever may be the result, we shall have discharged our duty, and can, therefore, look to God for his blessing.

6. In most instances, where difficulties occur, there is something of wrong on both sides; or, in some cases, the demands of the injured party are unreasonable. There is no Christian, who knows himself, who will be willing to trust himself in the final adjustment of a difficulty which is to interpret Christian fellowship with a brother.

It will not do for the party who considers himself injured to say that he has no confidence in the sincerity of the profession of the other party. Our Saviour does not allow us to sit in judgment on his sincerity; and if we do, we make ourselves offenders. "Take heed to yourselves," says he; "if thy brother trespass against thee seven times in a day, and seven times in a day thou shalt forgive him."—(Luke xvii. 3, 4.)

But after all reconciliation has been tried in vain, what then? Shall we refuse to speak to the offender? That is precisely like the world. It is going as far as sentiment will allow, and even farther than it will allow a professing Christian to go, in returning evil for evil. We are commanded to love and forgive our enemies; to return good for evil; to overcome evil with good; to imitate our heavenly father, who causes the sun to rise and the rain to descend, upon the evil as well as the good.

Never is the cause of Christ more deeply injured than by professors of religion who neglect or refuse to pursue the course so plainly pointed out by our Saviour in the settlement of difficulties. We have known churches almost or quite destroyed by such persons, and yet strangely regard themselves Christians, while in open rebellion against one of the plainest, and most important precepts of the Saviour.

If any of our readers have difficulties with Christian brethren, we urge them prayerfully to consider the matter, and to proceed without delay, according to that standard of conduct which they have solemnly professed to adopt. Do so, or cease to call yourselves Christians, or to delude yourselves with hopes of heaven.

## Female Martyrs.

It was during the bitter persecution of the Scotch Covenanters in the years 1682 and 1685, when Baxter, Flavel, and about two thousand other clergymen were shut out from the pulpits by the Act of Uniformity, under Charles II, that Margaret and Agnes Wilson, daughters of a wealthy farmer in Wigtonshire, were obliged to leave their father's house, and secretly wander from one poverty-stricken hovel to another, to avoid the fury of the watchful soldiery. They had early received a religious education, and as they grew towards womanhood they became ardently attached to the faith of the Dissenters, and could not be induced to attend the Established Church.

Though still so young—for Margaret was not eighteen, and Agnes scarcely twelve—they had attracted the attention of the Covenantists by their firm adherence to the cause of the Covenanters. For many weeks they were concealed in the caves and ravines of the mountains, spending long days and nights exposed to the piercing cold of severe winter; while the ensuing summer found them suffering as intensely beneath the scorching heat, as they wandered homeless in the swamps and marshes, from which the fear of deadly sickness kept their persecutors. Yet, amid all trials, they did not waver. "Out of weakness" they "were made strong" by faith, which "is the substance of things hoped for, the evidence of things not seen."

At length came a brief respite. The profligate and reckless Charles II. was called to his account, and for a short space the troubled land had rest. Taking advantage of this pause in the persecution, the trembling girls came forth from their hiding-places, to stay for a time with those who sympathized with them in their religious belief. And again, Widow M'Lauchlan, a long-tried friend, who had her

self been an outcast for conscience' sake, received them at her home, and by her pious counsels and motherly care greatly encouraged the weary and almost heart-sick wanderers.

While enjoying this season of peace, the sisters were discovered and betrayed by a base fellow named Patrick Stuart, and, without the shadow of a trial, were thrown into a loathsome prison. Here they were soon by their friend, Mrs. M'Lauchlan, who was arrested about the same time. They were treated with the utmost rigor, not allowed sufficient food, deprived of fire, though the weather was severely cold, and at night they stretched their aching limbs on the bare stone floor.

A document denying the peculiar doctrines of their faith was presented to them. Apostasy or death was the only alternative. Their father saved the life of Agnes, his youngest daughter, by the payment of one hundred pounds, her youth rendering her persecutors indifferent to her fate; but all the agonizing intercessions and brilliant offers of the afflicted parents could effect nothing for Margaret's release.

The eleventh of May was appointed for her execution, and that of the aged Mrs. M'Lauchlan. Two heavy stakes were driven into the sand on the Wigton beach, half way between high and low water mark. The shore, the rocks, and the country around, for a great distance, were thronged by the clamorous multitude, eager to witness the terrific scene. A band of soldiers surrounded the defenseless women on their way to execution. The aged matron was bound to the post nearest the advancing tide, while the young maiden was fastened to that nearest the shore, in such a position that she could not avoid seeing the death of her friend. Slowly, yet surely, the surging billows approached; each successive wave rose higher and higher, and soon all that was mortal of Margaret M'Lauchlan was buried beneath the water.

The shout of the rabble had died away, and now they gazed in mute horror on the raging flood. Undismayed, the young girl watched her fate. Her persecutors brought her once more to the shore and offered her the "oath of abjuration," but she was strong even to the end.

Again her slight form was bound to the stake, and in the hush on the beach, her clear, firm voice was heard distinctly above the roar of the sea, saying: "There is therefore no condemnation to them which are in Jesus Christ, who walk not after the flesh, but after the Spirit." And still her tones grew stronger and more triumphant, until she reached the close of the glorious chapter: "Nay, in all things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Jesus Christ our Lord."

While the spell-bound multitude gazed, the water closed the fearful struggle. A small monument has been erected to the memory of these martyrs in the church-yard of Wigton. They have long joined that goodly company, "which came out of great tribulations, and have washed their robes and made them white in the blood of the Lamb."

## A Principle.

If a Christian would be useful in winning souls to the Saviour, there is one thing he must carefully cultivate:—The breach or neglect of his lies at the root of many a signal failure, and that in cases where there are present all other elements of success. This one thing is the setting of its proper value on each individual soul as such. All who have sought with any degree of earnestness to be really useful, have been tempted to seek the good of certain persons in preference to that of others equally within reach. Indeed we are apt to feel and act as if some persons were not worth saving at all, while we are in deepest anxiety for others, because somehow we set a value on these, which we see not at all in the others. In the cases we are tempted thus to prefer there is generally some natural or accidental reason for the preference. The objects of our special regard may be "amiable," or "intelligent," or "steady," or "prudent," or "respected," or "wealthy,"—the others may be the opposite of all these, and so they are regarded with indifference. In all this the real value and capabilities of that immortal mind, which is worth more than ten thousand temporary worlds, is entirely forgotten. The evil which inevitably springs from this, is not so much that certain precious souls are neglected, but that those to whom attention is given are sought on a false ground, and they are apt to be as little benefited as those who are passed over. The preacher, or private Christian, who falls into this error is almost sure to be barren of all real usefulness, and it is impossible to guard the heart too carefully against its approaches. The moment you begin to treat any one soul as if it were not worth a life-time's labour and patience to save, that moment you have lost hold of a principle of action of incalculable value. Let the simple question be—Is there an immortal mind within reach? Then let the everlasting gospel be planted in that mind, whatever be the cost. To win that mind by the truth is better than to conquer the world, ever if that mind should now be the most meagre or most unworthy on earth.

J. K.

## To Parents.

The Rev. Dr. Duff remarks:—"I am prepared, from experience, to say, that, in nine cases out of ten, the hoards of accumulated riches given to children, by whom they were never earned, and who acquired no habits of industry or thrift or laboriousness, prove, in point of fact, rather a curse than a blessing. I am prepared to substantiate that, as a matter of fact, not merely from my own knowledge of the subject, but from the statements of men who have been of watchful and observant habits, cultivated not only in Great Britain, but in America. But it is a melancholy fact, that so little do parents know of the mass of misery that are accumulating for their children, in heaping up these hoards for them—so little do they think how big with misery these hoards are." The remark is worthy of the best consideration of parents; and the truth it inculcates should constrain them to use their wealth in doing good, and not hoard it up to injure their children; for indeed money is a profligate companion. It is well said, that "Money is the root of all evil;" it leads many a young man to ruin; indeed, some persons are so fond of money, that they make a god of it. Now, we are told in Scripture that we should not trouble our minds about worldly wealth, for as we brought nothing into the world, we can take nothing out. "We should lay up for ourselves treasures in heaven," where neither moth nor rust can corrupt, and where thieves do not break through nor steal." Therefore, let us pray daily to God that we may make a good use of all the money we may be able to attain; that is, to relieve the poor, feed the hungry, clothe the naked, and help the needy.—Com.

## God's Coffin.

There was once a respectable wealthy man, whose name was Benedict—that means "Blessed." And he had a good right to bear such a name; for God had blessed him richly with all good things, and all who knew him blessed him too; and he always sought to make others happy—the stranger, as well as the neighbor, particularly the poor and needy. But he did it in this way: When he had passed a joyous day with his friends, he would go into his chamber, and think—There are many who have not had such a day of enjoyment. How would it have been if I had invited as many more guests? Then he would lay by his money, as much as the feast had cost him, in a chest which he called God's Coffin. In the same way, if he heard that there had been a fire anywhere, he would behold his own house, and go into his chamber, and think, "All here is safe and unhurt," and immediately he would lay up some gold in God's Coffin.

Whenever he heard of any destruction of property from thunder, or hail, or drought, or other mischances, he would lay up gold, on account of it, in God's Coffin. Also, if he had occasion to buy wine, or costly furniture, he would purchase it but moderately only, to enable him the better to entertain his friends; and then go into his chamber, and say, "So much more mightest thou have brought, and have enriched thy stores," and lay up the value in God's Coffin. Besides which he would willingly give of his best wine, if a sick person needed it.

And as he lay on his dying-bed, and death was approaching, the poor, the widows, and the orphans lamented and wept, and said, "Who will take pity on us when Benedict is taken from us? As long as he lived, we wanted for nothing; but what will now become of us?" But he said, "A good householder takes care that when he is away his children should want. So take the 'God's Coffin,' with all that is in it. It belongs to the poor, the widows, and the orphans; divide it, and use it well and wisely." And so God's Coffin has remained for hundreds of years, to the comfort of the needy, and the man is remembered with grateful blessing.—Krumacher.

## Marks of Grace.

Dr. Sprague's Annals contains some account of Rev. Mr. Newman, of whom Cotton Mather said, he is "a very lively preacher, a very preaching liver." A paper found among his writings entitled, "Notes or Marks of Grace I find in Myself," evince a high state of spirituality. Read it: "I find that I love God, and desire to love God, principally for himself; a desire to requite evil with good; a looking up to God, to see him and his hand in all things that befall me; a greater fear of displeasing God than all the world; a love to such Christians as I never saw, or received good from; a grief when I see God's commandments broken by any person; a mourning for not finding the assurance of God's love, and the sense of his favor in that comfortable manner, as at another, and not being able to serve God as I should; a willingness to give God the glory of any ability to do good; a joy when I am in Christian company, in godly conference; a grief when I perceive it goes ill with Christians, and the contrary; a constant performance of secret duties between God and myself, morning and evening; a bewailing of such sins which none in the world can accuse me of; a choosing of suffering to avoid sin." How many of our readers can find in themselves these marks of grace?

There were 64 Protestants and 41 Roman Catholics in the last Imperial Parliament. In the present there are 71 Protestants and 34 Papists.