

favour, we promise that we will not put on too many airs, we will be a modest sister, no more. But remember, there are to be no more disownings of us as in time past; no more of that arrogance which was as unmannerly and ill-timed, as it was ill-founded. We stipulate that no more coy advances be made towards Italy or Constantinople, for you have been snubbed enough from those quarters, and it is true our sister should know and recognize a rebuff when she receives one from creatures that are of none the best of character. With such lovers, pure maidens, even though they be somewhat advanced in life, should have no dealings whatever.

When we come to look at the Reformation in the two countries and make, as we may make, a candid, friendly and frank criticism of what in the providence and grace of God was actually accomplished, we have this to say, at least, that what came out of it in England cannot be affirmed to be superior to what came out of it in Scotland. In north Britain the principle that the Reformers set before them was to cut off and uproot all that Scripture did not positively warrant, while in south Britain everything not positively forbidden was allowed to remain. Consequently, the work was much more thoroughly done in the north than in the south. There were in England many that were disposed to go a great deal beyond what was done; men that were represented afterwards by the Puritans. This large section were heart and soul with the Reformers on the Continent and their brethren across the border, but they were restrained by the Crown. The intolerant and