

the Sheriff, said, "If you have no better learning than that, you are but a fool, and were best to hold your peace." To the which words Master Bradford gave no answer, but asked all the world forgiveness, and forgave all the world, and prayed the people to pray for him, and turned his head unto the young man that suffered with him, and said, "Be of good comfort, brother; for we shall have a merry supper with the Lord this night;" and so spake no more words that any man did hear, but embracing the reeds, said thus: "Strait is the way, and narrow is the gate that leadeth to eternal salvation, and few there be that find it." "He endured the flame," Fuller observed, "as a fresh gale of wind in a hot summer's day, without any reluctance, confirming by his death the truth of that doctrine he had so diligently and powerfully preached during his life."—*Life of John Bradford*, p. 257.

CHRIST IN THE STORM.

One dark stormy night, we were tossing in a rude little native boat, near the coast of Ceylon.

As I lay on my low bed in the bottom of the boat, and saw the red flashes of lightning through the thatched covering, and heard the rapid peals of thunder, while the rain was pouring on all sides, and our boat tossing like a bubble on the angry waves, I could not but think of our danger, for I knew that the native boatmen were timid and ignorant, and that many such little barks go down every year on that coast.

Trembling and afraid, I raised my head to catch the words of my companion as he inquired for the master of the boat. "He is in the hinder part of the ship; asleep," was the reply.

Little did the rude heathen who uttered these simple words, know how they made my very soul thrill. In a moment I was carried back to that night when Jesus, perhaps in just such a rude little boat as ours, lay tossing on the stormy lake of Genesareth. Never did I so realize that our blessed Saviour was once a man, a suffering mortal, and one with us in nature.

Far from home and kindred, weak, helpless, and full of fear, for a moment I had forgotten that Jesus was just as near to us as he was to those fearing disciples, he could as easily say to the foaming billows about us: "Peace, be still," as he did on that night when they cried, "Master, carest thou not that we perish?"

My fears were gone. I felt that Jesus was near, that I could almost put my hand in his, and hear his voice, "It is I; be not afraid." Often since then, in hours of darkness and trial, have I lived over that night, and been comforted by the same sweet thoughts.

Afflicted, sorrowing child of God, forget not him who was a man of sorrows and acquainted with grief. Do heavy burdens press you down, fear not to carry them all to Jesus. None are too heavy for him to bear, none so small as to be beneath his notice. In him all fulness dwells.—Are we poor? he is rich. Are we weak? he is strong. Are we sinful and unworthy? he is righteous and infinitely worthy. If we are Christ's then he is ours, and in him we are complete.—*Am. Mes.*

PERSECUTION OF PROTESTANT CONVERTS ABROAD.

The Committee of the Protestant Alliance lately forwarded a communication to the Earl of Clarendon respecting his interference in behalf of Domenico Cecchetti, a workman in a cigar manufactory, imprisoned at Florence, for the alleged crime of injury to the Roman Catholic religion, in consequence of reading the Bible to his children and friends. They also brought under the notice of the Foreign Secretary the sufferings of John E. Borzinsky, and other subjects of Austria, for having embraced Protestantism; and concluded by urging the adoption of measures for the

safety of Dr. Gomez, formerly a Spanish priest, but now a Protestant clergyman at Lisbon, who has been accused before the Senate. The following is the statement of the committee in reference to Borzinsky and Gomez:—

"John Evangelist Borzinsky was nineteen years a monk of the Order of Mercy, and physician to his convent, in the city of Prague. Having become convinced of the errors of the Romish creed, he determined to embrace the Protestant religion. The laws of Austria legalise the profession of Protestantism, provided that due notice be first given to the ecclesiastical authorities, and a certificate be obtained from the Protestant minister with whose flock the convert may unite. The laws also permit an Austrian subject to make the profession in a foreign country. Borzinsky chose the latter mode, as less likely to give offence. To comply with the required conditions; he made known his intentions to the superior of his convent at Prague, and to the provincial of the Order at Vienna. He immediately went into Prussia, and was admitted as a member of the Lutheran confession, by the Rev. Dr. Nutwamy, in the parish church of St. Peter, Petershain, near Nieraky, from whom he obtained the prescribed certificate. Borzinsky returned to his father's house in Moravia, confident that, as he had in every respect complied with the provisions of the law, he should enjoy its protection. He soon found his mistake. He was seized by the gendarmes, and given over to the ecclesiastical authorities. By them he was subjected to solitary confinement, and a diet of bread and water. As this proved unavailing to secure his recantation, he has been transferred to a dark subterraneous cell adjoining two raving maniacs. The last information received by the committee declares that he is more severely treated than ever: and fears are entertained that he must soon sink under the trial. The committee have likewise been informed that a brother of John E. Borzinsky, named Ubaldus, also a monk, published a letter to Pope Pius IX., on the immoralities of his Order, and expressed an intention of embracing Protestantism. For these offences he has been forcibly removed, under a strong guard, from Prague, to Goriz, in Illyria, where there is every reason to believe that his treatment will be similar to that of his brother. By the same authorities, the committee are instructed that a priest, named Joachim Zozulo, has been confined in Prague as a lunatic during a period of twenty years, solely because he persists in a profession of Protestant convictions. 'To all these cases the words of Lord John Russell apply as well as to that of the Madiai: 'It is now well understood that the wasting of the body, the sinking of the spirit, the weakening of the mind, are but additions to the capital punishment which long and close confinement too often involves.' The committee are convinced that they need only lay these facts before your Lordship to arouse that generous indignation which every British statesman must feel at such cruelty, and to secure your Lordship's good offices with the Austrian Government on behalf of these confessors to Protestant truth. * * *

"The Rev. Dr. Gomez, formerly a Spanish priest, but now a recognized clergyman of the Church of England, has been for many years engaged as a Protestant minister at Lisbon. Having lately announced a discourse in his own house, on the doctrines of Protestantism, he was publicly accused in the Senate by the Marquis of Vallada. The Prime Minister of Portugal replied that every means should be taken to prevent or punish the offence. Dr. Gomez applied to the British embassy for protection, but was informed by the Charge d'Affaires that nothing could be done for him, as he was not a British subject. "The Committee understand that a treaty exists between the Crown of Great Britain and Portugal, which secures liberty of worship to Protestants in the Portuguese dominions. They earnestly request your Lordship to make such

communications to the British Embassy at Lisbon as may ensure the personal safety of Dr. Gomez.

The Committee are aware that your Lordship's time and attention, and that of your right honourable colleagues, must be severely taxed by the war. They yet venture to express the hope that the signing of the prisoners will not be unheeded; and that the same anxiety which has been manifested to secure religious liberty for the subjects of the Sublime Porte professing the Greek faith, will be shown to secure freedom of conscience and of public worship for our co-religionists who are suffering under the tyranny of the Latin Church.

JOHN MACGREGOR, Hon. Sec.
MARSHALL H. VINE, } Sec's
G. H. DAVIS, }

9, Serjeant's Inn, Fleet Street, July."

The reply from the Foreign Office is in these terms:—

Foreign Office, July 10.

Gentlemen,—I am directed by the Earl of Clarendon to acknowledge the receipt of your letter, not dated, calling attention to further cases of religious persecution, on the part of the Austrian and Portuguese Government, of individuals converted to the Protestant faith; and I am to inform you in reply that no amount of occupation will ever prevent Lord Clarendon's immediate and best attention being given to cases of unmerited suffering, such as those which the committee have brought to his Lordship's notice. You will assure the committee that Lord Clarendon fully recognises the right and expediency of remonstrance upon such cases with foreign Governments, but in the mode of proceeding more caution is required than may always be apparent to those who, moved by feelings of honest indignation, think only of the victims of oppression; for the Governments in question have usually to deal with a bigoted and fanatical spirit at home, and do not even, if well-disposed, always venture to yield to demands publicly or officially made by a foreign Government, and more especially when these demands may relate to their own subjects.

The Grand Duke of Tuscany has been made aware that he could do nothing more agreeable to the Government and people of England than to liberate Cecchetti.

With respect to the cases in Austria, of which the Earl of Clarendon had not heard, and which his Lordship thanks the committee for making known to him, Lord Clarendon will make the necessary application to the American Government through her Majesty's Charge d'Affaires at Vienna, and the committee shall be informed of the result.

Instructions will also be sent to Her Majesty's Charge d'Affaires at Lisbon, to afford such protection as may be in his power to Gomez; but as Gomez is a Spanish subject, and the treaty to which the committee alluded only provides for the free exercise of their religion by British subjects in Portugal, Her Majesty's Government cannot interfere officially in his behalf.

I am, Gentlemen, your most obedient, humble servant.
WOODHOUSE.

SELECTIONS FOR THE YOUNG.

VERSES FOR LITTLE CHILDREN.

Dr. Judson was a pious missionary in Burmah; he died a year or two ago. Though he laboured hard and long to teach the heathen, he found time to write little verses for the children he loved. We hope our young readers will be pleased with those which are here given.

PRAYER TO JESUS.

Dear Jesus, hear me when I pray,
And take this naughty heart away;
Teach me to love thee, gracious Lord,
And learn to read thy Holy Word.