

Whosoever sets a fire in the woods and it burns a house shall suffer death; and the persons suspected of this crime shall be imprisoned without benefit of bail.

No one shall read common prayer, keep Christmas or saints' days, make minced pies, play cards, or play on any instrument of music, except the drum, trumpet and Jews' harp.

When parents refuse their children convenient marriages, the magistrates shall determine the point.

A man that strikes his wife shall pay a fine of £10, a woman that strikes her husband shall be punished at the discretion of the court.

A wife shall be deemed good evidence against her husband.

Married persons must live together or be imprisoned.

Every male shall have his hair cut round according to a cap.—*Lutheran.*

Observe the change effected among the descendants of these people by the leaven of the catholic truth:—

A New York paper says that a conference of about seventy-five ministers representing all the Protestant communions except the Episcopal, was held in a Baptist Church of Brooklyn recently, for the purpose of arranging some special religious services during Lent.

Surely, it is a supreme device of the devil, to secure practical immunity for the vilest and most destructive of human sins, by persuading even the religious community to regard it as "too delicate" an abomination to be dragged from its hiding places and denounced, for the warning of the young and the correction of the old, as having the execration of the virtuous, and the wrath of God abiding on it!
—*Living Church.*

THE DYING AND THE LIVING THIEF.

One of the Baptist pastors of this city preached not long ago a very pithy and pungent sermon from the text, "Will a man rob God?" The question was answered in the affirmative—as regards some men, judging both by past history and present examples. This was illustrated by an anecdote, very felicitously told. We shall aim only to give the point. It was so sharp it could not well escape the listener. A man asked another, "Are you a believer in the Christian religion?" "Oh, certainly." "You are a member of some Church, then, I suppose?" "Member of a Church? No, indeed. Why should I be a member of a Church? It is quite unnecessary. The dying thief wasn't a member of a Church, and he went to heaven." "But of course you've been baptised? You know the command." "Been baptised? Oh, no. That's another needless ceremony. I'm as safe as the dying thief was, and he never was baptised." "But surely, since you will not join the Church or be baptised, you do something in acknowledgement of your faith? You give of your means—you help the cause in some way?" "No, sir. I do nothing of the kind. The dying thief"—"Let me remark, my friend, before you go any further, that you seem to be on pretty intimate terms with the dying thief. You seem to derive a great deal of consolation from his career; but, mind you, there is one important difference between you and him. He was a dying thief—and you are a living one."—*Michigan Herald.*