

tiarily free-thinking journal, *The Lancet*—*Banner of Ulster*.

The Converted Romanists.—A very interesting young woman in Belfast, of strong natural intelligence, a Roman Catholic, was converted in the Berry-street church. Her Roman Catholic neighbors sent intimation to the priest, who arrived while she was still in a state of much bodily weakness, arising from the sore struggles of the soul. The time, therefore, was favorable to the priest, and the following dialogue occurred:

Priest—(with great pomposity, as if assured of success)—Don't you know that St. Peter is the head of the Catholic Church?

Convert—I know, sir, that Christ is the Head of a Church that will never fail.

Priest—You are not ashamed of your religion?

Convert—"I'm not ashamed to own my Lord, or to defend His cause."

Priest—(imperiously)—Make the sign of the Cross.

Convert—I have no faith in the sign of the Cross.

Priest—Did I not forgive your sins?

Convert—You proposed to do so, but God only can forgive sins, and I have this forgiveness.

The priest then threatened to take a certain course to constrain conformity to Romanism. The course was taken, and the trial was great, but God gave the grace of steadfastness, and the young convert is now busied in comforting others whose hearts the Lord has broken.

Another incident is related by the correspondent of a London paper:

"A Roman Catholic priest told his hearers in Belfast, not to dare to mock the movement, for it was of God; and a poor woman—poor in spirit, I mean—went to another of these gentlemen in a very depressed state of mind, and the following conversation ensued:

"Sir, my mind is troubled on account of sin. I want pardon, and here is the money; and ease me now."

"Go home and quiet yourself, and you will soon get better."

"I cannot do it. I want forgiveness now; I am willing to pay for it; and oh, Sir, do pardon me now."

"My good woman, do you think I can forgive you your sins? I cannot. No one but Jesus Christ can pardon thee; go, therefore, to him."

REVIVAL OF RELIGION IN SWEDEN.

Students of prophecy affirm, that we have reached the borders of a grand prophetic epoch. It seems that the lines of prophetic history meet in the present generation, and culminate in a centre of great social and political interest. One thing appears undeniable, and it is, that, amid much diversity of interpretation of minor symbols, most expositors

are now inviting us to watch and hail an epoch, great with changes, and impressive in the vastness of movements in church and state. What prophecy proclaims in mystic pictures, many of them older than the hieroglyphs found on Egyptian tombs, upon which the eager traveller gazes with wonder and awe, great shadows in the civil history of our time indicate with nearly as much meaning and importunity. "Coming events cast their shadows before." Never was the natural progress of the human race so rapid and unbounded. At no time were men more successful, not only in the discovery of new regions for the cultivation of the material of enterprise, but in developing their resources, and bringing them within reach of their fellow men. The progress of material and social science is so rapid, that annuals are regularly issued, chronicling its advance. The arts of peace have become a complicated world, by their extent, variety, and intricacies, defying the student, who would have the hardihood to attempt to master their details. The art of war, that dangerous game by which thousands are slaughtered, kingdoms are lost or gained, empires are rendered powerful or powerless, the map of nations is altered, and the development of national affairs is effected, not by the sheer power of right and morality, but by the mighty sweep of the sword, is so cultivated, that the national purse can hardly keep pace with its discoveries; and campaigns, that used to last for years, are, while equally deadly and ferocious, compressed into months. A journey round the world will soon become a jaunt of pleasure. Knowledge is vastly increased, and when all important parts of the earth are brought into almost instantaneous communication, must increase in an incredibly high ratio.

These features of our day are important matters for the contemplation of the Christian church. The farther material civilization is advanced, the more religion is needed. High material and low spiritual progress would convert the world into a pandemonium of all the vices. The Christian religion is extensively required for the preservation of the world and the recovery of man, sick of false philosophy, and brutalised with idolatry.

Turkey, India, China, Japan, Africa, have all been wonderfully opened up to the admission of a Christian civilization. What is required to secure the opportunities but a re-