

of having wronged any one in all my life, I believe the Bible to be a good book and I do as well as I know how to please every body." "Do you believe in the Lord Jesus Christ," I said. Her answer was not at all satisfactory giving evidence that she trusted not in her priest but in her conduct towards her neighbours, to be saved. I preached to her Christ as the only means given unto men under heaven whereby we must be saved, and left the house after praying and expounding the word of God.

II.—GROWING INDEPENDENCE AGAINST PRIESTLY POWER.

WANT OF CONFIDENCE IN THE PRIESTS.—At R———where the people are very much opposed to the Gospel, a man said to me speaking of the priests. "I cannot now have any confidence in them, because I am convinced the doctrines of the Church of Rome are false, and that the lives of the priests themselves are a complete contradiction to their teachings."

At St. C———after a day of fatigue and discouragement, we entered into a boarding house to spend the night, when our host, it being a Friday, asked us if we abstained from meat or not. Noticing our surprise at his question, he said "Do not be astonished, gentlemen, at what I ask you, for many persons even priests do one and the other. Two years ago two priests came to my house on a Friday and not only took meat, but also drank freely of strong liquors. I was very much astonished at this and since then have not been able to admit that the priests are really what they pretend to be, the representatives of God upon earth." "No," we added, "the Bible is the only visible representative of God on the earth, He has given it to us for our rule of life." D. G. and J. W.

THE RIGHT OF PRIVATE JUDGMENT CLAIMED.—In spite of continual prohibitions of the Romish clergy to their people not to purchase any book not approved by the Bishop we occasionally meet with people courageous and reasonable enough to say they cannot accept or condemn a thing they do not know. Thus a man to whom I sold a Testament said to me. "Your book is not approved by any Bishop and our priest is always preaching against books not sanctioned by them, but what do I care for their approbation or disapprobation? In order to know what a book is, we must read it, if it is good, it does not matter who the author is; if we cannot understand it, it cannot do us either good or evil, and if it is a bad book, we can leave it alone." He then bought a Testament. D. G.

CONVERSATION WITH A PONTIFICAL ZOUAVE.—Last week I met at C———with a returned Zouave while waiting the arrival of the cars. I asked him to tell me about his visit to Rome. He consented and among other things said: "Rome is not quite so holy a place as Canadians generally think, and as I believed it myself. We nearly died of hunger, and the day when the last place which we occupied was given up to the enemy, the Pope instead of remaining beside us, hurried away as fast as he could." I saw many scandalous things among the clergy and what I saw along with what I have learnt in a Bible brought from Europe has convinced me, that His Holiness cannot be at the same time Pope and King. On my return to Canada I did not conceal these facts and the priest came to see me and asked me if I had a Bible and at the same time reproached me for my conduct. I then found for him all the passages which condemn the pretensions of the papacy. The priest then said that I must give him up my Bible or burn it, because it was a bad book. I said to him, how can it become good, the moment it receives the approbation of the Bishop! Not knowing how to an-