

The other instance of conversion, with which I intend to close the narrative, is that of Madame B. It is about seven years since she was turned from darkness to light, and from the power of Satan to the living God.

The husband of Madame B. had been working at Clarence for some time before his death. He did not know the English language, nor did the people in the settlement understand the French. Verbal intercourse on the subject of religion, was, therefore, cut off. But the silent eloquence of holy conduct speaks to the human heart, when other language fails. "They also may be won *without the word*, while they behold your chaste conversation coupled with fear." During his abode in Clarence, he was taken ill, and had to go about twenty-six miles down the river to consult a doctor. His sickness proved unto death. On his death-bed he required,—1st, "When I am dead, bury me among the good people of Foxe's Point (the name of the settlement in Clarence); 2d, When I am dead, I desire my wife to live among the good people of Foxe's Point with her son." This account I had from Madame B. six years ago. Since I wrote the above sentence I have walked out to look at his grave; I have also conversed with two persons well acquainted with him. They do not think he was at all concerned about his soul: how he might feel after he went down to L'Orignal they knew not; it was there he died in the arms of his son.

Madame B. being able to read, had a Bible put into her hand, and she read it with care. The place that first arrested her attention was the wars in Israel, and the bad conduct of Solomon, as well as that of others mentioned there. She concluded that it was wrong to read the Bible—it would make people bad; and this was the reason why the Priests pre-

vented the people from reading it. After this, she happened to read the sermon on the mount; she thought it exceedingly strict; and if, in order to be a Christian, it was necessary to practise these precepts, none could be Christians; she was sure she had not attended to them. She thought this was another reason why the Priests forbade the reading of the Scriptures; it would throw people into despair. Her mind now became considerably alive to divine things; but she had only so much light as to shew that she was condemned. She was affected also with the *apparent* contradictions of the Bible. She continued in this state, more or less concerned, till one day, reading the Epistle to the Romans, she discovered that the Scriptures concluded all under sin, and that God justified sinners freely by his grace, through the redemption which is in Christ Jesus. This glorious doctrine gave her mind some relief; and she considered it a key to all the rest of the word of God. In 1831, I paid a visit to the Point, when I took an opportunity of conversing with her. I turned her attention at once to the doctrine of Justification by faith without the deeds of the law. She shewed me clearly, by her replies, that this was to her a doctrine of chief importance. She asked me if I believed that doctrine. I answered, it was the grand truth on which I depended for salvation. She looked at me with deep and affectionate interest, and said—"How glad I am—I did not know any one believed that doctrine but myself." I replied that all the decided Christians in this settlement held the doctrine, and all Protestants that felt the power of Godliness. She was overjoyed at the thought—her mind became more deeply imbued with the Gospel of Christ. The Bible became her daily companion; but even at this time, the questions she put to me evinced she had read