

ways their interest in her, inviting her to their houses, and introducing her to their friends; and all this because she was a convert from Protestantism. This, she acknowledges, went farther than she liked, even at first. And by and by it became positively distasteful to her to be always introduced to new friends and acquaintances as a convert from heresy to the true faith. The way in which these various influences operated on a mind like hers has a lesson for us all. But I pass from them to notice the account given by her of the way by which her eyes were opened, and she began to discover her mistake. Dissatisfaction took the place of unquestioning acquiescence, confidence was turned into distrust. The utter hollowness of the system filled her with disgust, and she left it as decidedly and openly as she had joined it, greatly to the surprise and indignation of those she had been mingling with, and who had made so much of her under her new profession.

WHY LEAVE THE CHURCH OF ROME ?

The process of return included in it such stages and states as these :—Feeling that she must do something *of herself* to save her soul as she had done from the first, and earnest as she was to make her own doings the grounds of her hope, *she yet never felt that she had done enough to save her*. At night, after a hard day's work done in this spirit, when she lay down she would say to herself, 'If this is the best I can do to keep the law and please God, I would be afraid to trust myself to it for my acceptance and pardon.' And under this conviction she would feel restless and miserable. It was a feeling that never forsook her entirely; and it followed her, very much as Luther's did till he heard it whispered in his ear, 'The just shall live by faith.'

This was the first restoring influence. Another was the low, the very low opinion which she was soon led to form of the priests. What she says of their moral character I would not here repeat, or how she thinks we would view them had we only seen them and known them as she had done. No language is too strong to express her contempt for them as a class. In point of intelligence, she found them worse even than in the respect alluded to. Their ignorance was astounding, and their chicanery and hypocrisy incredible. Take a specimen or too : One time the subject talked of was transubstantiation. She could not understand or believe in this doctrine, and stated her difficulties. These difficulties the priest tried to avoid by generalities; but when pressed closely, he said, 'Well, it is not necessary to believe that in order to be saved.' 'But your books say it is

necessary,' she replied. 'Oh, yes,' said the priest, 'it is good for a certain class to believe it if they like, and we just let them do so.' 'But is not that hypocrisy and deception, to say and teach and let others believe what you don't believe yourselves?' 'Oh no,' said the priest; 'our Church says it, and if we believe it because the Church says it, that is quite enough.'

Another time, the subject spoken of being the word of God, 'What do you make of the Bible?' she asked. 'We have the Bible,' was the answer, 'but the Church gives the definition and the interpretation, and every one is not left to interpret as he thinks fit, which is dangerous, and a sin.' 'Well,' she added, 'will you tell me where I will get the proper interpretation, for I have never seen it, and would like to see it.' 'No doubt,' said the priest, 'our Church has it somewhere, and it is infallible.' 'Tell me where, and tell me also, did you ever see it?' 'No,' he replied, 'I never did, but our Church has it; God has given it the keys, and the great principle is to have faith in the Church. He that doubteth is damned.' She confessed that she could not see this, and maintained 'that if there were a right interpretation of God's will contained in the Bible, and the Church had it, it should not keep it secret. Every one had a right to know it, and it was unjust and cruel to keep it hid, for in a matter so important as the salvation of the soul there should be no uncertainty.' 'Well, it may be so, but every one of us must just look after himself in this matter,' said the priest. 'That is precisely what I think,' she added; 'and not take it for granted that any one can do this for another, since every one must give account of himself unto God.' The amount of intelligence displayed by the spiritual guides of whose conversations the above are a specimen, as well as the sentiment it was likely to inspire in the mind of one who was earnest about her soul, and had not yet shaken off the sound teaching of the Shorter Catechism received in early life, may be better imagined than described.

Another repelling influence came from the confession. She often went to confession, and often received absolution; but she never was clear upon the point, and in all probability would have stopped short in the beginning had not her fears been allayed through misrepresentation. At first, they quieted her scruples by telling her that the priest was nothing—no more than an ordinary man, and that he claimed no power of pardoning sin; that it was only as a means of strengthening and guiding the soul that confession was enjoined. But by and by she was told that it was God