

word of God so obscure that the people cannot understand it of themselves, the clergy are not continually teaching it to them, and reading it for them. Do you, and the priests in general, read the Bible for yourselves?"

"We do," was his reply: "and when I was at college, we could read only a very few verses in the day, because they require so much explanation. A great deal may be written on a single verse."

"Now, permit me to ask you," I said, "did what you call heresies in the Church arise more from the laity or the clergy reading the Bible?"

He would not answer. I then put the question, "Was not Luther in holy orders?" He said, "He was."

"Well, then," said I, "on your own principle, it is the clergy, and not the laity, that should be prevented from reading the Scriptures."

With the desire, no doubt, of putting an end to this unpleasant business, he then said, "I heard that you were about to leave Bealderig."

"I would have no serious objection," said I, "if I were sent to a more inviting place."

He said, "I do not know how you could stay here so long as you have done."

"The belief," I replied, "that I was doing good to these poor neglected creatures reconciled me to the place."

He then said, "I just called in because it was reported that your school was very much increased; and I have to do my duty. I therefore took the liberty of calling, to see it with my own eyes. I will do what I can outside, but I will give you no annoyance inside."

In reply, I said, "I will be happy to receive you any time you call. You are at perfect liberty every time you pass.—I received the former priest in a friendly manner when he first called, and would have continued to do so, but, on the Sabbath after his visit, he said a great deal in the chapel, and, if I was rightly informed, his statements were not at all correct. I therefore told him, when he next called, that I would be happy to receive him in my own house, but that I would not receive him here."

"It is very hard to depend on what we hear," responded his reverence.

"It is quite true," I said, "and that is one reason why I blame the Church of Rome very much for trusting to tradition, instead of taking the rule that God has given us. We must neither add to,

nor take from, that rule. To protect us, therefore, from any tendency of the kind, God said, when it was completed, "He that addeth unto these things, God shall add unto him the plagues that are written in this Book; and if any man shall take away from the words of the Book of this prophecy, God shall take away his part out of the Book of Life."

He said, in reply, "Surely you do not think that our Church has taken away anything from the word of God? But I did not come to discuss with you."

Here he seemed anxious to be off, but I detained him by saying, "It is so seldom I have the pleasure of talking to a priest, that I am anxious to have a little conversation with you. I am afraid (I proceeded to say) that your Church suppresses the second commandment. It is not in the catechism that you put into the hands of the young."

"It is not easy for the children to commit it to memory," he answered.

"But, in your catechism," I rejoined, "the third commandment is called the second. The children will repeat the second commandment for us." The children here vied who could be first in repeating it. "You see," I continued, "this command forbids the making of images, and the bowing down to them. Perhaps that is the reason you do not care for their learning it. You make the images of God, and the Apostles, and the Virgin Mary, that are in heaven, and you bow down to them, though God commands you not to do so; hence, no doubt, you keep this commandment out of view as much as possible."

Here he became warmer and more loquacious. "You do not suppose that we worship the images," he said. "They are only to remind us of the history of Christ's passion, and of the Apostles.—When we see these things it assists our devotions. It is just like striking a medal to the memory of the Duke of Wellington, or getting the likeness of a father or mother."

"This is opposed," said I, "to the nature of the worship which God requires. God is a spirit, and requires a spiritual worship. I fear that few of your people have so intelligent views of this matter as you speak of. The great difference between the likeness of Wellington and the images in the chapel is, that the one is for religious purposes, and the other is not, which is the greatest difference imaginable. I am much afraid