

and his example we might fast, but not with a view to obtain favor with God; for that would be adding to the work of Christ. I told her that confession to God was taught in the New Testament. The Apostles knew no other except public confession. They never practised private confession, nor did the primitive Christians. That was introduced 600 or 700 years after Christ, and was made a law of the Church of Rome, in the 13th century. I told her she ought not to trust to man, but compare his teaching with the word of God.

She said she knew that there were errors in her Church, but still she thought it was the best; they had the word of God in it.

I replied, if your Church teaches the word of God, then I would advise you to remain in it; but take your Catechism and compare it with the Bible. You will find one of the commandments wanting. You will not find one prayer to a saint or angel in the Bible.

She asked if doing penance was taught in the New Testament. Not that which your Church teaches, I replied. The penance which the Bible teaches is to turn from sin. But to pray is no penance to the Christian—rather a pleasure.

I urged her to examine and read for herself, to know what she should do to be saved. She said that she did not think that they were seeking their own destruction. No, said I, perhaps none are positively seeking their own destruction; yet men in general bring destruction upon themselves by neglecting their salvation.

This woman has received a Bible from me and is reading it.

I received ill-treatment for the first time since I commenced my work here, at a house where, the father has lately left the Church of Rome—but am not discouraged.

SABREVOIS, 28th Nov., 1862.

REV. W. BOND, Secretary.

DEAR SIR,—In sending you my report for the quarter ending with the present month, I have to acknowledge that the Lord does not leave us without hope or encouragement in our work, in all its departments.

An increased interest is shown in taking advantage of the means of grace; as will appear from the increased attendance at Church, Sunday school, and weekly meeting for prayer.

The average attendance at Church, allowing for two unfavorable Sundays, has been 47; the average attendance at Sunday school, 30 scholars; and at

the Thursday evening meeting, 27. Last evening there were 38 present. These numbers show more than for the corresponding quarters of the two preceding years.

It is difficult, however, to reach the Roman Catholics by way of meetings; they care not or dare not to come out.

Mrs. Lewis has accompanied me on different occasions, we have gone early in order to make some visits in the neighborhood, where we were to hold the meeting in the evening. By this means we got six out to one meeting, and two to another. On one of these occasions we asked a man and his wife to come to the meeting, and they declining to do so gave me an opportunity to speak of the necessity of examining the truth; whereupon a long conversation ensued, which we trust will produce a good effect. On another occasion I had a long discussion with a man, who has a Testament and reads it, on the various errors of the Church of Rome. He came out to the meeting, and the discussion was renewed; I finally placed a Prayer Book in his hands, that he might examine the Articles of our Church.

On another occasion we visited a dying woman, to whom I read a tract of Ryle's, on the pardon of sin, and pointed her to Jesus the Lamb of God, who alone takes away sin.

Results have been more satisfactory in my visits during the last quarter. I have placed the "Articles of Religion" in the hands of two,—one already mentioned, and the other a woman, who thought there was not much difference between her Church and ours, and therefore she might remain as she was.

Another person visited said finally that he would come and see me sometime, after a long conversation in which I endeavored to show him the errors of his Church, and how they had crept in.

I have ventured to attack more directly the errors of the Church of Rome in my visits latterly, yet taking care to do it in a kind manner.

At a house where I left a Bible some time ago, I called the attention of the mother one day to the inconsistency of the doctrine of the mass with the teaching of St. Paul in his epistle to the Hebrews: and also of prayers in an unknown tongue.

I visited the same family this week, and found the father within, as well as a neighbor. I read and explained a passage of Scripture on the last judgment; from which I showed them that there were only two places where people go after this life, and that therefore there is no purgatory. I concluded by saying that we must reject that doctrine as erroneous; and that the Church of Rome had not