

religion. They imagine, however, their own religion to be very ancient indeed. I know some that think that it has always existed.

The Canadians have no particular animosity towards the English Protestants, for they were born such; but they hate and despise the Canadian, who, as they say, changes his religion. They consider him a monster, that deserves to be expelled from society and deprived of earthly comforts. A great many have the firm conviction that Protestants who live in conformity to the doctrine of their religion will be saved; but that they, themselves, also will find salvation in keeping the precepts of the Romish church. I have endeavoured to argue with some Canadians for the purpose of convincing them that Romanism is not the religion of the Bible; but have received this answer:—"It is no use talking about such subjects; your religion is good for those who are born Protestants, and ours is good for those that come into the world Catholics; be faithful and you will be saved; and if we do what the priests tell us, we shall be saved also." From this, one may judge of their ignorance in respect to the principles of Christianity.

They are remarkably prejudiced against any innovation. This extends even to their agricultural proceedings. It is with the utmost reluctance that they adopt a new method of tilling their grounds. They even hardly can be persuaded that they could live in any other place but on low mucky ground. When their farms are composed of high and low land, they cultivate the lowest part, and leave the ridge for pasturage or wood.

[Our young friend has written from personal knowledge, and his statements may be relied on as entirely authentic. We have additional information on the subject, furnished by a Missionary, of

which we shall avail ourselves during next year.—EDITORS.]

#### The Burning of the Bull.

The tenth of December, 1520, was a remarkable day in the history of the Reformation. At nine o'clock in the morning of that day a long procession was seen issuing from the eastern gate of the city of Wittemberg. It was chiefly composed of members of the University, and it was headed by Martin Luther. An immense crowd of spectators was gathered on the occasion. When they arrived at a convenient spot, a pile of wood which had been previously prepared, was kindled, and on it were thrown copies of the Canon Law and Decretals, together with certain Romish books, the productions of Eck and other enemies of the truth. Then Luther drew near to the fire, holding in his hand a copy of the Pope's Bull, recently issued against him. He cast it into the flames, exclaiming—"Since thou hast vexed the Holy One of the Lord, may everlasting fire vex and consume thee!" As the parchment curled, and blazed, and vanished away, some, probably, deeming that an awful act of sacrilege had been committed, expected to see the culprit smitten to the earth by the hand of God. Others gazed and admired. The timid looked gravely at one another, and "doubted whereunto this would grow." Luther was calm and collected. It was no burst of passion, no hasty, inconsiderate deed. He had thought much, and prayed earnestly, before he ventured on so bold a step. Necessity was laid upon him. He could not do otherwise, for he was impelled by a power which scattered all doubts, answered all reasonings, and inspired him with a firm persuasion that in resisting the Papacy, even to the death, if such should be the issue, he was doing the will of God, and promoting his glory.