

I put all my confidence in the Lord Jesus Christ, not in man." The priest then left. She had a Testament and some tracts lying on the bed.—J. J.

*The Scriptures widely circulated.*—Visited an old farmer, with whom I had a long conversation on religious subjects. He spoke of his approaching end, and this gave me the opportunity of exhorting him to be ready for death. He made this encouraging remark: "Mr. R—there are copies of the Scriptures in every family in this range. For myself I have placed at least seven without counting those you have circulated, but the people do not wish it known, and it is the same in all the parish." This explains why the people are so much more accessible and enlightened. Still a little more patience and perseverance, and we shall see the harvest!—E. R.

*Rome's unquenchable hatred to the Bible.*—A man told me that when absent one day the priest came to visit his family with the sole purpose of carrying off his Bible. It happened as he entered one of the children was reading aloud a chapter. "What are you doing," said he. "I am reading the Bible," said the child. An altercation soon took place between the mother and the priest. "Burn the book," he said, "it is a Protestant Bible and a bad book." "Protestant or Catholic," said the woman, "I won't burn it, for my husband likes it much." Since then the family have been very indifferent about the Church of Rome and its teachings.—L. L.

*Improved change in the reception of the Missionaries.*—The Gospel makes rapid progress in Canada. In the large district I traverse I meet every day with proofs. In the rich parish of St. H— it was formerly very difficult to find lodging after a hard day's journeying. Now I am generally well received, and even asked to read the Word of God. In my last journey I lodged with a well-

off family named L—, and although it was Friday they cooked meat for me, saying they knew I was a Protestant.

### III.—UNSCRIPTURAL TEACHING OF THE CHURCH OF ROME AND RESULTS.

*Degrading superstition.*—I met in the parishes I visited much material misery, for the small-pox makes frightful ravages. In one house I found two, and in another four persons ill. In these families so deeply tried, shunned by their neighbours and even by the priest, I was able to address words of consolation which were well received.

There is no calamity, but the priests can turn to account in squeezing money from the poor. If, for instance, small-pox is epidemic, they tell them, in order to be preserved from it, they must buy a scapulary blessed by the Archbishop, and if they take the disease they will at least be saved from death. In one family, where the small-pox was raging, I noticed above the door a scapulary, which gave me the opportunity of showing how their priests deceived and virtually robbed them of their money in pretending to keep them from the disease.—D. G.

*A Religion of money, like system, like priest.*—At B—a poor girl died, and her friends could not pay the burial fees, six dollars. They begged the priest to make no charge, but he positively refused to bury her unless the full sum was paid. The wife of the Protestant minister had to go from house to house to collect the requisite amount, and the priest when called on gave twenty-five cents!—D. A.

*Anathemas.*—At A—I was told the Bishop who had just passed, had preached on Sunday, that all who read the Bible without the authority of the Church are damned for ever, and all Protestants are doomed to hell. He said this before 500 people.—P. S. V.