

"The priest was neither full nor free in his conversation, and the extent of his instructions to the sick girl was, that she should repeat the prayer, 'Hail, Mary!' and the Creed ten times in the morning, and ten times in the evening. He never alluded to the heart's sinfulness, nor the necessity of Christ's atonement, insisting upon making a full confession to the priest as of principal importance. But although she complied with his counsel, the fear of death was not allayed in her mind, nor the feeling removed, that she was unprepared for entering another world.

"She requested from her neighbor girl the tract which her minister had left. She perused it, and committed the hymn to memory. A strong impression was produced by its contents. After having been in the hospital for two weeks, she was dismissed; but the arrow of conviction had now lodged itself in her heart, and although she was a careful observer of the forms in which she had been instructed, she could obtain no relief from the pain it was causing. Questions also presented themselves in connection with some of the Romish doctrines, which she could not solve—purgatory she could not understand; and if, at times, she did succeed in smothering her doubts regarding it, some other point would arise that she could not comprehend; nor did she know where to find a satisfactory explanation.

"When she recovered from sickness, she found herself forsaken by relatives who had accompanied her from the old country, and also deprived of what little money and property she possessed. Providence led her to this neighborhood, and to a family in which she found a situation. Soon after her arrival, she went to the priest to confess, and travelled that morning several miles, fasting; yet he would not acknowledge her to be a member of the church, nor admit her to receive the wafer, because she did not believe that it was the real body and blood of Christ, and that the priest was able to forgive her sins. Among the questions he asked were the following: 'Do you pray to the Virgin Mary?' She answered, 'No.' 'Do you live in a Protestant's house?' She replied, 'Yes.' Then he wished her to leave it, and promised to find for her a situation in a Roman Catholic family; but to this she would not consent. He next asked if she listened to the Protestant's prayers, or kneeled with the family at the time of family worship? 'Yes,' she replied. He then told her to go out somewhere, and not listen to their prayers, for that they were good for nothing.

"While living in the family alluded to, several conversations were held with her on the errors of Romanism; but she concealed the struggle that was going on in her own mind, and endeavored to defend the doctrines impugned. She now began to read the Bible—a book that had been forbidden to her by the priest before she left Ireland—but she read it in secret. Frequently has she taken it by stealth out of the house, and concealed it in some spot till she had an opportunity of returning and perusing it, when there was no human eye to behold her. The account of our Saviour's crucifixion was the first passage by which her attention was forcibly arrested; and so great was her interest in it, that she could not refrain from reading it several times in succession. Although she knew previously the manner in which Christ

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