

portunity seemed written on the doors of the dwellings all around. Nevertheless, as stop I must somewhere, I asked for permission to stop of the owner of a house I made, which he readily granted. Ere we sat down to the food which was provided for the family and myself, I asked permission to pray. We all knelt down, and I prayed, which it was no sooner concluded, than the man of the house, with no little astonishment at my mode of praying, said: "You are not a Catholic, you do not make the sign of the Cross." I replied, "I am a Catholic, but not a Catholic of Rome. I am a Catholic according to the Bible, but not according to the Roman priests." From this was led to enlarge upon our doctrines of belief: during which time, he and his family listened with much attention. He treated me most kindly during my stay; and when, next morning, I tendered pay for my lodgings, he declined receiving anything, saying, "Your instructions are sufficient pay, and I am your debtor rather." Ere I left, I loaned him a New Testament, which I pray the Lord may bless to their spiritual advantage.

2nd.—I reached my friend—the teacher's house, in the course of the forenoon. My reception was more than cordial. Soon the tidings of my arrival were sent abroad, and an appointment for the next day (Sunday) was made.

Sabbath.—The house of my friend was pretty well filled at the hour of preaching, most of the persons present being Romanists. I opened and conducted the services in our usual manner: singing, prayer, reading the Scriptures and then preaching. My subject was, Christ our salvation. I spoke to my subject without controversy or opposing errors. After the meeting I invited any person present to put questions to me on the subject of conversion as they thought proper, and so far as I was able I would answer them. They at once embraced the liberty thus given them, and a lively discussion on various points of Romanism and Protestantism was kept up until five o'clock in the evening. The ques-

tions principally discussed were: Why do you not believe the Roman Catholic Church? Why do you not make crosses and images and use them? Why don't you worship the Virgin Mary: &c., &c. To these questions I answered: I don't believe in the Roman Catholic Church because she has rejected Christ; not conforming herself to the doctrines of Christ, because she does not preach salvation by faith, because she does not believe in the all sufficiency of the atonement by Christ. I further said, as far as crosses are concerned, we do not use them because it is unnatural to do so. Suppose that your father or your brother had been killed with a knife, what would people think, were they to see you carrying a knife hanging from your neck and calling it a blessed knife, a holy knife, &c. would they not think you insane or mad? And then, again, we do not make images, because God prohibits their being made. We do not worship the Virgin Mary because this also is prohibited in the Word of God, we are commanded to worship God *alone*. And as far as the Virgin Mary is concerned, she acknowledged herself a sinner, and needed as much the interest in her sins' atonement as any other person. These points I maintained by appropriate quotations from the Scriptures; and as before intimated the discussion was kept up until five o'clock.

In the evening we had another meeting, and a more encouraging one I have not held in Canada. For more than ten years I have been engaged in Mission work among the French Canadians in different parts of Lower Canada, but I have never attended a meeting in which I felt more encouragement in my work, than in the one of that evening. I cannot but believe and hope that the seed then sown will bear fruit to the glory of God and to the good of many precious souls. I left with them twenty-four New Testaments and twelve Bibles, and I have since learned that they have been well distributed, as would as many more had I possessed them for them.

On the 24th I left Lambton, after having commended the people to the