

In view of these figures does anyone ask "Why have we made so little apparent progress?" I say apparent, because real progress we have made in a wonderful way. For instance, during the past six years the fields at Maskinongé and Sorel have been opened, churches established, and fine buildings erected. Quebec has also been re-opened, a large building bought, and a good work is being done. About 250 have been baptized, many more have been converted, thousands have been reached with the Gospel message, and much has been done to turn the whole current of religious trend in this Province.

But why have not tens of thousands been turned from error to Gospel Light? It seems to me there are several evident reasons. Many of the people believe conscientiously that they are right, and we are wrong, and are not open to even hear us; others are indifferent, while a few only are open to reason or conviction. The Romanist believes in God and in Jesus Christ the Saviour. I have many business friends of that faith who are quite as honorable and straightforward in their dealings as Protestants are. The difference lies largely in the question of works rather than of faith; in outward forms and ceremonies rather than inward and spiritual life; in a wrong training, and in a wrong application of God's Word, or in ignorance of God's Word. Dr. Clifford, of London, Eng., when recently in Montreal, put it something like this, "the Romanist tries to appease God, to approach Him through some other means or person than the only Saviour, to reconcile God to us instead of being reconciled unto God, or insists in making a sacrifice rather than accepting the sacrifice already made."

How shall we convince a people who are outwardly like us, and whose religion is largely in forms and ceremonies, that they lack the one thing needful, which we possess? One of the first needs in impressing a soul with Divine truth is to gain the individual's confidence. This, among Romanists in the Province of Quebec, has proved a slow process. Racial, family, and political differences, priestly influence, and want of education have for years barred the way. How often have our converts been obliged to leave home on account of family or social persecution. How often have they failed to find employment, or even a friendly helping-hand, and so have been forced to leave the country. Romanists treat them thus because they have been taught by false history in schools, as well as by their parents and their priests, that they are serving God by so doing. The past year has witnessed a great breaking away from priestly domination, and large promises of advance in educational methods and facilities. Romanists have the utmost confidence in their priests. They are their spiritual advisors in a sense that we Protestants do not understand. We are independent; they are dependent. In order to reach one with the right, it is necessary to convince one of the wrong. It is a most difficult matter to approach a Romanist and attempt to prove that his spiritual advisor has been leading him astray.

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