

soon as their religious status is found out, as a rule they are dismissed. They naturally turn to the only labor bureau open to them, their minister. Through his influence work is sometimes secured, for there are Protestants who manifest a generous interest in our work by employing converts upon our recommendation. There are others who will not lift a finger to help in this connection. There are others, again, who prefer to employ French Roman Catholics, and who give our men the gratuitous advice that they would have done far better to remain Roman Catholics. There are known instances where converts were dismissed, not because their services were unsatisfactory, but because their presence in the manufactory gave rise to some slight disturbance on the part of some Roman Catholic employees. One word to these from the manager would have been sufficient to restore peace, but it was thought wiser to dismiss our men, who were not the cause, but only the occasion, of the trouble. Hence it is that many of our converts, unable to secure employment here, are compelled to emigrate to large labor markets, causing in our congregations a constant drain which is most discouraging to our missionaries.

INTERFERENCE OF OTHER BODIES.

The misplaced zeal of other missionary bodies is also a hindrance to the successful prosecution of French Evangelization. In some fields occupied for years by the Church, other Protestant churches have seen fit to send missionaries to set up a new church alongside of our own. The common people cannot understand why two missionaries, believing the same Gospel, should occupy the same ground and build up two different churches. To them it is bewildering. The priests make the most of such an occurrence. They point out the variations of the Protestant Church, and her sectarian divisions, as proof that she errs, and that the only true Church is the old unvarying Catholic and Apostolic Church.

In large cities, where there is room for all, where none need trespass on another's ground, there can be no objection to evangelistic efforts by different religious bodies, but what we object to is that another denomination should send missionaries to small country places where

we have been at work for years. If these new-comers were to address themselves to Roman Catholics, and seek to evangelize those we have failed to reach, we might rejoice, that, whether in pretence or in truth, Christ is preached. But they do not stop at that. They go among our people and tell them that they have not obeyed all the commands of Christ.

In some instances these missionaries, some of them free lances, succeed in winning to their own creed scores of our people, to the great delight of the Roman Catholics, but to the sorrow of every friend of Christ's Kingdom and of fair play. And the wonder of it all is, that conscientious grounds are advocated to justify such conduct. It is strange how some people's consciences are so very sensitive on a matter of religious ceremony, and apparently so blunt with regard to a procedure which the lowest standard of morals would not allow.

ROME AND THE BIBLE.

Then there are difficulties arising from Romanism itself. The greatest obstacle to the progress of our work is the attitude of the clergy toward the reading of the Word of God. It is universally prohibitive. In spite of the Pope's commendation of the Word, in spite of the people's desire to read it, the priests of Rome remain firm in their prohibition of the Word of God. They forbid their people to buy it, to have it in their possession, to read it. They tell their people that it is a bad book, and command them to burn it. If it were not for this stand of the clergy, there would be hope that the light would soon dispel the darkness. Only let the people freely read the Bible, and in the next twenty-five years there would be in this Province an upheaval which would shatter the Church of Rome to its foundation.

But in the meantime, the situation is this: We offer the Bible, we distribute a number of copies of it, we sow the seed, but before it has had time to take root, the enemy not only sows tares in the field, but he picks up all the seeds he can find and burns them. Only such people as have stiff backbones dare resist the pressure of their priests. They read the Bible, and in many instances they follow its teachings. But the great bulk of the simple, obedient, rural popula-