

care, and also question the priest. He is sometimes at a loss to explain the dogmas which have been added to the Gospel, and has even gone so far as to reject from the pulpit some of the teachings of his church in order to pacify the spirits of his parishioners. One of those who consulted Mr. Abram asked him, "Is the Gospel spreading quickly now?" "Work with courage," said he, "and build a church, then you shall have a good number of hearers."

It is no easy matter for a Roman Catholic to leave his old church in order to confess Jesus Christ. This step is made hard not only by the persecution which is almost sure to follow, but also by their early training which tends to eradicate force of character. One whose mind was groping for the light was heard to say, "I know that it is my duty to abjure Roman Catholicism, but what will the people say?" Nevertheless, the light is shining into the darkness, and the darkness is beginning to comprehend it. God is powerful. His work must succeed.

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Our other French missionary, Mr. Menançon, did some pioneer work at Lake St. John. He labored with success, although he strove against difficulties which came not alone from the Roman Catholics, but even from the Protestants. One would think that those who enjoy superior privileges would wish to share them, but how often is it that they allow the fear of some personal discomfiture to swallow up the higher demands of truth. Indeed, during the past year, twelve Protestants have joined the Roman Catholic church. This is partly due to the want of any gospel services.

After a good deal of difficulty, Mr. Menançon at last succeeded in opening a public meeting, where as many as thirty-two Roman Catholics assembled. This revival lasted four weeks. Meetings were held every night. Two openly professed Christ, one upon the death bed, and another came out from the Roman Catholic church. Others expressed a desire to live better lives. These people are willing to accept the