

why should we be condemned because we attempt to carry on their work, to complete what they left undone, to fill up that which is behind of the labors and sufferings of these great reformers? If the reformers were not justified, neither are we in remaining in the enjoyment of their conquests. We should make our peace with Rome and go back to its fold.

ABUSES IN THE CHURCH OF ROME.

But it may be said by some that circumstances have changed since the great Reformation; and the gross abuses which prevailed at the time no longer exist; as, for instance, the traffic in indulgences, which called forth the denunciations of Luther and his fellow reformers.

To this we answer that the Church of Rome is ever the same. Although she no longer peddles her wares as did Tetzel, she has not gone out of the business. She has localized it. She has her shops in different parts of this country, and notably at Ste. Anne, where she does a large trade in relics, scapularies, medals, beads, holy water, and such means of grace; to which are attached various indulgences.

Besides this, there has sprung up within the Church of Rome a form of worship which was unknown in Calvin's days. We refer to the worship of Mary, which bids fair to supersede the worship of God. With the common people, at least, the Great Mediator between God and man is no longer Jesus Christ, but the Virgin Mary. According to the official standard of prayer,—the beads,—for every prayer addressed to God ten are offered to the Virgin Mary. It is, therefore, fair to infer that this is the ratio which prevails in the prayers of the people.

Now, anything which supersedes the worship of God, anything which displaces the Word of God as a means of Grace, anything which aims at setting aside the Mediation of Christ and the merits of His Atoning Sacrifice, is unchristian, to use a mild word; and it ought to be opposed by all those into whose hands God has placed the weapons of truth. If the Board of French Evangelization were to instruct its missionaries to go and make proselytes of the French-Canadians, we who are the spiritual offspring of the Reformation would be slow to con-

demn an attitude which past results have amply sanctioned.

OUR AIM NOT PROSELYTISM.

But such is not the course pursued by the Board nor by its missionaries. Those who antagonize this movement on the ground that it is a work of sectarian proselytism, are fighting a man of straw. They are attacking wind-mills, mistaking them for a company of cavalry. We do not aim at making proselytes any more than did Philip when he said to Nathanael: "Come and see." We are not so stupid as to ask Roman Catholics to become Protestants. If we were, a taste of the broom-stick would soon bring us back to our senses.

What we do is simply this: We offer the Gospel to the Roman Catholics. We tell them that it is the Word of God, and it is profitable for doctrine, for reproof, for correction and for instruction in righteousness. We ask them to read this Book, to study it, to follow its teachings, to live up to its requirements.

Those who accept the Word and study it carefully, soon discover the errors in which they have been brought up. Some confer with their priests. They are told that they must choose between the Gospel and the Church. They cannot keep the Gospel, and remain in the Church. Then they confer with the missionary who has given them the Gospel. They ask what they should do. The missionary answers: "Judge ye whether it be right in the sight of God to hearken unto your priest more than unto God." Those who love the praise of God more than the praise of men abandon their Church and become followers of the Lord Jesus Christ.

That is the whole story. That is the way conversions generally occur. The Word of God does its work. No human pressure is brought to bear in the case. The student of the Word of God has to choose. He would rather remain in the Church of his fathers, but he is not allowed by the priest, who says to him: Submit or get out. And he gets out. Whose fault is it? Evidently the priest's.

MANY OF THEM SCEPTICS.

But, apart from the great bulk of the French people who are sincere Roman Catholics, and who become Protestants out of con-