

When sixty years ago the Grande-Ligne missionaries, who had then but a very small band of adherents, began building the first mission house for the combined accommodation of school and public worship, their inspiring strength was not in the thought that Protestantism was in the ascendancy in the world, but that God was on their side, laboring with them by his Spirit. We have no doubt that they would marvel to-day were they allowed to contemplate the present results of their very small beginnings in the heart of a country so entirely Roman Catholic, and under the complete sway of the priesthood. They would also see that hundreds of their converts who have gone to live in the neighboring States have become thousands, but many of those thousands submerged in the great American churches, lost to us as a Society, to the interest of our reports, but not to the church of Christ. And those thousands of converts in Canada and in the United States are not the only result of that difficult but blessed work; it has produced a great beneficent reaction on the surrounding Catholicism which is forced to reform itself in order to effectually resist the reforming influence of Protestantism where it shows any vitality. We all know that it is what the great church did at the time of the Reformation, and we have the proof of it in the comparative purity of Catholicism in Canada, in the United States, in England, in Bavaria; it has become a model there compared to the Catholicism of Italy, Spain and South America. It is also evident that where Catholicism is in close contact with Protestantism, it feels the necessity, even for self-preservation, to give more and better education to its people. In time, this influence goes very much further and deeper, it affects religion and religious teaching, and alters it very materially, so that some day most extraordinary results appear that do not strike us very forcibly because they have come so gradually. It is very well known that a very prominent Roman Catholic church in Paris has been supplying its parishioners with copies of the Holy Scriptures from the Protestant Bible Society; that in this Province of Quebec the Catholic clergy, seeing their people reading the Bible, and especially the New Testament, published themselves an edition of the New Testament, with notes and comments by Archbishop Baillargon, of Quebec, because our own colporteurs circulated as much as they could the de Sacy's version, and also Protestant versions of the Holy Scriptures. Is it probable that without the

persisten
tures, th
circular l
indulgen
the influ
masses of
the move
were bor
attempts
but cruel
or less mi
in our day
superficial
of religion
is at the s
for a long
it had in i
sure some
great relig

When
has been o
has shown
work. Th
must ever
this work t
Protestants
1820. It th
of France.
how difficul
attempting
and supersti
this they w
souls, among
in many diff
of families i
Catholicism
is checked b
as to the me
interests, the