

have virtually abandoned the Roman Catholic church, and several of them are men of brilliant, cultured intellects, and of deep religious sentiments to which they give expression in a newspaper conducted by themselves entitled: "*Le Chrétien Français*." This will eventually influence our work for good very greatly in this country.

But may we expect the conversion of some of the leaders of our people, some of their priests, bishops, teachers, writers, and even political men? That was, even at the time of our Lord's personal ministry on the earth, considered as the test of sure success: "Have any of the rulers or the Pharisees believed on him?" Yes, a few in the past. But we do not expect that for some time to come very many of them will leave their comfortable position of ease and of authority to accept the hard life of reformers, nor do we look to them for the future great success of this work. For a while the clerical leaders have positions too good to leave in order to follow the humble life of the Divine Master, the political leader, though in many cases a liberal thinker, an open unbeliever in the popular theology, in the superstitious teaching and practices of the Romish church, is too much hampered by the religious bigotry of his family relations to be able to keep alive his feeble flickering light.

Our great hopes for the future are in the men and women we are ourselves preparing for this great and delicate work. We need intelligent, well trained minds and hearts, quiet, self-possessed clear-sighted men as soldiers of Christ in this great battle for religious and moral progress. Some such have already left their mark on this generation, and have obtained encouraging success. We only crave that the helpers of this work of reformation become as patient in waiting for results as the laborers themselves, who are on the field and who feel every day the difficulties in the way of success.

We know that it is often said, that the word of God is all powerful, that placed in the hands of French Romanists it must effect a reformation. Surely that cannot mean the expectation of anything like a magical effect, which we have alluded to in this Report as the bane of the Roman Catholic superstitious belief. We must always take into account the moral element in man, which implies a possible resistance, and which the unconverted Protestants but too effectively prove.