

Though filled with the Holy Spirit, humble, meek, radiating with tender pity and Divine Love, the Saviour knew that His spiritual work would cause opposition, and even cause division and strife, and that He would suffer for His fidelity in pursuing His great ministry. "He came to his own and his own received him not."

We have often been told by Catholics that in becoming Protestants we not only renounce our national religion, but our language and nationality,—that we become English. There is some truth in this, and truth which may be easily accounted for. The first movement of our former co-religionists was to ostracise those who became followers of the Gospel. We were therefore forced by the nature of circumstances to send our children to Protestant schools, for they would not be admitted into Catholic schools without submitting to the religious forms therein. Besides, it is perfectly natural that, having received the same precious truths of the Gospel possessed and rejoiced in by their English brethren, having thus their highest, their immortal interest in common, they would associate more intimately with them. But *it is not true* that most of our converts have lost their language or sympathy with the French people by having learned another tongue and professed a purer faith: for they have kept up their language in their schools and Institutes, like that of Grande Ligne, Pointe-aux-Trembles, and others, even better than their Catholic neighbors.

In France, the Protestants though small in number, are hated by the clerics, not for becoming English, but for their influence, and their high social position, and their pre-eminence in seats of learning. The many English friends who cordially aid us in our work of reformation, evangelization and instruction, who realize the difficulties of it, also know that a great deal has been already accomplished. To those who say the not very bright truism, that no great work of reformation will take place unless it is done by the people themselves, we can show that most of the work is done, and has been done almost entirely by converts from Romanism or their children and these of course French laborers. Many of these have already gone to a higher sphere. Speaking more particularly of the Grande Ligne Mission, which has been the pioneer in the field, we have had converts from the priesthood, of whom two are buried in our Protestant cemeteries, and one has been

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