

the mountains. Passing over a high range along a winding path a deadly, venomous serpent, the *Cobra de capello* with hooded head struck at me with incredible violence and just missed. Tall grass stood on each side of the path so that I did not see him at first. God reigns; Jesus lives; heaven is open; so no matter. Mrs. McKay teaches every day in Oxford College.

G. L. McKay.

THE GOSPEL IN FRANCE.

The eyes of the world are to-day on France, beholding with astonishment the wonderful work of God there. Yet it is but another instance of *subsidence*. France has been the right arm of papal power for centuries, and if any land seemed, a century since, likely to develop antichrist, it was France. Yet how little we knew what preparations were going forward for the inflowing of the Gospel tides!

In 1877 Mons. Paul Bouchard, an ex-Mayor of Beaune, wrote an open letter to the bishop of his diocese, renouncing Romanism and transferring his adhesion to Protestantism, on grounds of consistency and patriotism. It was not the act of a man converted to a new faith, so much as disgusted with an old one. He forsook the state religion, as a patriot and political economist, believing Roman Catholicism the foe of social and political progress, the ally of ignorance and superstition. His act was one echo of Gambetta's declaration that the Romish Church is the enemy of French republicanism—"Clericalism is the foe of France." But he went beyond Gambetta, for he reproached him with *atheism*. Bouchard took this great step alone, and boldly wrote five tracts for the people giving wider expression to his views.

At the same time Eugene Reveillaud, a lawyer, journalist, orator, and statesman, born and bred a Romanist, a college graduate and a free-thinker, had his eyes opened to see the rottenness of Romanism, and became the champion of Protestantism on similar grounds to those of Bouchard, and wrote a pamphlet on "The Religious Question and the Protestant Solution." Compelled to give up the Papal Church, he felt he could not be without any church or religion, but as yet knew no change of heart. The faithful Huguenot pastors boldly taught that Protestantism required more than a mere renunciation of Romanism; and in July, 1878, in the Protestant meeting-house at Froges, M. Reveillaud suddenly arose and addressed the congregation, declar-

ing his conversion and manifesting a remarkable baptism of the Spirit. From January, 1879, his tongue and pen have been enthusiastically given to the evangelization of France. He publishes a weekly paper, *Le Signal*, and goes everywhere—to halls, theatres, ballrooms, and barns—to address the people, showing them the need of a new gospel of faith, repentance, and holiness.

Our generation has seen no religious movement to compare with this arising of a whole people. "There is Protestantism in the air." In Avignon, the old residence of the popes, Mons. Renouvier, adds a quarterly supplement to his "Critique Philosophique"—viz. a "Critique Religieuse," to chronicle the Protestant movement. So also, in Belgium, Emile de Laveleye, writes on the "Future of the Catholic nations," and thunders a warning to all peoples of the inevitable results of Romanist supremacy!

The rapid and radical change that has come over France no one can conceive who has not been there during this quiet religious revolution. Scarce a century ago Protestants were tortured and murdered, till even Voltaire's atheism vented its invective against persecution for religious opinion, and shamed France out of her course. Then came the reaction of atheism, but no religious liberty.

But under MacMahon a majority of nine ministers of the Waddington cabinet were Huguenots, though the Huguenots represented but one twentieth of the population. Nov. 2nd 1876, Protestant worship was held at Versailles in the palace of Louis XIV., and not far from the chamber where he died, beneath the room where Madame de Maintenon induced him to sign the "Revocation" of the "Edict of Nantes," nearly 200 years ago!

The news of one week would fill a journal with startling items: people assembling in hosts everywhere, in halls, tents and open air, listening with intense interest to denunciations of Romish priestcraft, and to the good news of grace; and families, fifty at a time, coming out to take their places with the Protestants. It is scarce 300 years since the St. Bartholomew massacre; and yet the *notion is turning from Rome*. The McAll mission has developed with a rapidity unparalleled in church history, establishing new preaching stations as fast as men and money can be obtained, and finding everywhere an open door. The tides of a pure Gospel, that surged vainly against mountain barriers for centuries, now rush in like a flood.—*Foreign Missionary*.