

cal, seems to have delivered himself into the hands of the enemy, is the great outstanding fact in the present ecclesiastical state of France. I will frankly confess that when this strife began some years ago I trembled for the bold assailant; and the proved weakness of the Papacy hitherto, even when defied and insulted to extremity, has been to me one of the most cheering signs for the future of France and of England. Not that the victory of the Emperor is the victory of Christianity, but it is a victory over its great adversary; for who can deny that the Papal system as exhibited in France, with its priestcraft, its Mariolatry, its theatrical hollowness, is, notwithstanding some portion of learning, piety, and philanthropy it may hide in its bosom, to a frightful degree anti-Christian? Whatever puts such a system on the defensive, withdraws from it the fictitious support on which it so gladly leans, without at the same time investing it with any of the glory of martyrdom, and lays it open to the searching blasts of unsparing public criticism, as the Emperor's whole recent policy has done, must be a preparation for results more positive and more satisfactory. One farther great advantage of this later antagonism is, that the whole apparatus of Protestant worship and home missionary enterprise is now left to work unhindered. We hear no more of arrests and warnings and informations, as ten years ago; and where the local zeal of cures and prefects is still superabundant, the colder current in the upper regions soon restores the temperature. French Protestantism has thus a great opportunity which it is nobly using, and which the violent reactionary struggles of rationalism on the other side may impair but cannot neutralise.

POSITION OF THE REFORMED CHURCH.

It was stated by Dr. Grandpierre, in a paper read in 1857, at the Berlin meeting of the Evangelical Alliance, that whereas the number of pastors of the Reformed Church in France at the time of the revocation of the Edict of Nantes was 640, they had sunk in 1808 to 190; but in the next fifty years had more than trebled, so as almost to reach the point whence the bloody persecution that commenced in 1685 had cast them down, being in number 601. This was exclusive of the Lutheran Church, which numbered about 300 pastors, and pastors of churches independent of the State, which amounted to 100 more, so that the present state of French Protestantism, represented by 1000 pastors and 1500 or 1600 places of worship, is decidedly in advance of what it was when Louis XIV. began his deplorable

aggressions. We must not forget, indeed, how vastly the population of France has increased in two centuries, while Protestantism has not increased in proportion; but still it is something to be thankful for that that great and sacred cause for which the Huguenots bled is still outwardly adhered to by a million or a million and a half of the French people, thousands of whom, beyond all doubt, have in our own day been gained over from the Church of Rome. The French Protestant Church is a living Church in comparison of what it was at the close of the first Napoleonic reign, when the number of orthodox preachers could be counted on the fingers, when missions and Bible societies were unknown, and when the doctrine of salvation by works illustrated its usual efficacy by producing an equal neglect of works and of salvation. Now let us thank God for it that a considerable majority of the pastors of the National Churches are Orthodox and zealous, while the separated and missionary pastors are so universally; that the sum raised by the members of the French Churches for missions and benevolence amounts to about £60,000 per annum, while that expended by Churches partially supported by the State on their own necessities is estimated at as much more; and that, while in this department the poverty of the great body of French Protestants does not admit of results comparable to those elsewhere attained, the presence of life manifests itself in that outflow of liberality, and that spirit of self-sacrifice for the cause of Christ, which has so signally crowned the reawakening energies of Christian conviction in our own country. It is a remarkable tribute to the vitality of French Protestantism, that in the recent struggle with unbelief within and without, its noble stand for the everlasting foundations of Christian orthodoxy has arrested the attention of all France. No pamphlet, essay, or letter of Archbishop, bishop, or abbe, against Renan, has impressed the French mind like the criticism of Edmond de Pressense; and at the head of the Christian struggle in France, and occupying, in some sense, to use his own eloquent words, the advanced guard of European conflict for miracles, for inspiration, and for the divinity of the son of God, stands conspicuous to all eyes a Protestant layman—the illustrious Guizot. To some it may appear a doubtful proof of the alleged revival, that this great name, whose views on all points I do not endorse, should only have escaped defeat in the late election to the Paris consistory by ten votes. But to me it seems one of the greatest triumphs ever achieved that a Protestantism which was so lately sunk in the sleep of death, which only a few years ago suffered the most eloquent