

lution to send a deputation to the Minister, from whom I learned the fact, for the purpose of begging him to instruct them in the new religion. The Minister had previously set out for Paris and was therefore unable to comply with their invitation. The Cure belonging to the neighbouring parish, who had strongly opposed the formation of a new parish, was made acquainted with what had occurred, and promptly determined what measures to take. He lost no time in visiting the commune, hired an apartment, and caused it to be publicly advertised, that, on that and the following Sunday, he should, conformably with the wishes of the inhabitants, say mass. He was, however, too late; the people signified to him that it was not Latin they wanted, but French; and French, too, from the New Testament. Thereupon, one of them, who was somewhat better informed than the others, addressed them to the following effect: "Listen to me, my friends; and, since it appears that the Minister cannot visit us this present Sunday, I will, with your permission, read *the Book* to you myself." By the *Book*, he understood the Bible; and under the definite article *the*, he understood *the only book, the best of all books*, although no one had previously impressed that upon his mind. It may be needless to add, that his proposal was cheerfully acceded to by all."

"France," says Pressense, "or at least many, very many parts of France, are at this moment favourably disposed to throw off the yoke of superstition and error. This is not a mere idea of my own; it is the conviction of all the friends in Paris and elsewhere, who take a share more or less direct in the evangelization of this country."

In another part of his communication to the Parent Society, this excellent man says: "your work of Bible colportage has changed the aspect of our country. Compare, if you please, my present statement with what was communicated to you respecting France, in the earliest stages of your labours in it. The word *Bible* was then almost wholly unknown; those who dared to pronounce it were frequently treated with rudeness and asperity; and it was only by dint of great sacrifices and gratuitous distributions, that here and there a few copies of the sacred volume could be circulated; whereas now it is the fashion of every bishop, in his pastoral address, to make mention of that same inspired volume, and it is beginning to be generally known, and, what is more, to be *appreciated*, even in the most distant parts of the country."

Even some Roman Catholic Cures are so far enlightened, as to see the propriety and necessity of favouring the circulation of God's Holy Word. "At St. E——," writes a Colporteur, "I called on the Cure, who, after examining my books, inquired if I had been successful in disposing of them in his parish." I told him that I had not yet had an opportunity of commencing my tour in it. "Well then," said he, "go to every one of my parishioners and tell them from me, that it is my earnest wish that each of them should provide himself with a New Testament and read it. Go also in my name to the Schoolmaster, and assure him that I am truly anxious that his pupils should begin at an early age to regard this Book as the Word of God."