

sented ! Who knows what the Revolution would have brought forth if the Protestant churches had then been faithful and courageous, and, claiming for themselves the honor of having originated the movement, had claimed also the privilege of leading it onward !

In another respect, also, France stands apart from other Latin nations. She has been closely allied with the Protestant world by her theology and by the ties of blood. Scotland, Switzerland and America are in a great measure the daughters of Calvin. Huguenots and Puritans are almost synonymous terms. No nation, except the Jewish people, has sent out so many of her sons to all parts of the earth to become a blessing wherever they have been. France has, by the Revocation of the Edict of Nantes, impoverished herself for many long ages, but her poverty has made the riches of the world.

For all these reasons this country deserves love and compassion. She is not Protestant, and yet Protestants must feel that she is somewhat their mother. She is not Romish, for her Romish neighbors dread her liberal and revolutionary spirit. To sum up in a few words : France has, three centuries ago, rejected evangelical Christianity, but she has retained a taste of it, which makes her uneasy and restless forever. Yes, this is the cause of her constant agitation, so singular in a race which is remarkable for its natural patience and fondness of routine. She has seen the light, and unconsciously gropes in the dark, longing to see it again.

II. There have always been some attempts made by the French churches to evangelize their own people, especially during the last sixty years. A blessed revival of religion, which took place toward the year 1830, resulted in the formation of several native societies and agencies for general evangelization. The English Methodists, at the same epoch, sent over to France some devoted men, among whom was Mr. Cook, whose name became a by-word in the south of France. The Baptists of America also were drawn toward France. They sent a missionary, Mr. Willard, who formed half a dozen native evangelists, each of whom has been working with some success. The Baptist churches which were thus created are now about twelve in number, with a membership of eight or nine hundred, all made up of former Roman Catholics. They still retain their connection with the American Baptist Missionary Union.

But the success of those societies and agencies was greatly hampered by the want of liberty, or even toleration. The Methodist evangelists in the south of France, and the Baptists of the north, were constantly prosecuted and fined for holding meetings, for distributing books, etc., etc. Some of the noble pioneers of those times were sent to prison more than once. Their converts shared in the reproach and persecution which they endured. They did not hold large and public meetings, but were bound by the law to meet only in private houses, and