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that secularism, like so many other seductive fallacies, is being "found out." Mme. Severine, a brilliant and influential writer of the Radical-Socialistic party, has been attacking the materialism of the University of France: "It will be seen some day," she exclaims, "that man by materialism steadily accomplishes his own ruin." "Our greatest Liberals," adds M. Monod, "the leaders of the popular atheistic movement, are stopping in amazement at the results; they are beginning to suspect they have forgotten to put a moral light in the educational lantern." And of these opinions in high places there are many curiously interesting echoes in the journals of the colporteurs. "Do not be discouraged," said a friendly artisan one day to one of the Society's men, as he offered his little Gospels to an unsympathetic crowd, "do not be dismayed; there are more among us who sympathise with you than you know." One remembers as he reads the incident that it was an answer just such as that which suggested the McAll Mission. "I have many proofs," says another colporteur, "that the people, though they are against the popular religion, are not themselves irreligious. 'Tell us of Jesus,' they will say wistfully; 'tell us what He said and did: of Him it is that we want to know!'" There is a strange tenderness in the stories which from time to time recur in these journals of the desire of the people that their children at least should possess the Word of God. One day—and the simple story might be paralleled by others—the colporteur found himself conversing with a man still young and very poor, but surrounded by nine children. "I saw his evident desire to have the New Testament, though he had no money to pay for it. At last a thought occurred to him—'Would I partake of his more than frugal meal in exchange?' I accepted with joy, and in less than an hour I had become the friend and counsellor of these poor people, who promised to read the Book and to ask the Lord's blessing upon it. The people seem to begin to understand that to bring up children without the fear of God is as much as leading them into evil; and oftentimes people who have no religion buy a Gospel for the children." Oftentimes, indeed, the young people buy a Gospel for themselves, and there are no more touching stories than those which meet us of the ardour of that first love which is awakened by the Friend Who has been found, as the charming and all-novel story won the reader's heart. "Write some of these words on my tombstone when I am gone," said a dying youth the colporteur found, with the Testament clasped in his wasted hands, "someone will perhaps read them there." These little Testaments, bought by one here and there, and read in secret, are the veritable seed of a harvest with which the French fields shall yet be white. "I have seen nearly all the flourishing evangelical stations of this Department," writes a colporteur on resigning his work in one of the northern provinces—"I have seen them all begin with a single family," and it is frequently possible to add, with a single Gospel. These things, endlessly varied and repeated as they are, have deep significance. They emphasize a wide and sound conclusion which M. Monod thinks not a few in authority are beginning to lay to heart, and which received a very felicitous expression from an honest *fonctionnaire* in the country of the Loire. 'I have had experience of men. I have no religion myself; but I know there is nothing but this—and he held up a little Gospel—' will save my brave countrymen.'

Much of all this—and herein lies the special significance of the report of the year—repeats itself in ITALY.¹ In Italy, as in France, there are signs of a reaction against atheistic theories of thought and life, and Signor Meille gives some extremely notable illustrations of the altering mood: 'I remember,' he says, 'that a commission was once named for choosing the text-books in our elementary schools, and before opening a single volume they laid down the rule that any book, however excellent, in which the name of God was mentioned, would be excluded.'

¹ Total circulation for the year in the ITALIAN Agency, 189,653 (previous year, 160,937); by colportage, 86,164 (previous year, 87,429). Adding 22,844 copies sent to other agencies for use among Italians there, a total of over 212,000 is reached.