

It would be easy to give analogous declarations from the Paris Journals. Their correspondents pay just homage to the English family, to that home, which is one of the distinctive traits of your national character. They confess that woman occupies a better and higher place in England than in France. The French woman is, perhaps, more flattered, more praised, and receives more spirited compliments; but the English woman is more respected, and her post is more valuable. Domestic bonds are scandalously lax in our country, whilst in yours they have preserved their ancient sacredness—thanks to the influence of the Christian faith.

Thus, your universal Exhibition will not serve only the interests of industry. It will, in addition, under the blessing of Heaven, contribute to dissipate many prejudices, and to destroy inveterate errors respecting the Reformed religion; and we Protestants in France shall reap the fruits of these good impressions.

I promised to give you some information on

THE ANNUAL MEETINGS OF OUR RELIGIOUS SOCIETIES,

but I shall be brief on this subject; for there are many details which interest us much, but would little interest your readers. I will mention successively the principal Christian Associations, with an analysis of their reports and their operations.

1. *The Agricultural Society of Sainte-Foy.*—This is an institution established in the south-west of France, near Bordeaux. Its object is to collect vicious children, or those who have been convicted of precocious offences, and to give them a good Christian education, in order to deliver them, if possible, from their evil tendencies. This excellent establishment is managed by M. Martin, a pious and persevering pastor, who has already met with delightful success. The children entrusted to his care are employed in agriculture, the best kind of work for the moralization of man. After having passed some years in this agricultural colony, the young people who have completed their apprenticeship, are received into the neighbouring farms as domestics, and give satisfaction. There are now in the establishment fifty-three boys, besides five young girls, who are placed in a special house, under the superintendence of Madame Martin. The report of the director mentions the evident progress of these children. Their moral feelings gain strength. They have generally a sincere desire to do well. In the majority, religious principles are developing themselves. Not one has attempted to flee, or clandestinely leave the institution during the last year. This Agricultural Colony deserves all Christian sympathy; it is one of the most direct and efficacious means of scattering the seeds of regeneration among the lower classes.

2. *Religious Tract Society.*—The committee have distributed, since the previous report, 1,132,244 copies of its publications; the largest number since its formation. We must truly rejoice at such progress; but what is a million of tracts among thirty-six millions of souls? How feeble and small is the Christian propaganda! Radicals, demagogues, and Socialists of all shades, inundate the country with innumerable pamphlets; and the disciples of Jesus Christ scarcely oppose a barrier, here and there, to this immense torrent of infidelity! The Society has published in the course of the year, nine new publications. The generous co-operation of the London Religious Tract Society has enabled the committee to offer some prizes for the composition—1st, of twelve small tracts of one or two leaves; 2nd, of two more considerable works; both adapted to the present wants of France. The sum of £1000 has been put for this purpose, at the disposal of the Committee of Paris. The competitors have been numerous, and the results satisfactory. It is to be hoped that we shall have some good essays, which, adapted to the necessities of our moral and social state, shall produce deep and salutary impressions.

3. *Protestant Bible Society.*—The anniversary of the Protestant Bible Society was held in May at Paris. M. Guizot presided, and delivered the following speech:—

“Gentlemen: When you do not make it a mere task, you are able, without fearing reputation and monotony, to meet every year, and on behalf of the same cause, on this spot; for the work which calls you hither has nothing to dread from these oft-repeated gatherings. That cause is at once ever the same and ever new. It is ever the same truth which you are labouring to spread; but it is to congratulate yourselves upon having circulated it among new minds that you come here, year after year. It is ever for the same Master that you are seeking to make conquests; but you have to conquer the entire world to his law. This day last year, I endeavoured to show how entirely your object is in harmony with the instincts and the interests of the whole of society—with those wants of faith, hope, and charity, and at the same time of order and repose, of which society is so deeply sensible. I would now speak of its harmony with the inmost nature of the soul—with the moral wants, not only of society in general, but of each of us in particular, in the inmost recesses of his heart. Gentlemen,—what is essentially and religiously speaking, the great, the supreme question by which men's minds are at the present moment occupied? It is the question raised between those who acknowledge and those who deny a supernatural order of events, certain and supreme, though impenetrable to human reason; the question raised, so to speak, to call things by their right names, is between *supernaturalism* and *rationalism*;—between infidels, pantheists, sceptics of all sorts, and pure rationalists, on the one side; and Christians on the other. The best among the former allow to exist in the world and the human soul the statue of God, if I may use such an expression, but the statue only—an image, a block of stone. God himself is not there. Christians only have the living God. It is the living God, Gentlemen, whom we need. For our present and future salvation

we want to behold faith in the supernatural, respect for the supernatural and submission to it, regaining its place in the world and the human soul—equally in the greatest and the simplest minds—we want to see it alike in most elevated and the humblest regions. Upon this condition, and no other, can a religious belief exert a real, truly efficacious, and regenerating influence. Otherwise it is superficial and almost valueless. The sacred volume is an instructor which excels every other in teaching this sublime truth, and giving to it its due importance. It is the history of the supernatural—in truth, the history of God in man and in the world. And he not disquieted by the difficulties of the work—or by the small number of those who believe, or the great number of those who disbelieve or are careless. The difficulties and the number of adversaries were very different when Christianity first appeared in the world. There is more power in a grain of faith than in mountains of doubt or indifference. We may now earnestly labour to revive and extend the Christian faith, for it brings with it liberty—civil and religious liberty—which will prevent it from giving birth to tyranny, persecution for conscience' sake, or any other irreligious course. The friends of liberty of conscience can return without fear to the God of the Christians; there neither is, nor will there ever be henceforth captives or slaves at the foot of His alters. To those who fear that if the faith should regain its old position, liberty would fall, I have an encouraging fact to point out,—we have before our eyes, at the present moment, at our very doors, a great, a glorious example. Look at what is taking place in England; undoubtedly the irritation of the Protestants is great in that country. There exists there a general movement, an impassioned one, in favour of a popular and powerful creed. The very Government associates itself with that movement and follows it. English Protestantism is strongly tempted to seek its security and its satisfaction even at the expense of the religious liberty of Catholics. Well, Gentlemen, that which has the semblance of being done in England in this respect, is yet not done in reality. No one dares to do it; no one can do it; and at the bottom of their hearts they do not wish to do it. In the midst of that Protestant effervescence the religious liberty of the English Catholic perseveringly exhibits itself. It is seen in the liberty of its worship; Catholic Churches remain open, and are even multiplying; their priests exercise, without the slightest hindrance, their function. It is seen in the liberty of the Catholic press: their writers defend publicly and openly their creed and conduct. It is seen in the liberty of their speeches and their votes in Parliament; Catholics defend their cause within its walls as ardently as without. Is it not, Gentlemen, an admirable spectacle? The trial is certainly a severe one for religious liberty, and I can well understand the uneasiness thus created. Yet it will issue triumphant out of that trial: to the eternal honor of Christianity, and of the Protestant Christians in England, Catholic Christians will not fall under oppression. Let faith and Christian piety then return to us.—They will bring with them neither injustice nor violence. There will be, no doubt, many things to do—some trifling combats to support to enable religious liberty to remain intact in the midst of this increase of religious fervour. But that noble and beautiful harmony will be obtained, and will be the honor of our age. Among Christians of different communions there can no longer be any struggle, excepting that of faith and piety—but faith and piety at perfect freedom, for thus alone are they permitted by the law of God, and alone worthy of His smile. I do not know, gentlemen, for your pious labors a more powerful impulse, or a more consolatory encouragement.”

This eloquent speech was listened to with the deepest attention, and it appeared to produce a profound impression on the auditory.

The report was read by Pastor Martin Rollin. There has been an increase, the last year, in the distribution of the Holy Scriptures, as well as in the receipts of the Society, which have amounted to 39,164f. The Bible work excites in our churches increasing interest. The number of Bibles and New Testaments distributed has, however, been very limited, since only 10,114 copies have been issued from the Committee's Depository. This is a small number, very small, for so large a country as France. But it must be observed that this Society, according to the letter of its rules, only distributes the sacred volume, to Protestants, and that there exists in Paris another Bible Society, more extensive in its operations, of which I shall presently speak.

5. *The Evangelical Society of France.*—Some years since the Committee were in debt, and the insufficiency of the receipts of the Society gave them painful embarrassment. Thanks be to God, the deficiency is now made up. Christians in England, Scotland, and the United States have come liberally to our aid. The Society employs, at the present time, twenty-six ministers of the Gospel, ten evangelists, and forty school-masters and school mistresses. Its normal school has seventeen pupils.—It has preserved all its old posts of evangelization in Paris, and in the departments of *Yonne, l'Orne, la Sarthe*, &c. The Committee have recommended to all their agents extreme prudence, because of the difficulties which attend Evangelical proselytism; and it can state that those employed by the Society have nowhere mixed in political matters. They have peacefully sown the good seed, proclaiming the pardon of God to sinners, exhorting all men to repentance, and advising every one to discharge faithfully his duties in the position in which God has placed him. This wise course has reaped its reward. The local authorities have borne a good testimony to the evangelists: Nevertheless, obstacles are far from having completely disappeared, for the Papist clergy do not cease