

church-bells falling on the ear, like echoes of a vanished world. Yet there is good hope for the Christian philosopher as to the eventual result of these great changes in the old East—a hope, which the perusal of the Ch'un-tseu of Confucius may suggest and illustrate. The China of that period (2,300 years ago) was but a little spot compared with the present huge empire and its dependencies. It comprised, roughly speaking, scarcely more than the modern province of Shantung, a part of Pechile, Shansi, and part of Kiangsu—not a sixth part in area of the present eighteen provinces. Yet this small nucleus, though convulsed and distracted by petty wars, from its superior civilization, gradually absorbed the encircling barbarous tribes, and pushed the light into the darkness. And in this small territory lived and worked a man, whose name and fame still exert a magic and mighty influence over all Chinamen, though 2,200 years have rolled away since his death.

Our missions to China are but as lighthouse gleams amidst the darkness of the night of superstition and idolatry. Christians, alas, like the feudal states of the Tsin dynasty, are rent by divisions. But if we could but act as the Chinese Book of Poetry has it:—

Brothers may squabble inside the walls,
But they will resist insult from without.

If, still better, Christians could agree to have war no more, and not to squabble at all; but, holding the Head in exalted and triumphant faith, not merely resist insult, but advance as one against the army of the aliens—shall not the conquering power of Christianity be more rapid and more widespread than that of civilization? And with us there is not a western Confucius, but the wisdom of God—not a man, but Immanuel—not a sage whose fame is waning, but the Lord of Glory, the might of Whose love and power shall be felt for evermore.

ARTHUR E. MOULE.

ART. VI.—CHURCH AND STATE IN FRANCE.

IV.

IN the midst of the carnage at Vassy, in 1562, the Bible of the Calvinists was brought to the Duke of Guise. He handed it over to his brother, the Cardinal Louis de Guise, who was present. Here, said he, look at the title of these books of the Huguenots. There is no harm in this, replied the Cardinal, it is Holy Scripture. “Comment, sang Dieu, La Sainte Ecriture? Il y’a quinze cent ans et plus qu’elle est faite, et il n’y a qu’un an que ces livres sont imprimés; tout n’en vaut rien.” The Cardinal

could not help saying, "My brother is wrong." The story, in a very apposite manner, represents the supercilious indifference and ignorance which still largely prevails in French society concerning the value and importance of the Bible. Only recently a celebrated French writer, engaged in controversy, has borne witness to the general want of acquaintance with its contents. He is himself a profane man, but he is a man of letters, and his reading has been extensive enough to include the Bible, in which he has found a convenient arsenal for weapons against his adversaries. The licentious author has betrayed more familiarity with the Bible than the priest. But whatever may be the unconsciousness in France of the power of the Bible; however sceptical many may now be of its producing the effects it did of old, it is still the tree whose leaves are "for the healing of the nations." The spiritual, and we may add, too, the moral, state of France is confessedly in need of some powerful remedy. On that point the Romish priesthood, which is loud in its lamentations over the atheistical state of the country, as it terms it, and has felt so often cruelly its indignation against itself, is at one with the Protestant Reformers. But Rome has only its own nostrums, the most of which are becoming more contemptible than they ever were to modern intelligence. Of some of them itself is partially ashamed. It cannot enforce its opinions in France as it did of old, for it can no longer persecute or ban. The tendency of legislation is to emancipate the people from its yoke. There is to be no longer ignorance of the common elements of education. Frenchmen will at least know how to read and write. These are, to a certain extent, mechanical arts, but the country has been singularly deficient in them. The State now undertakes authoritatively to supply them. Violent reclamations are made by the Romish priesthood, which is now clamouring for liberty, which means liberty for Jesuits and other Congregations, persistently banished by law from France, to teach subjugation to Rome in France. This appeal is not likely to be listened to. The petitions on its behalf, when examined into, have been found deceptions. If the French priesthood are to exert any influence in the matter they will have, no matter how reluctantly, to purge themselves from complicity with Jesuitism, if they can. As France in so many ways imitates America, it is likely that she will do so in education, and if she would copy America in this matter in all respects it would be gain.

But what disquiets Rome ought to encourage Protestantism. Rome sits as a queen in the midst of ignorance. Protestantism prevails where ignorance decays. To a population which could not read, the Bible might be a sealed book. Some knowledge most precious was communicated by preaching, even amongst the most illiterate, in periods when books were scarce. It was

then the appointed means; it will ever be of infinite value. But those who can read the Scriptures with ease and comfort for themselves enjoy an inestimable advantage. The Bible will be, if free elementary education is extended in France, of more consequence than ever to France. Each one will then be able to draw "water out of the wells of salvation." It is, then, to the free circulation of the Holy Scriptures, with capacity to profit by them, that we look for the true remedy for the ills afflicting France. The country has need of spiritual and moral regeneration, which can proceed from God alone. Nominally Christian, it is ignorant of Christianity. There is a large amount of superstition, in many respects almost undisguised Paganism, still rife in the rural districts. There is also extensive unbelief in the classes usually denominated *bourgeois* and *ouvriers*, mixed with no small hostility to the priesthood. But is there real unwillingness to listen to the Word of God? This might have been, to many, a matter of doubt, and upon grounds fairly plausible. Recent experience has, however, demonstrated the contrary. The experiments made during the last few years in Paris, in Lyons, and other places, have abundantly demonstrated that there is eager desire for the Word of God combined with the most profound ignorance of it. Dr. Bonar, in his "White Fields of France," has supplied a most interesting account of this movement, which we earnestly commend to the attention and sympathy of all Christian people. In it he describes the eagerness with which multitudes have flocked in Belleville, in Montmartre, in the Faubourg St. Antoine, to the proclamation of God's Word "without money and without price." The strongholds of the Communists of Paris have been fearlessly invaded by the messengers of the Gospel of Jesus Christ, and have been heartily welcomed there. Never before, not even in the brief dawn of the Reformation, so speedily overcast, has there been so much Bible reading, so much Gospel preaching, so much psalm singing, by the countrymen of Calvin, of Beza, and of Marot, in the city of Paris. Never, before, have such strange audiences listened there to the simple truth as it is in Jesus. Nothing can have been simpler than the means which have been employed. Rooms have been hired, open to the street; the only ornamentation has been that they have been clean and well-lighted, with a few texts of framed calico. There has been faithful, earnest preaching, and hearty singing, which has delighted the people. "They make great efforts to sing," often it is most touching to hear their voices. There have been no preachers with celebrated names or world-wide reputations. Many have been strangers, speaking in a language foreign to themselves. Such is the simple apparatus which has been employed, with powerful influence, to sway the hearts and consciences of men conspicuous

for their previous hostility to religion, and violently opposed to all law and order. We cannot tell whether Dr. Bonar could be borne out in his assertion that it "would not be easy to get up a revolution in Belleville now," but most unquestionably many in that quarter, of the class who have heretofore been foremost in such movements, have not proved insensible to spiritual teaching and have shown themselves willing to listen, in some cases to be converted. Twice over has Mr. M'All received public thanks from the authorities for his labours, and two medals of honour have been decreed from two of the great Public Societies of Paris. As a specimen of the work actually accomplished we subjoin, in a footnote,¹ a conspectus of some of the principal items of the last year's work in this mission. It is impossible to be an eye-witness without being convinced of the reality of it, and that there is in it a genuine instance of the success of the divinely-appointed means for bringing souls, ignorant of the Lord Jesus Christ, into a knowledge of Him as their Saviour. Dr. Bonar sums up the present condition of the movement as follows:—

Mr. M'All's 23 stations—the 8,000 old and 3,000 young, in Paris, under Protestant instruction—are the exhibitions of a wondrous change. Disgusted with Popery, wearied with infidelity, France is seeking rest in the simple Gospel of Christ, asking her way from the crucifix to the Cross; from the mass book to the Bible, and wondering if the liberty of Christ be not better than the bondage of the Pope; if the *Cantiques Populaires* be not more intelligible, at least to the *ouvrier*, than the Latin *Hymni Ecclesie* of the Paris Breviary.

It is due to the Evangelical section of the Protestant Reformed Church to notice that they have heartily welcomed this extraneous movement, of which they ought naturally to reap the fruits; that they have co-operated in it freely, giving it much valuable counsel and assistance, and in many ways have shown themselves fellow-workers unto the kingdom of God. As yet this effort may be

¹ French meetings for adults in Paris in 1878	2,788
Aggregate attendance at ditto.	431,370
Adult Bible classes	294
Aggregate attendance at ditto.	13,374
French prayer meetings	151
Attendance at ditto	10,356
Total of religious meetings in Paris during the year	5,471
Total attendance at ditto.	556,218
Attendance at psalmody meetings	43,710
Scripture portions distributed	24,203
Tracts distributed	151,535
Meetings held in Lyons (during three months)	41
Aggregate attendance at ditto.	5,815
Tracts, &c., distributed	4,838
Sittings in stations in Paris	5,192

said to be almost in its infancy. The experiment was only begun at the close of the year 1872. It has been carried on with limited means and only too few helpers. But yet the Lord hath done great things, whereof true Christians should be glad. Most important of all, a way has been opened up into the heart of France which Rome cannot, and dare not, tread. It has been demonstrated that the ideas of God and liberty can co-exist in one and the same heart, in one and the same city. There is no reason why there should not be further and more extensive application of the same principle throughout the length and breadth of France. Towards the close of the reign of Francis I. it was calculated that nearly one-sixth of the population had, in a few years, embraced the Reformation. The Bible was everywhere ‘*ans le manoir du noble et sous le chaume du villageois.*’ It is worse than a delusion to assert that the clear, bright intellect of France delights in the childishness and slavery of Popery. Where it clings to it, it is because it knows of nothing else in the shape of religion, and it does not really wish to be “without God,” though it can dispense with the Romish priesthood.

But what, in the present crisis, is the attitude of the State? Beyond a doubt, there is much to cause anxiety. It would be folly not to recognize an element hostile to all revelation, and indiscriminate in its opposition to every phase of religion. It is the violent recoil from clericalism and superstition. It is not freedom but licentiousness. There is, however, beyond it a Conservative-Republican element both among the peasantry, among the bourgeoisie, and among those who wield supreme power. This is violently opposed to all priestcraft. It is resolutely bent on the sweeping away of all institutions which, in the past, have proved themselves incompatible with liberty. It has little sympathy with the bishops and priests who now represent the Church of France, because it distrusts their intentions; consequently it has some difficulty in maintaining even official relations with them. There is plainly a determined intention to rescue the education of the young from the thralldom of the priesthood, and to place it, if they can, in neutral hands. Toleration of religion is the attitude rather than support of it, except within the strictest official limits. Of course, for the French clergy, this is a most uncomfortable condition of things; but if so many of them are wearing a foreign uniform they can hardly expect to be recognized as Frenchmen.¹ In consequence many hard things have been said of the present Government of France, for which,

¹ “*L’habit monastique est l’uniforme des soldats du Pape, souverain étranger.*”

possibly, there may be some justification. But although men have risen to power during the present Republic, who must be held to be indifferent to religion, more especially that which is true and spiritual, this is no novelty in France. Talleyrand, Thiers, Louis Napoleon, were not Christians of a high order, nor were Louis XVIII., or Charles X. ornaments of religion. This much, however, can be said upon behalf of the new régime, that they have not been hostile to the preaching of the Gospel. The present French Government "has authorised the opening of twenty-three places of evangelical worship, without asking permission of Pope or Bishop. . . . Religious liberty is not fully legalized in France, but it is making progress. To a large extent the Word of the Lord has free course and is glorified. Paris is certainly listening to the Gospel, "no man forbidding and not a few rejoicing." On the testimony of M. Reveillaud, a most competent witness, never before has "Protestantism found a more favourable opportunity for propagandism."* The prefects now make no difficulty in granting authorization for religious meetings. Bibles and controversial pamphlets can be freely circulated. Officials and the police-force show all possible courtesy, nay, are willing to help in the work of invitation. When has this ever before been the case in the history of France? We do not think that we are unduly sanguine in imagining that, in some dim and imperfect fashion, those who now bear rule in France have a sort of conception that it is, after all, possible to reconcile the ideas of God and liberty through the medium of Protestant teaching. Many of them may not be over sanguine about this, but they are willing to give the experiment a fair trial. There may be some wild fanatics who have no thought but for chaos and anarchy; these, however, are not in authority, nor is it likely that France would tolerate them in power. Her present statesmen would assuredly be glad if peace, and order, and contentment could be augmented without trenching upon liberty. Rome is not trusted by them, for it has proclaimed aloud its hostility to all liberty, except that of doing what it pleases. Protestantism has not committed itself, even partially, to so fatal a dogma. It can, therefore, be encouraged. It affords a *juste milieu* between Popery and Infidelity, between superstition and Atheism. It is thus possible for Frenchmen "to stand fast in the liberty wherewith Christ hath made them free, without being entangled again with the yoke of bondage."

There is, then, a remedy for the sore disease under which

¹ M. de Pressensé reports that at Saint Just, in the Department of the Oise, one thousand five hundred persons were manifesting the earnest interest in the Gospel. It seems as if the entire town, with the mayor at its head, would pass over to the Protestant Church. Similar conditions, he adds, exist in many other parts of the country.

France has been so long labouring. There are the means of emancipation provided for her sons, while at the same time their religious instincts can be satisfied. As in the year of jubilee, "liberty is proclaimed," and that in the name of God, "throughout all the land unto the inhabitants thereof." M. Revillaud declares that "Romish priests, whatever aversion they have inspired towards themselves, have not succeeded in making Christ and his gospel unpopular" among the masses. There is manifestly no indisposition to accept the remedy. France has unquestionably, as have other nations, exposed itself to righteous condemnation for its manifold crimes against God and man. Paris has outdone France in its hostility to God. It has been the seat of licentiousness and outrage; of all possible corruption. But can we venture to say, that the day of grace is past for it, or that it is not knowing the time of its visitation? One thing seems clearly established, that if there is to be "God" in France there must be "liberty."

But what have we, as English Churchmen, to do with all this? A very great deal. However grossly Frenchmen may have been misled, and truth has departed from them, still they are nominally, and by outward profession, Christians. We do not doubt, too, that even in the Church of Rome God has His secret ones, "elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." If, then, one member suffer, all the members should suffer with it. For this one main reason all Christians should feel interested in the religious fortunes of France. Then, moreover, we have been rivals. A silver streak has divided us, and we have been, and still are, living on either side of it. The odious element in this rivalry has now, we trust for ever, passed away. We are, rather, neighbours, and we are taught by our Master that we owe a duty to our neighbours. Again, intercourse has been great between us. We have borrowed much that is valuable from the admirable genius as from the rich commerce of France. It is our duty and our privilege to repay it as we can, if possible, with still more excellent gifts. We can hardly expect to make our own peculiar institutions prevail in France. The spirit of modern France is now distinctly Republican, that of England is, and we trust will continue to be for many generations yet to come, Monarchical. We have found that "God" and "Liberty" can co-exist with an Established Church; that under its shadow they can grow and thrive. Under the upas tree of Romanism both have withered, and were in a fair way of becoming extinct. There is every appearance that there has a cry come forth from "a watcher, and a Holy One coming down from heaven and saying, 'Hew the tree down and destroy it.'" As being more akin

to Republicanism, it is likely that any new phase of Christianity in France would assimilate itself to the Protestantism already existing, if it did not fuse with it. Presbyterianism is the form in which—through the hostility of the hierarchy, and the grievous cruelties and errors of the past—protest against Romish error and subjugation has presented itself to the French mind. Now it is most fully consistent to prize our own especial blessings—for such are our monarchy, our episcopate, under which, though not without serious struggles, we have realized an amount of civil and religious liberty not to be found elsewhere in the world—and yet to sympathize with the efforts of French Christians to procure some analogous advantages in themselves. We, with excellent reason, have for ourselves serious objections to the formula “*l’Eglise libre dans l’état libre.*” In England this would reproduce the sacerdotalism fatal to France with grievous spiritual bondage, for there are various sorts of tyranny. Law is a safeguard to religion when rightly understood and administered. There can be more freedom inside an Establishment than out of it, as many in England are beginning to perceive. The yoke of sacerdotalism might be heavier upon us but for the Court of Queen’s Bench. It is not, however, easy to conceive how anything of the kind could be realized in France. Gallicanism, for a long period the dream of Frenchmen, was encumbered with Romanism, which eventually strangled it. This has not been forgotten or forgiven. But with it has gone the possibility of a national hierarchy asserting and upholding national freedom. Roman legions are encamped in the country, but these are as inconsistent with freedom as in the days of Cæsar. Whether an Episcopal Church could be evolved out of the ruins of Rome, is too abstruse a problem to meddle with, nor is it easy to see how it would assimilate with Republican France. It might spring up, but probably still more as a sect than it is in America, where the Episcopal Church holds an honourable position.

It is, however, when we review the fearful trials through which France has laboured, and the deplorable condition to which religion has been reduced in that country by the prevalence of superstition and infidelity, that we should learn to prize more and more the blessings that we ourselves enjoy. We have had our conflicts in the days that are past; there is much to sadden and discourage now, when we contemplate how imperfectly Christian effort overtakes abounding evil; but when we contrast our assured religious freedom with the struggles of foreign nations to possess an approximation to it, and when we compare the hold which Christianity has, not only over multitudes among the masses, but also over a large portion of the more enlightened in the country, and place this in juxtaposition with the avowed

irreligion of a great country like France, we are called upon reverently to acknowledge God's great mercies to ourselves. In England Protestantism has been dominant since the period of the Reformation. In France Romanism has ruled for the last three hundred years with fire and sword, undisputed mistress "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." It is not one of the least wonders of the times in which we are living that, on the 2nd November, 1879, a large audience assembled within the Palace of Versailles when the Bible and the Huguenot Liturgy were read close to the very room where Louis XIV., two hundred years ago, signed the Revocation of the Edict of Nantes, if we mistake not, in the *Ceil de Bœuf*!

GEORGE KNOX.

NOTE.—Two books have recently been published which will enable general readers to form some true estimate of the extent and amount of the strength of Clericalism, as it is termed in France, which is now in open and avowed conflict with the State. One is English, the other is French. To a certain extent they both coincide, but the one may be fairly looked upon as the complement of the other. Possibly some may be familiar with Mr. Hamerton's lively and truthful sketches embodied in his volume, "*Round About my House*." In a very genial manner Mr. Hamerton displays what may be termed the fair outside of Clericalism and the means by which it is upheld. Its strength consists in "good society;" it is promoted by Legitimism, which is not yet without prestige in France, and can command a certain amount of influence over aspirants to social distinction, women especially. In a very pleasant bantering vein, which almost recalls Addison, in the "*Spectator*," Mr. Hamerton furnishes some pictures creditable to his skill as an artist. Mr. Edgar Monteil, in his "*Henriette Grey*," a book in the form of a novel, but a political manifesto, dwells upon the same theme, but in a spirit surcharged with hostility to Clericalism. He is singularly at one with Mr. Hamerton in his explanation of the sources of clerical strength, such as they are. The one fully confirms the other. But, instead of the fair outside, we have the foul inside put before us. The exposure of the vices and absurdities of Romish Clericalism in France is ghastly. The chapters on the *La Salette* imposture, and on *Convent Education*, deserve especial notice. If even a portion of the intrigues laid bare, of the political interference, of the accumulation of wealth by nefarious means for the advancement, not of Christianity, but of Papalism, of the more than childish education imparted under clerical auspices, could be substantiated—and there is strong presumption that it can—we can be at no loss to understand why opposition to Clericalism is, in France, so bitter and so resolute. At any rate, it is plainly under the dominion of these ideas that French statesmen are proceeding in their present course of action. The pent-up hostility accumulated during the rule of Louis Philippe and Napoleon III. is now pouring itself forth like lava down the sides of a volcano. Even the most strenuous upholders of Clericalism in France must admit that it has managed to concentrate for itself an intensity of ill feeling which menaces its existence. Both the authors we have referred to have made it clear that clerical influence depends purely upon a clique which the nation repudiates. This is a poor basis for a Church to rest upon. He, however, who would rightly understand the present posture of affairs, must

distinctly understand that, although Romanism may be the nominal creed of the majority of Frenchmen, a vast proportion of them hate it bitterly, and that only a fraction of the men of France have any sort of sympathy with it. France is by law not a Roman Catholic country, but one in which all creeds are equally recognized by the State.

G. K.

IN EGYPT.

“*No man knoweth the Son, but the Father.*”—St. Matt. xi. 27.

I.

HERE the mysterious river sweeps,
 Mute, with some wondrous word unsaid;
 And here the silent pyramid keeps
 The secret of the silent dead;
 And here, above a Babe that sleeps,
 The silent Virgin bows her head.

2.

Still is the shadowy night around,
 And still the silver stars above;
 What plummet may their mystery sound?
 Hush, lest the awful Infant move!
 He yet shall speak some word profound,
 And wonder shall give place to love.

3.

Creation travails and makes moan:
 Death smites: our ashes crumbling lie:
 Time like a voiceless flood rolls on,
 With lives like foamflakes wafted by—
 Of Him their secret shall be known,
 But who shall search His mystery?

GEORGE A. CHADWICK.