

larger room was secured, then another, and another, until, in 1886, the number of halls was thirty-four, seated for 6,300, and supplied with a staff of assistants over a hundred in number. To the evangelistic services for adults, were added thirty-seven Sabbath-schools, or "Thursday schools," practically the same, conducted by 220 teachers, and with some 7,000 scholars on the rolls. But the work was not to be confined to Paris. It spread to other towns and cities—Marseilles, Lyons, Nice, Bordeaux, Boulogne, Rochefort, Dunkirk, Toulouse, Montauban, &c., where the work was entered upon enthusiastically, and with like results. In all there were, in 1886, 99 stations, 15,462 sittings, 12,380 adult meetings, 4,485 children's meetings; total attendances, 1,071,009. The number of domiciliary visits paid was 19,143, and the number of Bibles and tracts distributed, 374,924, in that year.

*Some peculiarities of the work.* (1) The organization is complete. The appointments are made for each meeting at the central office, 28 *Villa Molitor*, where Mr. McAll reigns supreme with the title of President. He has an excellent lieutenant in Mr. Saltau. At every conference there must be at least five of the workers present—the gentleman outside the door, the lady inside of it, the organist, the choir leader, and the speaker. (2) The meetings being small are more easily managed, and require speakers of more ordinary calibre than large ones would, allowing them to come into closer contact with the people, and to become personally acquainted with them. (3) The services are short, the addresses seldom occupying more than fifteen minutes. Controversial topics are forbidden. Not a word must be said to wound the feelings of a Roman Catholic. (4) The speakers are nearly all volunteers who place themselves at the disposal of the mission for a certain number of meetings each week. (5) Contributions of money are never asked for at the regular meetings. The poor have the gospel preached to them, "without money and without price." (6) No attempt has been made to organize congregations, nor has the communion been dispensed by the mission. Mr. McAll has no desire to originate a new sect or "ism"; but simply that the converts connect themselves with some of the existing churches.

(7) It is economically managed, and every centime received is scrupulously accounted for. The whole expenses of the 99 stations for rent, salaries, taxes, and general administration, is only some \$75,000 a year.

With the rapid expansion of the work, a serious difficulty seems to be inevitable in the near future. How long, and how far can this unique mission be carried on on the present lines? Most of these *ouvriers* who feel at home in the *Conférences Sulle*, would be like fish out of water in the more stately congregation, and it is questionable whether the average parish ministers could long retain them as members of their churches. In the meantime, it is one of the highest tributes to the efficiency of the mission, that it has the hearty sympathy and coöperation of all Protestant denominations in Paris, and not only that, the Government has stamped the work with its approval "as the best security for order and good citizenship." Looking at its beginnings, and the proportions it has already attained, Mr. McAll himself is constrained to say, "Behold how great a matter a little fire kindleth!" But yet "the cry from the land of Calvin and Voltaire" is that the labourers may be multiplied, "not tenfold merely, but a hundredfold."

The Sunday-school is another important auxiliary of the mission. This department is superintended by Rev. C. E. Greig. I visited a number of the schools, and can testify to the admirable manner in which they are conducted. This man's whole soul is in his work, and he has an astonishing aptitude for reaching the hearts of the young and old in the schools and Bible-classes. In labours he is abundant. After preaching on Sunday morning, he conducts two Sunday-schools in the afternoon, and addresses a conference in the evening. After visiting all day on Monday, he has a Bible-class at 8.30 p.m. On Wednesday and Friday he has classes for young women; on Thursday, a children's meeting at 1.30, and an adult meeting at 8 p.m.; on Saturday a Teacher's meeting. Many of the workers are ladies. They do a great deal of house-to-house visitation, and conduct industrial classes among the poor. They constitute the majority of Sunday-school teachers. It reminded one of the primitive Apostolic times to see these ladies taking little girls by the hand and kissing them as they took