

that he should go back. The world was then standing aghast at the terrible doings of the Commune. Mr. McAll prayed over his new plan ; though friends said no, God said yes. He returned to Paris among those savage men who had racked a monarchy, and whose hands were again able to shake Paris from base to pinnacle. He hired a small room and put up notices to the effect that people were welcome to come in. They came, the number growing daily, and though, as he (the speaker) was told, he spoke barbarous French they did not laugh at him, but listened to him with the interest of children while he told them of the religion of our Saviour. Soon the room was too small to contain the crowds who flocked to hear him, and now there were twenty-two of these places in which the name of Christ crucified was preached by Mr. McAll and his associates. For years France had been in a state of bondage, against which savage outbreaks were made. Lately when a political crisis of the gravest nature came up, the wild inhabitants of Belleville remained quiet until the President had had time to consider the situation and the action he should take. Here was a result of the work of this one devoted minister. The late war between France and Germany had resulted in the triumph of Protestant councils, and France was cast down, overwhelmed and defeated. But if poor France bled at every pore, if her energies had been apparently exhausted, her people were free which they were not before, and that war had been a blessing, for it made France what it never had been before. It was strange to notice that it was exactly the third century after the massacre of St. Bartholomew, which was supposed to be the extinction of Protestantism, that France came out of the smoke of battle free from her shackles to worship at the feet of the Saviour. He did not love the Bible because it was a book of miracles or of grand thoughts, but because Christ was the centre of it all. In the past the heathens in their poetry attempted to give to man the powers of God, thus creating a monster with the passions of men and the power of God. Christ was not man elevated into God, but God come down to man. People might rave against the Bible, but there was one wiser than Solomon, who had said though the heavens should pass away His Word should remain. In future times, when crises and revolutions came upon the world, it would form the rallying point of all that was best and noblest in the people. He would call their attention to the position of so-called scientific men. They claimed that the Bible was not in accordance with truth as known to-day. The geologist wanted it squared with geology, and the meteorologist with meteorology ; he wondered if the physicians wanted it squared with medicine. (Laughter.) It must be remembered that the sciences were now like a child and spoke as a child. If the Bible were squared with them all, in ten blessed years it would be in hopeless contradiction to them all. They would throw out nothing ; they would keep the whole Bible. They were in no straits. When the ark of God was in danger, the Great Deliverer would come and would hold up his hand and swear by Him that liveth that His truth should remain for ever. Also they had nothing to fear from political troubles. In 1851, when the great Exhibition was opened, the political economists said that commerce was rising into its might, and the work of peace and civilization which religion had unsuccessfully essayed to do, should be done by the influence of commerce. But scarcely had the people returned when war broke out between France and Austria ; in America brother looked hatred into the face of brother, and men let slip the dogs of war. The great work of civilization would be carried on by the Gospel of Christ until the whole earth was brought into the bonds of peace.

Mr. Warring Kennedy seconded the resolution, which was adopted.