

We read that in 1883, three evangelistic meetings (one of these attended by 1,200 persons, chiefly men) were held in the large central hall where the International Congress of Atheists met, and that four large ball-rooms were secured and used for Gospel meetings; also that on the 23rd of April, 1884, "the Salle Baltimore was opened, and now the Gospel is nightly preached on the Boulevard Bonne Nouvelle in the very centre of the gaiety and incredulity of Paris. * * * In two months over 11,000 persons have attended the meeting, the larger part being men." So, truly, the centre of the enemy's camp is besieged. "A girdle of mission stations" has been put around Paris.

All classes are touched. The *chiffonnier* (rag-picker) sits beside the man whose breast sparkles with medals and badges, the Communist is in the same hall with the legislator, the sooty furnace blower and the conceited free-thinker, the washer-woman of the *Lavoirs* (Laundries) and the well-to-do lady, the itinerant knife-grinder and the business man—in short, "the rich and the poor meet together," and God's free grace equally suits their wants.

The soldiers and sailors are not passed by. Reading rooms are being provided. Report of 1883 tells that one of these rooms was attended during the year by 100,000 soldiers. The sailors also are brought near to the Kingdom of God, for like our own mission ship, "The Day Spring," in co-operation with this mission is "The Mystery," that anchors at times in the harbors between Dunkirk and Marseilles. Thus not only the sailors are reached, but all whose work brings them about the docks—the fish-women, the porters, the *douaniers* (customs-officers), with their families. We read that at Dunkirk "many have to be refused admission on board for want of room, some nights as many as 100!" How far and wide the Gospel seeds here picked up may be scattered we rejoice to think!

But I am anticipating. I have not yet told you how the work overleaped the walls of Paris. This metropolis, like all others, draws crowds from the outlying principalities at all seasons. Many of these were attracted to the mission Salles—some through curiosity, some to mock, some in earnest. However, they came and God met them in the way. They went back to their homes rejoicing, bearing the word of life. They spoke of it to their fellow-neighbors. These in time grew anxious, and longed to know of this new doctrine, the result being that Mr. McAll received appeal after appeal to come to them. They were so urgent that God's voice seemed clearly in them. What could he do? What but obey, and Joshua-like go up and possess the land being strong and of good courage.

Lyons, once a city of martyrs—once called "the Rome of France"—but now divided between atheism and ultra-montanism, was the first place whose cry was listened to. In November, 1878, the "experiment" was begun. In 1884, about 30,000 people on the aggregate heard the word of God gladly.

And so the work spread until now, not Paris alone, but indeed France is encircled with mission Salles. On the north, stations are at Dunkirk, Lille, Calais; in the east at Lorraine and Alsace; on the south at Corsica, Nice, Cannes, Marseilles, Toulouse; and on the west at Brest, Lorient, Nantes, La Rochelle, Rochefort, Saintes, Cognac, etc. But this is not all. France, viewed as departments, is honeycombed with these mission halls, for inland we find Paris and its environs dotted with 34 stations—besides Lyons, Clamecy, Auxerre, St. Etienne, etc. Marvellous progress! In January, 1872, one station with 40 sittings, in December, 1884, 91 stations with 15,000 sittings.