

savings into a Penny Bank, and the lending of books in German and French follow. Prayer closes the meeting."

Fruits of these meetings are often noted. Here is one. Several women, discovering from the law of marriage of the Bible that they were living in violation of it, convinced their husbands and were legally married. Thus the marriage tie is made sacred, and the home life purified. Moreover, the Word finds entrance into many a mother's heart; and where best can it go forth in blessed family influence?

The young men are not overlooked. Paris with its gaieties and attractions is the sink of iniquity for young men. Yet how pleasing to read words like these from Prof. M. St. Hilaire to Mr. McAll: "When you ventured to establish a daily meeting in the centre of Paris I was surprised, almost alarmed at your boldness. How then shall I describe my astonishment and joy when entering this hall, doubled in size, that now accommodates 300 persons, I saw it filled; all the chairs occupied and some hearers standing? * * * * In that business quarter where moments are so precious, at least four-fifths of the attendants were men, and among them, marvellous to say, the majority were young men. * * * a class we despair of reaching. But here they were, attentive, serious, drinking in the Word of Life." He speaks of it as a "complete revolution" to one acquainted with the youths of Paris.

Again, how noble appears the fruit of this work as we learn that at the Young Men's Unions—somewhat like our Y.M.C.A.'s—the question often comes up, "What can we, the young men of Paris do to promote the glory of Christ?" And the answer comes not in a gush of missionary enthusiasm, but in active aggressive work. Clerks, porters, cabmen, apprentices *in hours* act and react upon their young comrades, and as a result, in *after hours* bring them to the mission halls.

Lending libraries are in connection with most of the mission *Salles*. Bibles, Testaments, parts of Scripture, and good useful books are regularly given out. The eager call and greedy reading shew the wisdom of this plan for educating these people. Marks of lamentable ignorance are often met with. St. Paul's Gospel is asked for; after a Bible is loaned "another volume of the same work" is called for, while such expressions as: "This is a grand book," "I never knew before of this interesting book," tell how darkly veiled are the eyes of the votaries of priestcraft. But the sowing is widespread. It is said that the priests complain that they cannot find a chair in their district to sit down upon for some heretic tract, or Protestant Bible, or evangelical hymn book.

So far a general view of the work has been given as to how it is carried on, and how received. Little has been said of its unparalleled progress. Mr. McAll in his first Report speaks of the pain he experienced in seeing the *ouvriers* of Paris in waiting posture for the life-giving message whilst he was unable to give it them. This waiting changed into disquietude. The people in other districts clamored for mission halls. They had come to Belleville and had seen things that plainly were revolutionizing place and people for the better. Their cries became imperative. What could be done? Go forward and trust God whose battle it was, for means to carry it on. Mission halls were opened in other destitute *faubourgs*, and were soon crowded. The enemy's country was invaded step by step; the halls were planted nearer and nearer to the citadels of worldliness, gaiety, and atheism, until at last the Gospel trumpets now ring out in the very heart of free-thinking and fashionable Paris!