

famous for irreligion. Here faith was strongly tested, but before the end of the year a larger room was necessary. Then a fourth station was planted in a district of superior artisans. At this juncture strong efforts were made to "write down" the mission by the ultra-atheistic section. They urged that religion and freedom could not co-exist, that the name of Christ is a symbol of tyranny. But these vaporings did not seem to the workmen to be at all like the light that shone from our mission halls, so that from the beginning the room was thronged with eager listeners.

As the work advanced and enlarged, new auxiliaries became necessary. The children must not be neglected, so meetings are held where Jesus, the Lover of little ones, is in a plain way talked about. They learn to sing "Jesus, Lover of My Soul," and such like hymns, in their native tongue, and so, often in the home the father and mother are calmed under the sweet power of song, and are drawn to the cross. No picture could be more touchingly beautiful than that sketched by the good Dr. H. Bonar, in "The White Fields of France," where he shows a liberated Communist entering his old home. Wife and children are there, but strange books are lying about. When evening comes his children gather about him and sing the sweet hymns. He listens with wonder. It is not any wild song of liberty like the Marseillaise that stirs to blood and war. It is softer and sweeter. The words fall on him like a spell; they calm and they please him. The punishment through which he has passed soured and hardened him, but these hymns win him from all thoughts of revenge. They speak of a cross, but he sees no cross. What is this new doctrine? He heard nothing like this in prison. Eight years ago he was led off in chains from Belleville, when its streets were smelling of petroleum and red with blood. Now all is changed; they look cleaner and are quiet. No priests are seen; English pastors move about in their place.

Here are a few extracts from reports. Rev. C. E. Greig writes in 1883, "I have seen over 300 children listening in breathless silence to the recital of Bible stories." Rev. D. Roberts writes from Robaix, "At the Thursday children's meeting, 250 may be considered serious scholars. We have 400 on the books." Faubourg St. Antoine Sunday School has a "fairly orderly crew of from 300 to 400 entire street arabs" under some 20 teachers, "*all trained to the work in this very hall, and all but three converts of the mission itself.*"

In 1872 the children's meetings were opened: by the Report of 1883, the aggregate attendance in Paris alone was 124,000, and outside of Paris, 66,000! Is there not in these figures hope that young France may arise in "newness of life?"

Another interesting auxiliary is the classes for young women. Those out of work are specially sought. They are brought together into a common hall and work is given them for which they receive a small remuneration, and thus they are trained for service, while at the same time they listen to the Word of Life. When service is obtained in families, as in the days of the little Hebrew slave of Naaman's wife, or of Joanna, the Gospel finds its way into the homes of the wealthier class. Many examples are given of this.

Again, women's meetings are held. Here are the words of Madame Dalencourt, a noble lady who is now full of this work, although brought up a Roman Catholic: "The meeting lasts from one to four o'clock. During this time all the women work, either bringing their own work, or knitting, for which we supply the wool. After singing, we sell to them, at a slight loss, the materials for their work, also vegetables, etc. Singing, reading, reception of their little