

GOSPEL WORK.

IN PARIS.

Only those who are well acquainted with Paris and have some practical knowledge of its absorption in pleasure, its want of moral tone, its chilling and paralyzing godlessness, can rightly appreciate the significance of the visit of these honoured evangelists, or the encouragement it has already given to those who fear the Lord and think upon His name. On Tuesday (Oct. 10) an aged woman, apparently full seventy years, was in the Church of the Oratoire, having travelled all the preceding night from a provincial town, thirteen hours distant by rail, to see this great sight, as she esteemed it. She was full of joy and of the Holy Ghost, praising God that He had sent His servants to France. This thankful peasant reminded one of Simeon saying, "Lord, now lettest Thou Thy servant depart in peace, for mine eyes have seen Thy salvation." She is not the only visitor by many.

But almost the first impression is, what are these few days in such a city, and such a nation? And were it not that we know what great things God can do by small means, we should think that the good done in this fortnight would be but as the dew and cloud that quickly pass away. But he who has begun this good work in Paris will perform it until the day of Jesus Christ. Not that this is the beginning of the work. The seed has been sown in faith and prayer, through discouragement and weariness, by holy men and women, and this is, we trust, a beginning of a reaping time.

We cannot but praise God for the daily evidence of the blessing which has rested upon the unwearied labours of Mr. and Mrs. McAll, and the helpers they have gathered round them. The success of these meetings have been largely due to them, and to others of like spirit, including all the earnest evangelical ministers in Paris, both French and English.

On Sunday, 15th, the American chapel was filled at three o'clock, and at eight about 800 to 1,000 were gathered in the church of Pastor Bersier. The preaching was in English, and at the after-meetings on both occasions many were conversed with, and not a few rested on Jesus as their Saviour. Each afternoon throughout the week Mr. Moody has preached in the American chapel, a model building, having a special interest to him, inasmuch as it was built by Dr. Edward N. Kirk, who was Mr. Moody's first pastor at Boston, and under whose ministry, indeed, he was brought into the kingdom of God.

On Monday night, Mr. Moody, after much pressure from Mr. McAll and other friends, had consented to speak, by interpretation, to the French in the Church of the Oratoire. Parisians are not, as a rule punctual in going to church, but before the appointed hour this, the largest place of Protestant worship in Paris, was filled with a most miscellaneous congregation, consisting of about 2,000 French, English, and Americans, of all ages and ranks in life. Mr. Sankey's music and song, both solo and congregational, French and English, delighted the French, for though they are such a lively people, from some cause or other their singing in Protestant assemblies seems somewhat slow and heavy. The meeting was opened by M. Recollin, the pastor of the Church, who, after reading a portion of Scripture, gave some account of Mr. Moody and Mr. Sankey and their work, and warmly welcomed them to that historic building. The worthy pastor then commended the work, the workers, and the assembly to God in prayer, and his place was occupied by Mr. Moody and his admirable interpreter, pastor Theodore Monod.

Mr. Moody's text was, "Repent ye, and believe the Gospel." The sermon was brief, not more than half an hour, including the interpretation. It was given, not in sentences, but in paragraphs containing several sentences, and probably, on an average, a hundred words. It needed to be heard to appreciate the excellence of the interpretation.

On the second evening Mr. Moody's text was, "Whatsoever a man soweth, that shall he also reap." There is perhaps no truth in the Bible more needed to be pressed upon the French than this. They have such superficial ideas of sin; white-lying and impurity are venial trespasses; they can at the worst be atoned for by confession and penance, or the penance may be commuted into money. The thing lacking is conscience toward God; but the analogy between the physical and moral world, the inevitable law that every seed bears fruit after its kind, is as capable of being

pressed home upon the French as on any other mind, and France is full of terrible illustrations of it. An experienced evangelist well observed at the close of one of the after-meetings, that there were more inquirers than anxious ones. Their curiosity was excited, and they desired to know the Gospel as now presented, but in order to anxiety there must be an awakened conscience. The people have been educated in sin, and before any great ingathering can take place, they must be brought to see that sin is that abominable thing that God hates, and that it carries its punishment in itself.

On Tuesday night it was announced that the preaching by interpretation would be continued nightly in the Church of the Oratoire, for Mr. Moody had now found that the Master had not only sent him to the English and Americans but to the French themselves.

Meanwhile the afternoon meetings in the American chapel have been continued. On Wednesday afternoon, Mr. Sankey's singing of "The Mother's Prayer" brought tears from many of the congregation, and gave an exceedingly tender and subdued tone to the meeting, which was deepened by Mr. Moody's address on confessing and witnessing for Christ. On Thursday afternoon, Mr. Moody gave a special address to Christian workers and Sunday school teachers, at the close of which he said that he had copied in his Bible the two following mottoes:—

"Do all the good you can
To all the people you can,
In all the ways you can,
As long as you can."

"I expect to pass through this world but once. If, therefore, there be any kindness I can show or any good thing I can do to any fellow human being let me do it now; let me not defer nor neglect it, for I shall not pass this way again."

In pressing the former of these upon the audience, Mr. Moody said that it was laid upon him that the good brother whom they all knew, and who had translated his addresses, Pastor Theodore Monod, should be set free from parochial routine to devote himself to the work of an evangelist, and that he might preach daily in that chapel and in other places. He felt ashamed that Mr. Monod should be interpreting for him when he could preach so much better himself. He then asked that all who thought with him that Pastor Monod ought to be set at liberty for evangelistic work, and would do all the good they could in this respect, would say "Amen," to which there was a very general responsive "Amen."

As on other days, a large number remained to the after-meetings, and Canon Wilberforce, at Mr. Moody's request, came forward, and said that he had been of lately deeply impressed with that splendid truth, the unity of the Spirit in believers; and though the curse of Babel is upon us, and some of us cannot understand the language of others, yet just as two jets, as soon as they touch, mingle and form one flame, so here we realize that grand and glorious truth, that there is one body and one Spirit. We have been listening to an address to Christian workers; no one can be a Christian worker who is not real, who cannot say,

"Hallelujah! 'tis done, I believe on the Son!
I am saved thro' the blood of the Crucified One."

One of the greatest hindrances to the world is seeing inconsistency in the lives of professing Christians. Much of what is called Christian life is mere sanctified worldliness. If that blessed name is to be made known to the world, those who know Jesus must live Jesus. The diver's duty is to work in an element not his own; and he receives all his life and power from above—an illustration of our own position here, receiving from heaven the supply of all our need. Canon Wilberforce then offered prayer.

On Friday night the Church of the Oratoire was again filled with an increasingly interested and attractive audience, principally French, many, no doubt, being from the meetings of Mr. McAll, but many also who had not been accustomed to such meetings. Lord Radstock again spoke in French at the after meetings, and great interest was awakened by Mr. Moody asking a series of questions, which were answered by M. Monod. But we must conclude our report next week.

THERE was a crowded meeting in the Weighhouse Chapel, London, a few weeks ago, to bid farewell to seventeen missionaries who are about to leave England, under the auspices of the London Missionary Society, for labour in foreign lands. Ten go to China, five to India, and two to the South Seas.

MISSION NOTES.

MR. GRATTAN GUINNESS, honourable director of the Livingstone Congo Island Mission, has published a grammar and dictionary in the language now spoken by the natives.

THE Foreign Missions Committee of the Free Church of Scotland has been memorialized to set apart, and ordain as evangelists, the medical missionaries it sends to foreign parts.

RECENTLY published statistics regarding Madagascar show that in the population of 2,500,000, there are 70,000 native Christians, and it was less than sixty years ago that the first missionary visited the island.

A NEW mission is about to be opened up in Guatemala, by the Presbyterian Board of Foreign Missions. Rev. John C. Hill has been appointed to explore the country and to select a place for the headquarters of the new mission.

AFTER years of missionary work in Uganda, one native has become a Christian and received baptism from the missionaries. As in most other missions, it was long after the planting before the first fruits of the harvest were seen.

IT is an old saying now that "if every million of Christians, since the day of Pentecost to the present time, had contained but one such man as Claudius Buchanan, there would not be a single heathen nation remaining in the world."

"NINETY years ago," says the Free Church Report, "the first English missionary offered himself, and now the whole number of evangelical foreign missionaries is five thousand, and they are leaders of a native host of thirty thousand helpers of all kinds."

THE Synod of the Presbyterian Church of Spain, recently held in Madrid, comprises upwards of twenty churches or missions which have adopted a Presbyterian organization. By reason of distance, or from want of pastors in some cases, only twelve ministers were present, four of whom are ex-priests. A liturgical form of service prepared by the Presbytery of Madrid was sent down to the churches for examination.

GAZA is one of the oldest cities in the world, with a population of 20,000. It had no missionary until within three years. The Church of England has now a dispensary there, at which the poor receive medicines and advice free of charge. Each applicant is required to hear a portion of the Scriptures read, and to carry away a Christian tract in Arabic. Four schools have been open for Greek and Moslem boys and girls.

DR. J. L. PHILLIPS, of Midnapore, expresses the opinion that Hinduism is everywhere declining, and offers as proof of this statement the fact that the Brahmans are learning to work, their young fitting themselves for the gaining of an honest living instead of depending upon imposture and begging, as was formerly the case with the priestly class. He finds the number and devotion of the pilgrims to the celebrated shrines of India are much diminished.

WHEN Hunt and his party were landed at Fiji, the men stood on deck with loaded muskets and fixed bayonets, to keep off the cannibals, amongst whom these missionaries and their wives were going. A week after the men on the vessel heard the cries of sixteen of those women while being strangled. Our hearts are stirred over the time and space that separate us from the event. Fiji is now a British colony, and heathenism is extinct on many of those islands.

GRATIFYING accounts are received of success in the China Mission. Rev. Hunter Corbett says: "I have lately returned from a journey of twenty-five days. The field was never more encouraging than now. I received in all fifty-one in profession of faith. Mr. Leyenberger has lately baptized one hundred and three adults and eight children." A letter from Dr. Happer, says: "It was our privilege to receive eight persons to the communion of the First Presbyterian church of Canton, on profession of their faith."

The "Missionary Herald" for September gives a very interesting account of the formation of a church a few miles from Shau-wu. On the first visit of Rev. C. Hartwell to the town, he found, to his surprise, that for several months a Christian physician had been holding regular meetings and instructing the people in Evangelical truth, so that they were ready for church organization on the missionary's arrival. This is more remarkable from its taking place in the interior of China, but lately open to Gospel influences.