

A Religion of Freedom and Earnestness



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# The American McAll Record

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REV. R. W. McALL, D. D.

# THE AMERICAN McALL RECORD

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Please take notice that payment for subscriptions should be sent to Miss Remington and *not* to the treasurer.

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The price for the RECORD for 1901 will be as follows: Single subscriptions, four numbers with Annual Report, post-paid, 25 cents a year. Club rates, twenty or more subscriptions: to one address, 10 cents a year; to separate addresses, 15 cents a year. The club rates do not include the Annual Report. Notice of renewal should be sent immediately to Miss C. Remington, 1710 Chestnut Street, Philadelphia.

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Some of our auxiliaries celebrated the anniversary of the opening of the first hall, January 17, 1872. It will be interesting for those who did not do so to read Mrs. McAll's account of the beginnings of the Mission, culled from her diary. This account, which was read at all the anniversary meetings, will be found on page 6.

Let our readers take notice that we have published a new edition of Dr. Hitchcock's tract, *The McAll Mission*. It sells at 60 cents a hundred, and is just the thing to slip into a letter to a friend who needs to be informed about the work.

"The work is going on hopefully," is the word from the front. "The Dispensaries have been re-opened, and let us pray that they will never be closed again. The Sunday Schools, Women's and Girls' Meetings, are opening well."

In response to a request we print on page 31 a list of the Paris Stations, with hours of meetings.

At the Avenue de la Bourdonnais (Salle Rapp), though

the Exposition was closed, the meetings were still going on with good audiences as late as the middle of December. "I was there a week ago last Sunday," writes Dr. Hunter on December 13th. "The audience was of quite a superior character and very attentive."

At the Rue Royale the meetings are now very well attended, audiences numbering over a hundred.

It is with deep regret that we learn that Mr. Greig was quite ill through the month of December. We trust that he is entirely recovered before now.

M. Fournière, colleague of the socialist Millerand, an intelligent and wise socialist, "is grateful to the Reformation for having awakened the spirit of inquiry, whence naturally flowed the scientific spirit and the rights of man. But to harmonize its teachings with socialism," he thinks the Bible must be mutilated.

The Temperance movement in France now has the co-operation of the government. Both the Minister of War and the Minister of the Navy have taken measures to restrict the sale of alcoholic liquors to soldiers and sailors, and the Minister of Education asks that Temperance instruction in the schools be put upon the same scale as instruction in geography and arithmetic.

One of the interesting features of the Paris Exposition was the religious exhibit made by the French Protestant Missions. The work in Senegal, Basutoland, Zambezi and Madagascar was well represented. Roman Catholic Missions were exhibited on a still larger scale.

A respect for Sunday as a day of rest is gaining ground in France. Since November 1st all postoffices have been closed at noon.

M. Rombeau, who has been in Corsica for several years past, has been transferred to Nice to take the post recently filled by M. Dutoit. A second hall has been opened. M. Gardiol, formerly with the Société Centrale, has gone to Corsica.

## TWENTIETH CENTURY GREETING

DEAR FRIENDS:—

The closing years of the Nineteenth Century have witnessed the growth of a unique work in France where formalism has so long held sway. The friends of France will remember the story of Robert McAll's visit to Paris in 1871, and the protest of the working man who said, "We are tired of an imposed religion," and the solemn question which haunted Robert McAll day and night,—“Ought I to give them a religion of freedom and earnestness?” until impressed that the workman's protest was God's call. It was then that he left home and friends in England, went to Paris, took rooms in the worst quarter, opened one hall, then another and another, until in the course of twenty years one hundred and thirty-six halls were in operation in Paris and its environs and in the provinces. Of the souls saved and lives built up into likeness to the Divine, only eternity and the roll-call at the Judgment can tell.

In 1891 the founder of the Mission was called home, but so thoroughly had the work been organized that it has gone steadily forward, the only obstacle to continued advance being lack of funds. As we near the close of the Nineteenth Century it is fitting that we should retrace these twenty-eight years and gather out a few facts and figures with which to stimulate ourselves to greater activity in the opening of the Twentieth Century.

The few Protestant Pastors of France, as well as their flocks, had in 1871 lapsed into formalism. It has been one of the efforts of the McAll Mission to quicken the life of these churches, and to stimulate them to a more aggressive policy. The organizing of young men and women into Christian associations was an unknown thing twenty-five years ago; now large bodies of young men and women are banded together for aggressive work. The children are taught in the Sunday-schools, the mothers are gathered into groups for spiritual teaching, and the sick in body and mind are treated in our dispensaries, while every day Gospel meetings are held in our halls, where the people listen as to a message of life and death.

In short, the varied activities of a well-equipped mission in our own country are reproduced in France, and at a much smaller outlay than here.

The running expenses last year for the maintenance of seventy-nine stations were about \$63,000. Seven years ago there were one hundred and twenty-seven stations, supported at a total cost of \$88,000. Does that mean that there is less need of mission work in France now than seven years ago? On the contrary the cry is continually reaching us from every quarter, "Come and help us, we need you." Sadly the reply has had to be returned, "We cannot, for we have no money for new work; we have had to close many of our old stations and to curtail the work being done in the halls already opened." Such are some of the facts and figures.

And now the question before us is, What are we going to do about it? Can we afford to let France drift into infidelity, as it is sure to do without Christ's Gospel? Giving of our abundance where we have plenty, and of our penury where we have little, will refill the McAll coffers, invigorate the distressed workers, and allow a glorious work to be done in the incoming Twentieth Century. Shall we rise to the occasion and send them \$10,000 more this year than last? The next three months will decide; but let us bring to our decision of the question the remembrance that there are souls in France for whose enlightenment and salvation we are, before God, responsible.

MRS. C. H. PARKHURST,

*President American McAll Association.*

133 East 35th Street, New York City,

December 26, 1900.

A dear and aged saint, lying almost helpless on her bed, said only a few days ago, "When I can not sleep at night and am alone, I look up and say, 'Sur Toi je me repose' (Safe in the arms of Jesus), or 'Tel que je suis' (Just as I am)." She was very old and very poor, living in a miserable room and all alone. The visitor gave her a trifle. Before saying anything, she looked up and, clasping her hands, said, "I thank thee, oh, my God. Thou hast heard my prayer." The McAll Mission is bringing comfort and peace into many lives and homes.

### THE McALL ASSOCIATION'S NEW CENTURY PLAN

Many of our denominational papers and magazines, received during the closing months of 1900, contain reference to new and enlarged work to be undertaken in the near future. Each church and society has its "New Century Plan." Sometimes such plan looks to an increase of Sunday-school scholars, sometimes to an increase in church membership or to a stimulating of church benevolences. In some instances a religious census is being taken as a basis for enlarged operations, and campaign literature distributed as a means of disseminating information and promoting a larger and more effective activity.

Among the ranks of those thus interested are many of the friends and supporters of the McAll Mission, and from them the inquiry reaches us—"What about *our* forward movement? Have *we* a New Century Plan?" *Yes, to raise an additional \$10,000 for aggressive work in France.*

The receipt of such a sum, over and above pledges already made, will enable the Board in Paris to extend its work from centres already occupied to towns where nothing has yet been done, and from which appeals are constantly reaching us. Many of just such towns are imploring the Board to open "just one hall," but their cry cannot be heeded without increased resources for aggressive work.

The new boat is nearly ready for launching, but the generous sum donated for its construction will not also cover its daily running expenses, and the new century ought to bring with it additional funds sufficient to put the boat immediately into service.

It has been suggested that two thousand \$5.00 subscriptions will furnish the amount needed for carrying into effect the New Century Plan. Some of our Auxiliaries will doubtless work with this in mind, only it should be understood that what we are thinking of is not the temporary, but the permanent, enlargement of our work.

In pleading for increased contributions to the McAll Mission, be mindful of the words of our friend, Dr. William R. Richards, who says that in making a plea for missions he is

always willing to take the last place on the programme, because he only asks from his audience a little of what they have been *saving for themselves*.

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## TWENTY-EIGHT YEARS AGO

**First Things** are always interesting. The first drop from rain in the approaching shower, the first leaf to fall from the tree in the autumn, the first thought in the young person's mind that leads on to a life devoted to Jesus. So, the first things about the opening of the first Mission Hall in Paris are of lively interest.

**The Place** 103 Rue Julien La Croix. A note from the unpublished journal of Mrs. McAll, says of this place: "We had been scouring the boulevards and streets in search of a suitable place. This shop was pointed out to us by M. Robin, the pastor who took such warm interest in the Mission."

**Preparations for the Meeting** Mrs. McAll wrote one hundred and two announcements of the time and place of meeting. These were distributed in the shops and on the streets. As the hour for the meeting approached, twenty-eight Belleville people came in; twelve interested friends were also present, making an audience of forty.

**The First Words of Robert McAll** "What a thrill went thro' me," writes Mrs. McAll, "on hearing Mr. McAll's opening words in French! How intense the anxiety! But God was with him, and he spoke clearly while reading the Scripture and announcing the hymn."

**The First Sermon** Text, Romans 5:8. "God has declared his love toward us, in that while we were yet sinners Christ died for us."

**The First Prayer** (Translation.) O, our Heavenly Father, we pray Thee to grant that Thy words may be written on our inmost hearts. May God dispose each of our dear friends here to read for himself the divine Word, and to confide entirely in that Saviour whom Thy precious book offers to us. May God bless these meetings.

Oh permit us, Lord, to assemble here again, that we may speak together of Thine infinite love to us sinners. May God bless this great country and this great city! God bless the soldiers and the sailors! Look with great compassion on all who are afflicted. Protect widows and orphans. Provide for the wants of the poor. Prepare the dying for death and for heaven. Oh answer our prayer! Let us go in peace, and God grant us to be eternally happy in heaven, for Jesus Christ's sake. Amen.

So was this great movement inaugurated on January 17, 1872, and in writing of the homecoming that evening, at the close of the meeting, Mrs. McAll writes: "How thankful we were that the beginning was made; and kneeling by our dying fire that winter night, we felt thankful; we knew not whether the work would live, but we felt sure it was worth failing in." So ended one of the glorious days in the Kingdom of God. God had taken the second step in the redemption of France.

Mme E., an aged woman, was formerly very well off, but now having lost her property must work. When her husband died a year ago she was so desperate and hopeless at having lost all her means and being left alone in the world that she contemplated suicide. One fine day a young girl, member of our Union, who lived in the same house, asked her to come with her "to a place where there was plenty of light and where one could sit down without paying." "I went," said she, "and since that day I am all changed. Every time I go to your Hall, no matter who the speaker may be, I hear something suited to my case and I bless God to have brought me to you, and I bless and thank Him now for having taken away my fortune, for then I was so absorbed in the success of our business that I lived in utter indifference toward Him, whilst now everything is changed and I am happy." It is about a year since she began to come to our meeting and grows more and more attached to it. She told me on my last visit that she often bears her testimony among her companions in the workshop who mock and ridicule her ideas; but that is nothing the great thing is the joy and peace which now fill her heart instead of the despair that once reigned there. She is so grateful that she cannot help speaking.

## AMIENS

BY THE REPRESENTATIVE SECRETARY.

**The Cry**                    “Amiens is a city of 90,000 souls. Its vast suburbs contain an extremely large number of workmen among whom alcoholism has made frightful ravages in the year just past.

“Catholicism has done nothing to relieve this population, and you know it would be impotent if it tried. Protestantism, on its side, has made no attempt to present to them the Gospel of Jesus Christ.

“There is, then, an urgent duty to attempt something. Amiens is, I think, the only large industrial city in France where no evangelistic effort has been made. It would be unfaithfulness on my part to leave it longer; and yet, alone, what can I do? I am very isolated, not one colleague who can efficiently give me a helping hand. Of necessity, I must ask some aid, and it is to you that I address myself. There are certain places in Amiens where a station strong and completely organized, like that, for instance, at Boulogne-sur-Mer, could be established, and I have a profound conviction that it would give, with God’s aid, some grand results. I know that the grave consideration of necessary resources for a work of this kind must enter into the question. But is it not a duty to find such resources when a work so necessary and so urgent presents itself?

“I am sure that the Church at Amiens would not hesitate to make great sacrifices to have this Hall established. I cannot tell you all that there is in this of importance. I cannot myself give an account of all that would be necessary to be done. Finally, dear sir, I place this matter before you, and I assure you that I have great anguish of heart in thinking of this great work that might be done and of my feebleness. I have, nevertheless, confidence, because I believe that God ‘wills’ that it be done, and it is, above all, in His hands that I place it.

“I beg you, do not forget the great importance, and always increasing importance, of the need of this work in the midst of the workmen of Amiens, and that this great industrial city is the *only* one, I believe I can affirm, that has been completely

neglected, from the point of view of evangelization. *Nothing* has ever been attempted *here*.

"I cannot give this up without a battle, and it is with confidence I address my appeal to you.

"God help us!

"DONALD BRUCE."

#### The Relief

This heart-breaking appeal reached me in the early part of November. I immediately sent to Mr. Greig this message: "Tell Mr. Bruce to take courage and keep up good heart; I will search the United States over, from the Atlantic to the Pacific seaboard, to find the person, or auxiliary, to stand back of a work begun at Amiens."

Little did I think that I was to find such auxiliary so near at hand and the way prepared beforehand by the Blessed Master. I spent Sabbath, December 2d, in Washington speaking in the interests of the McAll Mission in the First Baptist Church and in the Lutheran Memorial Church and in the evening in the Fourth Presbyterian Church. It was in connection with the services in this latter church that God began to manifest His will. In speaking of the "Cry of Amiens," the Blessed Spirit drove the words home. On the following Monday, at a prayer meeting of the Auxiliary, a lady arose and said she was greatly troubled about Amiens. She had passed a sleepless night thinking in what way Gospel relief could be sent to that needy city. And then another lady arose and said she, too, had passed a sleepless night thinking and praying for Amiens. It became clear to me that God was putting the "burden of Amiens" upon the Washington Auxiliary. "Let us pray," and we fell on our knees and began to pour out our souls to God in earnest supplication. And one of the number, the lady who first felt the "burden of Amiens," in a faith and supplication inspired of God, *claimed* Amiens and a work to be started in Amiens, as evidently the will of God. She thanked God in advance for starting the work. She thanked Him for the good there was to be done there and for the souls to be brought to Christ there. Others followed in humble, believing prayer, and when we arose from our knees we felt that God was near us and that we must be up and doing our very best for Him.

On Tuesday there was a parlor meeting of the friends of the McAll Mission at the house of the Treasurer, Mrs. Campbell. The day had been stormy and the attendance was diminished, but God was to have His will with us. Again we came to the subject of Amiens, and we told the story of the burden resting on many devout hearts. Was it possible to raise \$1,000 for this work? One gentleman offered to give the last \$100. Another offered to be responsible for the first \$100. A lady offered to give \$100. Another lady gave fifty. Two others gave twenty-five. And then behold God gave us \$500, for it came out that a legacy for that amount had recently been left to the Washington Auxiliary to do with as it pleased. The way was becoming clear for the relief of Amiens, and after a conference of the ladies and at a called meeting of the Auxiliary, it was voted to give \$1,000 for starting a work in Amiens. Word was immediately sent to Mr. Greig, with the request that on January 17, 1901, the anniversary of the opening of the first McAll station in Paris, a new work should be begun at Amiens. Thus God answered the prayer of Donald Bruce over there, far across the sea, and honored the faith of His believing ones in Washington, and the wish of Dr. McAll's heart was met at last. Surely God is a prayer-hearing and a prayer-answering God. To God be all the praise.

S. B. ROSSITER.

The 10,000 French "marked New Testaments" generously given by an American friend for use in connection with the Exposition and elsewhere have been very highly appreciated. They have not been distributed at random, but have been carefully used where they are likely to be valued. In view of the prevailing ignorance of the Bible in France an index of the marked passages was prepared and printed with the volume, grouping the passages marked under eleven different heads, thus greatly facilitating the unaided study of the book. About 5,500 copies were distributed from Salle Rapp, 250 copies were given to two missionaries returning to the French Congo, and others have been placed with pastors in various centres. Our monthly letter for February gives some particulars of the distribution of these Testaments.

## ST. QUENTIN

JEAN MONNIER, second Pastor of the Church of St. Quentin from 1883 to 1889, and now General Secretary of the Christian Students' Association in Paris.

For our American friends who have, till this time, supported the work of the McAll Mission in St. Quentin, let me briefly tell what is the Protestant Church of St. Quentin, and what the Pastor who for many years has shepherded this Church, and who organized the popular mission.

**The Church** St. Quentin is a marvelous field for mission work. It is a large industrial town of 50,000 inhabitants, the majority of them workingmen. The number of Protestants is 2000. There are in this church a large and active Y. M. C. A. and Y. W. C. A., a Christian Endeavor Society, deacons and elders who fulfil their duty as faithful and active Christians, and members who have, in a high degree, the sense of personal responsibility and the missionary spirit.

The popular mission is the most precious jewel of this church. The three Mission Halls are in the three "faubourgs" of the town. Each of them is a missionary centre.

In the hall of the "Faubourg St. Martin" a young porter who is now the helper of the mission has his lodging (3 small rooms). In the hall of the "Faubourg d'Ile" is a Bible woman. In the hall of the Faubourg St. Jean a doorkeeper. The Sunday and Thursday schools, the evening meetings, and various other meetings make these halls citadels of the gospel, where the work of evangelization is continually done.

**The Pastor** The first ("titular") pastor, Edward Monnier, an old man now of 70 years,\* spent forty years of his life and strength in spreading the Gospel in the town of St. Quentin and all Northern France.

In this town he organized the popular work (McAll Mission) and led it many years, grouping around it the activity of the most living Christians of the church. His colleague, *Pastor de Ste Affrique*, takes a great part in this work.

In the part of France of which St. Quentin is a centre,

\* Pastor Edward Monnier has died since this was written. He was greatly beloved and respected.—EDITOR.

Pastor Monnier founded and as general secretary, carried to great efficiency the "Christian Society of the North," a branch of the Reformed French Protestant board of Home Mission, (*Société Centrale Protestante d'Évangélisation*). Pastor Monnier has been a pioneer, founding in his missionary journeys many churches among the miners in the Pas de Calais and among the peasants of Picardy. He has been until now the very head of the work.

Now he is at the end of his career. He has called as helper to lead the McAll Mission one of the most eloquent, and of the most consecrated young pastors of France.\* He associates his experience with the zeal of his young brother, and the work is increasing daily.

May God encourage the friends of this work to support it a long time with joy and steadfastness!

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#### HOW I OPENED THE HALL OF THE FAUBOURG ST. JEAN

E. MONNIER

I shall never forget the Friday evening I opened the Hall at St. Quentin. We had hired the manufactory of embroidery which is yet our Mission hall, a large place for 500 people at least. We had divided it into two parts: a smaller room for the children ("Thursday school") and for the lecture-room, and one larger for the meetings. It was a bold enterprise, this part of the town being full of a very poor and doubtful population. It was a work of faith.

It would have been easy to fill the hall with friends of the work, coming from all the parts of the town. But otherwise was our design. We invited some good Christian people for singing, but we prayed God to send us just the assembly He would. The opening of the room was long looked for in the quarter. It was not necessary to advertise greatly: it was sufficient to open the doors to have an attendance. But what attendance?

When the moment came to go to the meeting my heart was deeply stirred, but my inmost feeling was that I was

\* M. de Jarnac.

going to a kind of battle, and that this evening was a very important step in the religious history of the quarter.

At a quarter past eight I entered the hall alone, praying and waiting.

The hall was not full, but about 200 people were a sufficient public in the larger part of the hall disposed for 300 to 350.

What attendance! Never have I seen people more like the publicans and harlots of the gospel.

Thirty young men, thieves and bullies, a good many poor girls, with poor faces clearly indicating their life, some old drunkards, and many people, more respectable, but very ignorant of our faith.

Oh, the singing of the hymns! My young thieves, with the girls, sang half laughing, half serious—a noise rather than a hymn. The prayers were attended by pleasant remarks. I began to speak on the prodigal son, painting what is really a prodigal son in a poor family of our towns. They were astonished to recognize themselves. They exclaimed: "It is true!" One of them said to another: "John, it is your story!" The attention was extreme. The Gospel was so new, so beneficial for my poor hearers. The last hymn was sung with respect; the last prayer heard without any interruption. The victory was won. Many hearts were definitely conquered. Since this time we had in this room more numerous attendances, and some splendid evenings. Never a deeper impression of the power of Christ.

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In our hall at the Exposition gates (Salle Rapp) over 180 meetings were held by the Mission, besides Sunday afternoon services regularly conducted by the Société Centrale, and a second service by the French Y. M. C. A. The total of attendances was about 29,000. Seventy-four speakers took part; 30 pastors and 16 evangelists not connected with the Mission and 28 belonging to it. At least 120,000 tracts and papers and more than 450,000 Gospel pictures were distributed, besides those given away by the agents of the British and Foreign Bible Society, who carried on the work from our hall.

## UNTO THE THIRD GENERATION

It is striking to note how the Mission work propagates itself, as it were, spreading from one centre to another almost without human agency, or at least without the prevision of those in charge of the work. Many of our readers will recall to mind how Marquise, in this sense, is the child of Boulogne-sur-Mer. In our last number we briefly repeated the story how M. Mabboux, our evangelist at Boulogne, found the way open for a daughter work at Marquise. Now Marquise has a daughter work at Desvres, a town about the same distance from Boulogne. This is the story as it is told by Mlle Emilie Bonnal, who is now Bible woman in Boulogne, in the place of Mlle Magne, Mme Mabboux's sister.

Desvres is a small town about an hour's ride from Boulogne. The people there had never heard the Gospel, until we went last month to have a meeting among them. One of the new converts in Marquise was born in Desvres, so he began to pray for his native place, and to evangelize among his own relatives. Though he is only a simple workman, and earns very little, he saved money enough to secure a pastor, M. Nézéreau, formerly a priest, who came from Paris in order to have a meeting in Desvres. Do you not think that this man has the true Christian love for his fellow-men? We had a splendid meeting; more than three hundred people were gathered in a sort of large barn we had hired with great difficulty for the occasion. Though the Mayor did not give us any seats, they all remained standing perfectly quiet, and listening with the greatest attention. As M. Mabboux, at the close of the service, asked them if they would like to have meetings twice a week, they all shouted, "Yes, yes." So we brought the movable house\* to Desvres; though the priest tried hard to keep the people from renting a piece of ground to the Protestants, the Lord inclined the heart of some one to let us have a small garden, where we put the little house. As there were so many children, we at once started a school, which is very well attended. The children seem quite eager to listen. The room is too small to hold all the people who come to the meet-

\* A small, portable building, which has served as pioneer mission hall in several places: at Outreau, a suburb of Boulogne a.s. and elsewhere.

ings and we can see that the Spirit of our Lord is beginning to work in Desvres. Will you pray for Desvres, for Marquise, for Boulogne and for us, that the Lord may enable us to do His work among these people, who are just hearing for the first time of the Word of God?

“ I AM A ROMAN ”

REV. S. R. BROWN.

As I entered the hall of the Rue Royale some weeks ago Miss Coldstream met me saying, “I wish you would speak to that gentleman; he is an Italian and comes regularly to the meetings, and he has bought a Bible.”

During the meeting I noticed an elegantly dressed gentleman sitting before me, his silk-lined overcoat thrown over the chair next him. His face was a picture, a classical face, dark hair, and bright eyes. At the close of the meeting I accosted him with, “*Sieti Italiano, Signor?*” (Are you an Italian, Sir?)

“*Sono Romano,*” (I am a Roman) was the answer, given with an accent that reminded me of the Apostle Paul’s reply, “I was free born.” We met again at the Friday afternoon prayer-meeting, when I asked him to stay for the workers’ tea, that we might have a quiet talk. “I was at St. Petersburg;” he told me, “studying music, when my father wrote to me to come to Paris to see the Exhibition. Six weeks ago I was sauntering down the street here, the Rue Royale, when a tall gentleman with a strong English accent accosted me and invited me to come to the Conférence. ‘But I do not understand English,’ was my answer. ‘It is not an English meeting but French.’ He was so importunate, he pressed me so much to come in that I yielded, for he was irresistible. At first I was interested in what I heard, then surprised, and finally I was fascinated. What I heard fairly gripped me, and it so laid hold of me that I have not missed a single meeting since that evening.”

He continued, referring to our prayer-meeting of that afternoon, “I heard you sing just now, ‘Peace, perfect peace, in Jesus the Saviour, Perfect peace, even for me the sinner,

Peace, perfect peace, where are all my sins? The blood of Christ has washed them all away.' You seemed to sing with feeling and in good French."

"It is true, *amico mio* (my friend). Now are *your sins* washed away? Have you peace?" We lapsed now from Italian into French. "Not altogether," was his answer, "I am a Catholic by birth, but I left the Church six years ago, throwing it up in disgust, and I have never entered a place of worship since. I am now seeking the light."

"And the Exhibition," I asked, "you come from far to see it." "Forgotten! I have lost all taste for it! I am studying the gospel now, for I want to know that."

"You have put your hand to the plough; it must now be 'this one thing I do' for you. Your motto, '*avanti*,' (forward) or you will go back." "*Mai* (never), I must go on."

The tea and the talk ended and I had to go to my meeting in a distant hall. When we said good-night he added, "Pray for me." That was his last word, and his request was freely granted, and was laid before our little company, meeting for daily prayer at the Salle Rapp. I left for my holiday shortly, and during my days of rest the face of my Roman friend was often before me.

On Sunday, the 16th of September, I was in Paris again and was put down to be at the Rue Royale that evening. Miss Coldstream welcomed me back and my first inquiry was, "And the Roman? has he held fast?" "Oh yes, he is truly converted. It was last Thursday that the final decision took place, when he was alone, thinking and praying. Mme X. will tell you all about it, for she has been helping him greatly." I met her at the door, Mme X., such a bright face is hers. Some few years ago she was brought to the Lord from Catholicism after a long struggle, also in the old Rue Royale. In great weakness of body, and in great poverty, she serves her Lord, bearing a bright testimony to His grace, and this summer she has been wonderfully active in distributing gospels and tracts among the crowds all around. So Mme X. was able to assure me that all was right and that the Roman citizen was indeed a child of the kingdom and a citizen of heaven. At first he could not see that he was a sinner needing pardon, but one day he

saw, or thought he saw, an old friend to whom he had done a grievous wrong six years previously. The sight of him, or of some one resembling him, brought back the past, and the remembrance of his sins came to mind with crushing force. Sin now appeared exceeding sinful. Now he has found peace, but it cost him something.

The clock marked the quarter-past eight, and we began the meeting. It was not until we were singing the closing hymn that I recognized a familiar face. Was it really he? It seemed like him, the same classical features, the dark hair, and the eyes which seemed to shine with a new lustre. But the ruddy glow of health was absent, the face was so pale and wan that I hesitated for a moment. Yet it was the Roman gentleman; our eyes met, and a smile of recognition passed between us.

Presently, he came forward with extended hand, “Is it well?” I asked. “All is well. I scarce know myself; the world is all new to me; I am not the same man I was, I am quite changed.”

“You are born again?” “*Vero*” (certainly). “You are a new creature?” “*Vero* (I am).” “Old things are passed away, all things are becoming new to you.” “*Vero*. But my body has suffered. I have passed through a terrible crisis since I last saw you.” “It was the suffering that precedes a new life,” I replied. “You call it penitence, from *pena*—suffering. We call it repentance—change. It is both.” “*Vero*—that is true. I was much comforted by that verse I found, where it says, that Jesus was made ‘like unto His brethren.’ I felt that was a great thing. He could understand all my sufferings, and could sympathize with me as He made Himself my Fellow.”

“Oh,” he added, “how I should like to see that *bravo Pastore* (good shepherd), who pressed me to come in to that first meeting! How I thank those holy women who have helped me with their words and prayers. Now all is well.”

If this should meet the eye of “the tall gentleman with the strong English accent” (our friend, Mr. Gordon M. Savile), who invited the Roman gentleman that evening, he may thank God and take courage.

## SPECIAL MEETINGS

Summer is not the best time for special meetings. But as Mr. Roux of the Home Mission, and Mr. Quéhen, an earnest evangelist from the South, were in Paris we thought it was worth the attempt to avail ourselves of their presence and had three special meetings. The weather was exceedingly hot, the meetings were small, but the impassioned speech of Mr. Roux and the appeals of Mr. Quéhen must have produced a deep impression. We must not count souls as saved, who in answer to such appeals as M. Quéhen made, hold up their hands, as a demonstration of a desire to be saved; but such an act implies courage on the part of Frenchmen in Paris. This occurred and we must now wait to see if the flowers of promise have become permanent fruit.

The meetings referred to were prepared, organized; others were unthought of and came as *a surprise*. They were a special Mission to Jews. You doubtless know that we are in the Jewish quarter. *La Place des Juifs* is opposite our Salle, *la rue des Juifs* also, and many Jews from all parts of the world attend our meetings. Some of the better sort come on Sundays. During July and August we noticed many young men at our Thursday evening. One Thursday our teacher, an enthusiastic friend of the Jews, brought a Jewish missionary, who had come to Paris to visit the Russian Jews at the Exhibition. I suggested that, after our meeting, he should speak to the Jews. A Yiddish service was organized. For 20 minutes he spoke, and some twenty men and a few women remained; this lasted for three Thursdays. The number increased on the second, fell off on the third, and the Jewish missionary was as pleased as he was surprised at the number and attention of his Jewish hearers. It might be desirable to organize a Mission to the Jews during the coming winter. I have no doubt the London City Mission would lend us one of their Jewish Missionaries for, say, 3 weeks for this object, if the McAll Mission could pay his expenses.

But to the ordinary meetings, the quiet persevering instruction of the word of God must ever be our *pièce de résistance*. Here fruit grows slowly, unseen, without noise, or outward demonstration, and, thanks to God, such fruit is

found. We have disappointments, anxieties, sorrows and joys. Here is a case in point.

"Room! no Room? Yet there is room." Such were the words used by Pasteur Monod at the funeral of a very poor woman, a fruit and faithful habituée of our Salle. Mme L. had seen better days. Daughter of a French officer, granddaughter of a commandant of the Legion of Honor, she had married a "ne'er do well," who after wasting her substance in riotous living, abandoned her.

Nine years ago (so said M. Monod at the funeral), poor, sick, depressed, she found her way to Salle Rivoli, and made the acquaintance of a good shepherd (himself), who not only cared for her soul, but for the body's wants. Through M. Monod, she was admitted to La Salpêtrière Home for the incurables, for she was nearly blind, and had a small pittance from the Legion of Honor as granddaughter of a commandant.

"Poor!" said M. Monod: "Very poor, sick, yet she never complained; she was always cheerful. How she existed I cannot tell."

From his notes from the visitors' book, he gave us the phases of her religious life, referring to a special address at our hall that decided her for God. She came out of the Hospital with an income of 30f. (\$6) a month, took a small room on the sixth story and vegetated on twenty cents per day.

She started a Christian Endeavor society and was its President and its only member. How often have I smiled, seeing her coming down our centre aisle, with a blind man and woman on each arm, pushing one ahead and dragging the other after her, fixing them in front seats, and always claiming a recognition for her protégées by a hand shaking. "*Donne la main a M. Brown*" ("Shake hands with Mr. Brown") was a repeated command.

Her health failed, not her faith, and application was made to the Deaconess Home to take her in. The answer came "no room." Then she applied personally to *l'Hotel Dieu*—expressive name for a Hospital—here there was no room, the Doctor from pity placed her on a stretcher for the night. The next morning she crawled back to her garret. "There was no room

for her here," said M. Monod, "neither at the Deaconess Home, nor at God's house in Paris, so that night God just said: 'Look here, Mme L., they have no room for you down there, just come up here. "There is still room" in your father's house in Heaven—no blindness, no poverty, no sickness here.'"

Some forty of our people were at the Church; many on foot followed her to the grave. Another safe home from Salle New York!

#### TRIBUTE TO A DEVOTED WORKER

We have recently been called to mourn the loss of our dear friend and collaborator, Madame Pleyrier.

After seven years of devoted service among the poor women and children of the Salle Rivoli of the McAll Mission, she was suddenly taken from her labors here, for higher service beyond.

On the 17th of October at the close of the day, after an afternoon spent with her daughters at the Exposition, she complained of some pain about her heart, and retired to bed in order to be cared for, saying it was nothing, she would soon be better. Alas! the time was all too short to summon a physician, for in a few moments she passed away quietly and peacefully in the presence of a beloved daughter. Rude as the shock seems to us who loved her, I can scarcely conceive of a death more beautiful. The three score years and ten had been hers by reason of her strength, and in this strength she left us. No lingering illness, no suffering, no weakness, no pain at parting with her dear ones, only one step up and she passed from the lower to the higher life, from the earthly to the heavenly, from the temporal to the spiritual. As she lived, so she died, full of energy and vigor.

Time was not needed for preparation, her work was never left undone. Order, promptness and exactitude formed the rule of her life, so she was ready to hear the Master's voice in commendation, "Well done good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many."

Madame Pleysier was a Hollander by birth and married early in life. She was blessed with a large family of fourteen children, eight boys and six girls. In the performance of her duties as wife and mother she had been led many times through the vale of tears and had drunk deeply of the cup of sorrow. Seven times her mother heart was wrung with anguish, as she followed son after son to the grave, and yet though so often cast down, she was never dismayed. The Master's footsteps marked her path in life, and when finally she was no more needed in her immediate family she gave herself to the ministry of the poor and desolate.

It was not sufficient for her to have raised fourteen children, with all that that involves of care and responsibility; she has since then labored unceasingly for the good of others. Well may it be said of her, she could run and not be weary, walk and not faint, because God was her unfailing and unfaltering strength.

And how she loved her self-imposed work! No weather could be too inclement, too cold, or too dreary to keep her at home. Her place for the first time is vacant. We shall hear no more her gentle tread in our hall passing from one to another among her cherished poor, and her voice, so often uplifted in prayer for these dear ones, is silent evermore. But we find comfort in the words of Milton, so aptly suited to our dear departed friend.

When faith and love, which parted from thee never  
Had ripened thy just soul to dwell with God,  
Meekly thou didst resign this earthly load  
Of death, called life, which us from life doth sever.  
Thy works and alms, and all thy good endeavor  
Stayed not behind, nor in thy grave were trod;  
But as faith pointed with her golden rod  
Followed thee up to joy and bliss forever.  
Love led them on, and Faith who knew them best,  
Thy handmaids, clad them o'er with purple beams  
And azure wings, that up they fled, so drest,  
And spake the truth of thee on glorious themes  
Before the Judge, who henceforth bids thee rest  
And drink thy fill of pure, immortal streams.—*C. L. G.*

**AN APPEAL FOR FRENCH SUNDAY-SCHOOLS**

The American McAll Association has announced its New Century Plan, and looks now to the young people of our land for substantial aid in the attempt to raise an additional \$10,000 for aggressive work in France.

In aiding this endeavor, why should not the young people have their own New Century Plan, which will only be accomplished when *every Sunday School in the United States contributes annually to the work of French Sunday Schools!* It may take the whole hundred years of the "new" century to attain this, but let such be the aim. What will *you* do to hasten its realization?

The reason for increased endeavor remains the same as for all our work—the need of American children to give, the need of French children to receive.

Travelers returning from the great Exposition tell of the possibilities for Christian work in Paris, the storm centre of McAll activities, and the centre of McAll hopes as well, if no retrenchment were necessary.

With our aim accomplished and every Sunday School contributing regularly, not only Paris, but all France, would be stirred. "Contributing regularly," not necessarily largely. The excuse comes so often, "Our School is poor and has so many special objects presented to it." Are your means small? Do not allow any portion of them to be returned in a napkin, uninvested. Wealthier schools do give, some liberally, but it will be by the regular and systematic contributions of *all Sunday Schools* that we shall be able to scatter abroad in France the missions which mean nothing more and nothing less than the spirit of Christ.

As the apostolic age, the missionary era, was the golden age of the Church, with all the disciples preaching the Word everywhere, so if we have faith enough to see another golden age before us, it is only because we believe the era of universal missions to be dawning. With our missionary activities hampered, our inward life will surely suffer, but with an increased missionary effort will come an increase of health and life.

In home Christianity, therefore, we say, "*Your Sunday*

*School needs the McAll work.*" The young people in its classes need to know something of the history of the Mission, of Dr. McAll's response to the appeal of France, and of the devotion of the workers who are carrying out his plans. Much of the knowledge which is, indeed, power, they will never get unless *you* tell them. You go to the meetings of your auxiliary and contribute to it in many ways, but are you sure that there is in your own (and in your neighbor's) church a live, interested, capable Young People's Secretary, who properly presents our work? Are you encouraging this Secretary by your suggestions, your sympathy, your prayers?

Does your Young Ladies' Circle and your Sunday School send a delegate to the auxiliary meetings? Do you keep your Superintendent supplied with the "Record" and new leaflets?

Once a year your pastor gives the mid-week prayer meeting into the hands of the Ladies' Foreign Missionary Society, and once again to the Home Missionary Society, the officers outlining their new work and thus securing intelligent cooperation. Do you have also an annual McAll church prayer meeting, the programme possibly following Dr. Rossiter's suggestion of a duplication of an evening meeting in one of the salles?

You do not say, "Yes," to all of these questions! Then, be sure that you are not helping in every way possible to train the large army of young people who are growing up around us in our home churches!

*We need women to consecrate themselves to the work of the McAll Mission at home!*

Years ago, great fears were expressed lest the formation of Women's Boards should decrease the gifts to the treasury. That suggestion has long since been lived down, and just as the falsity of such doubts has been proved, so may we prove that money, interest and prayers given by our Sunday School scholars to establish and support French Sunday Schools will result in an increase of gifts to our denominational objects.

Some one has said that when you lay your hand upon a child's head, you lay it on the mother's heart; so remember that in encouraging the children's work you are not only train-

ing the recruits who are to fill your places in after years, but you are strengthening for to-day your auxiliary and your other older societies, for interested working young people always mean interested working mothers, and, generally, fathers.

All this, and more, we may accomplish if we will, but, as the Friends say, "Have a concern," for God seems to look on approvingly and say, "Do not be daunted—I will double and multiply your efforts."

You know the estimate—that twenty-five dollars will provide a French Sunday School, for a year, with the necessary wall pictures and cards; these helps, after repeated use in France, being sent into schools in Turkey for further use there.

Is your School contributing this amount now? If not, what proportion of it will you appropriate annually? How many Sunday Schools will fall into line, before the books close for the first report of the century—in the spring of 1901?

#### WHAT BECOMES OF THE SUNDAY-SCHOOL PICTURES

Mr. Greig sends us the following correspondence, as showing what becomes of some of the old picture rolls when they have served their turn in the McAll Halls.

DEAR MR. GREIG:

I have at last found the opportunity to look through some of my sister's letters from Aintab, and culled a few extracts about the rolls of Scripture pictures, which show how useful and much appreciated they are, and such a help in seeking to explain the Bible to Moslems, Kurds and Armenians alike. It may further interest those friends in America who primarily supplied the McAll Mission with these, to know that my sister put herself under the auspices of the American Board of Missions, and is working in the hospital, in very happy fellowship with very earnest workers of that mission.

With kind regards, yours very sincerely,

MARY S. WALLIS.

June 24, 1900.

"The bale arrived on my return from Marash last Tuesday, and I have had such pleasure in opening it. It is so good

of you to spare me all those *Scripture pictures*. I cannot tell you how pleased I am to have them, and look forward to the time when I can explain them myself. I took one of the rolls of your pictures into the hospital on Sunday. The men were very interested in looking at them. I am hoping next week to have one or two of the college students who come to sing to the patients, before their afternoon service in the churches, come early and explain some of the pictures. The same student has read to the patients several times; he is one who received spiritual help and blessing a while back."

AINTAB, TURKEY IN ASIA,

March 11, 1899.

"Your parcel, with all its good contents, has safely arrived, and I feel so very grateful for all you have sent. The pictures, I need not tell you, are so welcome, and will be of great use, I hope, with care, for a long time. It is so kind of you to have gotten them for our use."

January 11, 1900.

"When I was last showing one of the sets of pictures" (one of the rolls) "and reading the reference passages from the Bible of some of them, our epileptic patient, a young Moslem, showed great interest. He has often come and listened when reading was going on. He asked many questions, which I had to get one of the college students, who came in at this juncture, to answer for me."

May 9, 1900.

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The Mission has lost a faithful friend in the death of the Rev. Horace Noel, who passed away on December 4th at what must have been an advanced age. Mr. Noel was an English clergyman who had spent much time on the continent and became deeply interested in the French churches when Mr. McAll began his work. From 1872 till Dr. McAll's death Mr. Noel took his place during July and August, thus giving him an opportunity for a vacation. After Dr. McAll's death he continued to spend July and August helping in the meetings, his last visit being in 1897, when, though in very feeble health, he still did what he could. He was a man of eminent ability, and his services were greatly prized.

## EVANGELIZING WORK

I send the substance of a letter from one of the French pastors, who has an oversight of one of our Stations (not in Paris) and which will indicate how the evangelization goes on.

He says: "A year never goes by in which Romish families or individuals do not join our (the Reformed) church. If they are not brought in directly by the meetings at the Hall (i. e. our Mission Hall), it is there that they are grouped and taught. The School (i. e. the Mission Sunday or Thursday School) is the best centre of gospel propaganda. Among the many Roman Catholic children who attend it, many come back to us after their first communion (every Catholic child here is supposed to be confirmed and take the communion for the first time at or about Easter or during the month of May, and it is a sort of family festival, etc.), and join our Junior Christian Union. This year we have six of such young girls who are members of this rather small Union. It is after this fashion that our influence is continued and will enable us later on perhaps to bring them into the regular Y. W. C. A.

Thus whether by our ordinary Wednesday meetings, which are well sustained, or our Thursday School, which is prosperous and popular, or our different Unions which are open to all who will join, all this work, I say, of direct and indirect influence justifies the existence and maintenance of the Mission Station. It has already done great good, and can yet by the grace of God do much more. And what time is more propitious than the present to make the work known and understood, and to labor for the advancement of the kingdom of God?

"Let us work while it is day; the night cometh wherein no man can work (John ix:4)."

Now there are very many such earnest-minded and zealous pastors, and we *must* multiply stations for such men to direct or superintend.

There is M. Charbée at Epernay, what a success! We must go forward, and slowly but surely an unimagined work of evangelization will be done.

## IN SALLE RIVOLI

REV. S. R. BROWN.

Last summer we had two open air excursions. The first a gift from Mr. Goddard, who gave each woman of the mothers' meeting last year a cup and saucer, and this year in addition to a day in the country a good hearty meal (picnic on the grass) and a plate as a souvenir.

We went by boat to St. Cloud—a real summer's day—and took two of our men with us to wait upon the ladies, 81 in number. I thought them rather exacting in giving orders to the voluntary waiters. After lunch we sang hymns, a good meeting was improvised, and many visitors attracted by our songs drew near. I gave an address in the Park and we closed with prayer. Of course there was a very hearty vote of thanks to Mrs. Goddard and not only did they cry "*Vive Mrs. Goddard,*" but Mrs. Legay received also a *viva* in recognition of her long painstaking services.

Our second excursion was my *adult Sunday* school, including our young women's class. Red letter days in our Mission life.

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**A CHANGED LIFE**

The children were pouring out of the McAll Hall at Ménilmontant. A poor woman, seeing them come out, stopped to look at them. Children have always a fascination for tramps, wanderers and abandoned ones. They remind them of happier days. She timidly asked one of them what place that was. She was told it was a school and a conference hall, where one heard about Jesus the friend of sinners, and was invited to enter. She did. She received sympathy, kind words and other assistance, for she was very needy. She came again and again. She heard the old, old story. She accepted Jesus as her personal Saviour. And then commenced that miracle of these modern days, the transformation of life. The soul became clean and white, by the washing in the atoning blood. The will, struggling against old habits and temptations, turned towards God and stood! New habits and new dispositions and new purposes appeared in the life. She began to work for others.

She made it a habit to induce others to come to the meetings. Some she would teach to read. She would kneel and pray with them. Through her influence, many persons have asked permission to join the church and are now undergoing religious instruction. Finally she was taken with severe illness and sent to the hospital. She remained in the hospital for over five months. Her gentleness and patience and gratitude won the respect and affection of the nurses and doctors. Recovered somewhat, she would go from couch to couch distributing tracts and talking about Jesus. Thus, a life that six years ago was foul and shameful has become a beautiful messenger of God, leading others to Him. All this is the work that the McAll Mission is doing in its eighty stations, scattered throughout France. The American people will only need to know of this blessed work to give it their support, sympathy and prayers.

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The interesting and important church at Grenelle (Paris) which was developed from a *Salle*, and still belongs to our Mission, has now M. Lenoir for its pastor. It will be remembered that its first pastor, M. Escande, felt called to go to Madagascar to take up the work of his brother who was murdered a little less than three years ago by the natives. M. Escande's place was taken by M. Tricot, once the editor of an anarchist newspaper, and an infidel, the story of whose remarkable conversion is told in one of our tracts—"Two French Anarchists and the Gospel,"—now unfortunately out of print. Now M. Tricot has taken up the work of colportage, for which he is peculiarly fitted, and M. Lenoir, formerly the director of our work in Marseilles, and lately on the Board of Directors in Paris, has also taken the pastorate of the Grenelle church and of its Mission at Javel. It will be remembered that M. Lenoir was planning to spend a few months with us last winter, but was prevented by his wife's grave illness.

## OUR HOME DEPARTMENT

The call from France is very loud these days, and the response of America is earnest, dignified and effective.

The fall work was opened by a gathering of the McAll Auxiliaries of Connecticut, at the invitation of the ladies of the New Haven Auxiliary. A most profitable day was spent in prayer and conference, and ended in a serious determination on the part of all present to be diligent and earnest in the support of our beloved Mission.

This example of this state meeting was followed by the Auxiliaries of New Jersey, who met at the invitation of the Elizabeth Auxiliary in the City of Elizabeth, on November 27th. The conference was prayerful and spiritual and will lead to blessed results.

It is hoped that in time every state will have its state meeting as early in the fall as possible and plans for the winter's work laid out. As far as possible every auxiliary ought to be visited by the Secretary every year. Those that desire his presence may address the Chairman of Representation Work, Mrs. G. B. Dimock, 907 North Broad Street, Elizabeth, N. J.

The New York Auxiliary planned for a series of meetings during the month of November. The Secretary was permitted to present the McAll cause in many of the prominent churches of the city, speaking three and four times a week. Four parlor meetings were also held and the interest in our great cause very widely extended.

The Washington Auxiliary, led most manifestly by the spirit of God, took upon itself, in addition to its regular work, the starting of a new work in Amiens. An account of this work will be found on another page.

Newark spent two days in hearing and praying about the McAll Mission, and is feeling the impulse of a new purpose and spirit.

Easton commenced her McAll rally by a prayer meeting.

The spirit of God was blessedly among us and is the explanation of the good work done in those glorious December days.

Williamsport has been praying and holding the fort for a long time, and shows signs of increasing interest.

Scranton gave us a Union meeting, with kindly notice from churches that could not entirely yield their own services.

The purpose to raise \$10,000 more this year than we ordinarily raise is growing in the determination of the auxiliaries. The five-dollar subscription is popular. An auxiliary may know how many such subscriptions it ought to secure, by dividing the number of its constituent membership by three. A hearty and unanimous effort on the part of all will put our Mission in position to do much new and blessed work. The call from France was never so loud as it is now. "Come over and help us." It is a time for earnestness, for prayer, for putting aside trivial excuses, for rising in the strength and enthusiasm of consecrated womanhood. May the Holy Spirit rest with power and blessing upon every member, upon every meeting, upon every auxiliary.

The anniversary of the founding of the Mission, January 17th, has been very generally observed by the auxiliaries, although some of them found it impracticable. Those that were able to have a meeting on that day report that they found the occasion one of great profit. Nearly all of these meetings were modeled on the program sent out by the Association Board, which so far as possible reproduced that first little meeting in the rue Julien La Croix on January 17, 1872. An interesting account of the Boston meeting arrived too late to be inserted here.

"To wake and know the new life throbbing, find  
Doubt and disquietude are left behind,  
Eyes opened, ears attuned to Heavenly sound  
Is Heaven below."

## MISSION HALLS IN PARIS AND SUBURBS.

MISSION HALLS IN PARIS.	ADULT MEETINGS.	
	SUNDAY.	WEEK-DAY.
23 Rue Royale (near the Madeleine) . . . . .	4 and 8.15	Every evening, 8.15
*104 Rue St. Antoine, Salle Rivoli . . . . .	4 and 8	Every evening, 8
*8 Boulevard Bonne-Nouvelle . . . . .	8	Every evening, 8
*56 Boulevard Barbès, Montmartre . . . . .	8.15	Tuesday, Friday, 8
*142 Rue du Faubourg-St.-Antoine . . . . .	8.15	Wednesday, 8.15
*39 Rue de Ménilmontant . . . . .	8	Tuesday, Friday, 8
*231 Rue Championnet . . . . .		Tuesday, 8
*60 Rue Monge . . . . .	8	Friday, 8
*90 Rue d'Allemagne, La Villette . . . . .	8.15	Thursday, 8.15
*19 Rue de l'Avre, Grenelle . . . . .	8.15	Thursday, 8.15
*6 Rue Taine, Bercy . . . . .	8.15	Wednesday, 8.15
*157 Rue Nationale . . . . .	8	Wednesday, 8
*62 Rue de Javel . . . . .	8	Wednesday, 8
67 Rue du Théâtre . . . . .	. .	Wednesday, 8.15
<b>MISSION HALLS OUTSIDE PARIS.</b>		
*Puteaux, 8 Rue Godefroy . . . . .	. .	Wednesday, 8
*Montreuil-s-Bois, 175 Rue de Paris . . . . .	8.15	Thursday, 8.15
*Pantin, 4 Rue Solferino . . . . .	. .	Thursday, 8
Boulogne-sur-Seine, 5 Rue Mollien . . . . .	. .	Tuesday, 8
*Saint-Germain-en-Laye, 16 Rue de l'Aigle d'Or . . . . .	. .	Wednesday, 8
*Alfortville, 8 Rue du Parc . . . . .	. .	Thursday, 8
*Lagny-sur-Marne . . . . .	8	
*Kremlin-Bicêtre, 8 Rue Danton . . . . .	. .	Friday, 8.15
<b>Meetings are also held in</b>		
*Creil, Usine Saxby . . . . .	. .	Wednesday, 6

Sunday and Week-day Schools and Children's Meetings are held in the Halls marked thus\*. Mothers' Meetings, Y. M. and Y. W. C. A. Meetings, Bible-Classes, etc., are held in many Halls.

In all, about 110 meetings of all kinds are held weekly in Paris and the Environs.

**Weekly Prayer-Meeting, 23 Rue Royale, Friday, at 5 o'clock.**

## RECEIPTS OF THE AMERICAN McALL ASSOCIATION FROM AUXILIARIES AND CHURCHES

FROM NOVEMBER 15, 1900, TO JANUARY 15, 1901

MAINE, \$38.25		NEW JERSEY, \$600.66	
Portland Auxiliary . . . . .	\$38 25	Belvidere Auxiliary . . . . .	\$10 00
MASSACHUSETTS, \$112.46		Bloomfield—First Presbyterian Ch. . . . .	45 68
Boston Auxiliary . . . . .	\$262 50	Elizabeth Auxiliary . . . . .	5 00
Easthampton Auxiliary . . . . .	25 00	“ Mrs. Geo. E. Dimock . . . . .	100 00
Holyoke Congregational Church . . . . .	26 17	Morristown Auxiliary . . . . .	151 25
Medfield—Rev. and Mrs. L. M. . . . .		Newark “ . . . . .	56 73
“ Pierce . . . . .	5 00	“ Second Presby. Church . . . . .	1 00
Newtonville—Central Cong'l Ch. . . . .	14 79	Plainfield Auxiliary . . . . .	225 00
Pittsfield Auxiliary . . . . .	79 00	Trenton “ . . . . .	6 00
CONNECTICUT, \$298.89		PENNSYLVANIA, \$253.75	
Brookfield Centre—Through C. A. . . . .		Chester and Vicinity Auxiliary . . . . .	\$77 00
“ Francis . . . . .	\$15 00	Easton Auxiliary . . . . .	25 00
Hartford Auxiliary . . . . .	85 00	Philadelphia Auxiliary . . . . .	78 75
New Haven “ . . . . .	5 50	“ Mrs. John F. Keator . . . . .	10 00
Norfolk Congregational Church . . . . .	31 74	Seranton Auxiliary . . . . .	63 00
Norwich Auxiliary . . . . .	161 65	MARYLAND, \$525.00	
NEW YORK, \$719.10		Baltimore Auxiliary . . . . .	\$525 00
Brooklyn Auxiliary . . . . .	\$6 00	DISTRICT OF COLUMBIA, \$20.00	
Buffalo “ . . . . .	50 60	Washington Auxiliary . . . . .	\$20 00
New York “ . . . . .	607 50	MICHIGAN, \$5 00	
“ “ Rev. Dr. Rossiter . . . . .	55 00	Detroit—Mrs. John S. Minor . . . . .	\$5 00
OHIO, \$56.50		MISSOURI, \$17.21	
Cincinnati Auxiliary . . . . .	\$43 00	Springfield—Woman's Missionary . . . . .	\$17 21
Dayton “ . . . . .	10 00	Union . . . . .	\$17 21
Springfield Congregational S. S. . . . .	2 50		
“ Mrs. R. A. Burt . . . . .	1 00		

### FORM OF BEQUEST FOR PERSONAL ESTATE.

I do give, devise and bequeath to the American McAll Association the sum of \_\_\_\_\_ dollars.

### FORM OF BEQUEST FOR REAL ESTATE.

I do give and devise to the American McAll Association the following described property.

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*THE McALL MISSION IN FRANCE :*

*Founded in 1872 by the late Rev. R. W. McAll, D.D., F. L. S.  
Chevalier de la Légion d' Honneur  
known as the*

*Mission Populaire Evangélique de France*

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*Paris and its Environs, Sèvres, Lagny-sur-marne, St. Germain,  
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