

B (295)
Nonconformists and
Missions in
West Battersea

District
37

Book
No. CXXIII

CLARNS FOR ORDERING A
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6079

ON, PICKERING & HUNT,
ST. DUNSTON'S HILL, E.C.

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Nonconformists in West Batters District 37 - Book 123

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not numbered

March 29th 1800.

Interview with Rev. R. F. Sears,
Baptist Church, Providence, Myrick Road, Battenue

Mr Sears is a man of about 65-
who has been for 8 years Pastor of this Street
Baptist Chapel.

Though he and his people appear to be
more liberally minded and less purely spiritual
in their aims than most of their sect, the
work here is quite small and unimportant.
Mr S. himself however is a person of some
importance in his ~~connection~~ & connexion belongs
to most of the connexional committees and
apparently is in great request as a preacher.

Out of the neighborhood where his chapel
is situated he knows little, as he never visits
Winstanley Road he spoke of as having "a very
poorly struck appearance" and the district
he said had the reputation of being poor and
rough "how far the truth of this I cannot
say." But the children who come to the Sunday

School here show any sign of poverty. The membership of the chapel is 70 or so. The Sunday evening congregation is 300 or "sometimes more". Few I think come from the immediate neighborhood but all are "within a radius of a mile". There is a Deacon of Truth and Hope the Deacon, is one of the Deacons; another is a man named a large shopkeeper in Falcon Road; but most of the people are of working class.

There is a Sunday School with about 300 children and with other accommodation 200 more could easily be added, as there is a lack of schools in the neighborhood.

There is a small Band of Hope and a Benevolent and Dances Society which lends maternity bags and pins which to the extent of about £30 a year in the neighborhood besides the "offering boxes" which go "to our own poor."

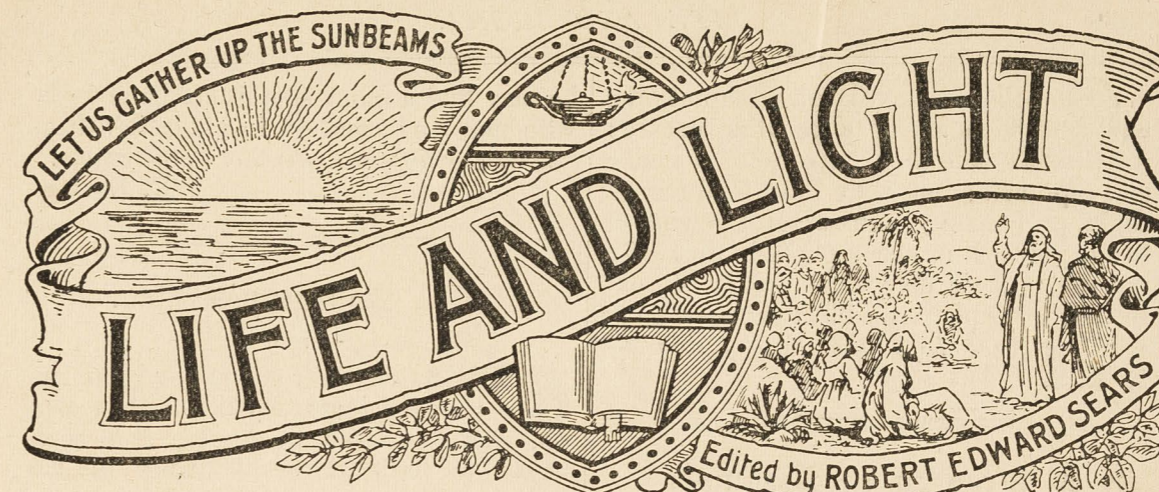
Altogether there is quite a desire among

the members and competition to branch out into social work in the neighborhood, but the difficulty is lack of time: all are fully employed in the day and in the evening "our young people" take advantage of the educational ~~and~~ advantages of the Polytechnic.

Of other workers in the neighborhood he S. mentioned Mr Hamilton ("How he gets through his work I don't know") Mr and Mrs Reader Harris of the Pentecostal League who draw large congregations both in street and hall. The Church of England is active and "we are on friendly terms". But here elsewhere the ~~best~~ attitude of the people is one generally of indifference which has been increased by a higher, higher exhortations etc.

Mr S. spends most of his time in writing and preaching. For 21 years he has edited a sort of monthly tract "Life and Light": originally with a circulation of 1000 copies, now 10000 are distributed monthly, half in the neighborhood of the

Chapel, half by post through out the world.
Mr S. is the father of 12 children
and showed me with pride a family group,
telling me something of the history of many
of his sons, who all seem to be doing well
in mercantile pursuits. He himself, though
rather forbidding in aspect, is a pleasant
simple cheery old fellow who trotted me
about his house in Karaden garden, and
showed me his 'workshop' and other rooms
with simple pride. I cannot imagine that
he is a very effective preacher; he drops his
H's rather obstinately.



Pastor of the Baptist Church, "Providence," Meyrick Road, Clapham Junction.
 ADDRESS: 23, LAVENDER GARDENS, CLAPHAM COMMON, S.W.

VOL. XXII.]

APRIL, 1900.

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Prayers Answered.

—:—

"Thank God, the prayers of the nation have been answered."—Message from Lord Roberts to General White.

THE relief of Ladysmith was a relief to the empire. Many were praying in the besieged town itself; and all over the empire prayers were made unto God continually for His delivering hand to be seen. "Now therefore, our God, we thank Thee, and praise Thy glorious Name." May God keep the nation humble, prayerful, thankful, and victorious; that a righteous and a lasting peace may be established.—R. E. S.

Perseverance Rewarded.

—:—

WE can but admire the heroic, indomitable perseverance of General Buller. His task was to relieve Ladysmith; and although repulsed, and again and again compelled to retire, yet he steadily persevered until victory was gained, and his perseverance was rewarded. *What an object-lesson we have here for all Christian workers!* We have our difficulties, and we have sometimes been repulsed, and our labours have seemed to be in vain. But our cause is good; and we must be resolved never to say, "Die!"

No! Onward! Forward! God is with us, and success shall attend our work. Let discouraging circumstances only nerve us to more earnest effort. Have faith in God. "And this is the victory that overcometh the world, even our faith."—R. E. S.

Keep the Flag Flying.

—:—

"Thank God we kept the Flag flying."—Sir George White.

TO every Church is committed the Flag of Truth, and faithfulness demands that the Banner should be displayed. Some persons would like to haul it down, and display in its place some human invention. We have on our Flag a *Cradle*, a *Cross*, a broken *Tomb*, and a *Throne*. The Babe of Bethlehem lived a holy life, and died a sacrificial death. God raised Him from the dead, and set him at His own right hand. O, Church of God, *Keep the Flag flying!*

To every believer we say, Be thou faithful unto death: hold fast that thou hast: and by holy living and faithful testimony, *Keep the Flag flying.*

Some of our smaller Churches have been sorely beset, and it has been a hard struggle to maintain the work; but, thank God they have *Kept the Flag flying.*

Some believers have strong temptations, and their trials are of a peculiar nature: for Christ's sake they have suffered shame and reproach; but they have held fast to their profession; and when the end of life's journey is accomplished, they will not regret their defence of the Truth, but in holy triumph they will exclaim, "*Thank God we have kept the Flag flying.*"—R. E. S.

A Blessing in Disguise.

IN the early days of the siege of Ladysmith, the capture, by the Boers, of upwards of two thousand of our soldiers, was considered a great disaster: but the sequel proves that was a *blessing in disguise*; for when relief came to the besieged town, there was only a few days' full rations left; it is therefore obvious that if the captured troops had remained in the town, supplies would have been exhausted, and Ladysmith must have fallen. There is mercy in the darkest day, blessing in the heaviest cloud, and answers to prayer in apparent disaster.

"God moves in a mysterious way
His wonders to perform."

R. E. S.

The Lord Reigneth.

"Our belief is and remains, that whatever happens, the Lord still reigns."—President Kruger.

YES, we know that *the Lord Reigneth* to make crooked things straight, and rough places plain.

The Lord Reigneth to frustrate the designs of Britain's enemies.

The Lord Reigneth to bring home to the guilty "the blood and the tears of the thousands who have suffered by this war."

The Lord Reigneth to free the slaves. We hope, that, when Mr. Kruger has been freed from all political trouble; freed from the cares of Government:—when he sees the British Flag flying over Pretoria,

he may find a quiet spot where he and his wife may find comfort in his belief, that, "*whatever happens, the Lord still reigns.*"

R. E. S.

Mr. Spurgeon's Dog.

THE first time our young dog heard the thunder, it startled him. He leaped up, gazed around in anger, and then began to bark at the disturber of his peace. When the next crash came, he grew furious, and flew round the room, seeking to tear in pieces the intruder who dared thus to defy him. It was an odd scene. The yelping of a dog pitted against the artillery of heaven! Poor foolish creature, to think that his bark could silence the thunderclap, or intimidate the tempest! What was he like? His imitators are not far to seek. Among us, at this particular juncture, there are men of an exceedingly doggish breed, who go about howling at their Maker. They endeavour to bark the Almighty out of existence, to silence the voice of His Gospel, and to let Him know that their rest is not to be disturbed by His warnings. We need not particularize; the creatures are often heard, and are very fond of public note, even when it takes an unfriendly form. Let them alone. They present a pitiful spectacle. We could smile at them if we did not feel much more compelled to weep. The elements of a tragedy are wrapt up in this comedy. To-day, they defy their Maker; but, to-morrow, they may be crushed beneath His righteous indignation. At any rate, the idea of fearing them must never occur to us; their loudest noise is vocalized folly; their malice is impotent, their fury is mere fume. "He that sitteth in the heavens shall laugh: the Lord shall have them in derision."

Who knows where Crooked Lane will end? It is easy to begin a tortuous policy; but to what will it lead you? It is easy to tell one lie, but very hard to tell *only* one lie.—C. H. S.

Tell the Children.

ONE Sabbath evening, while preaching in the Tabernacle, I felt moved to say:—"Dear mother, if you have never talked with your daughter about her soul, do it this very night, 'But' you reply, 'when I get home, she will be in bed.' If so, then wake her up, but do talk and pray with her to-night; and then let her fall asleep again; begin at once this holy service if you have neglected it until now." One good woman, who was present, went straight home, and did exactly what I had said; she woke her daughter up, and began speaking to her about the Saviour. The dear girl said, "Oh, mother! I am glad you have spoken to me about Jesus; for months I have been wishing you would do so." It was not long before the mother brought her daughter to see me about joining the Church, and then told me how the blessing had come to her. S.

A Solemn Charge.

"And hast cast Me behind thy back."—1 Kings xiv. 9.

I WANT you to remember this: that you may be committing this sin *without violating your respectability*. Your mouth may never have vomited an oath; your life may have been chaste; there may be no girl cursing your name in the bitterness of her soul; you may be a tender, affectionate, loyal husband; you may be a generous brother; you may be just the very sort of man with whom anybody would like to go for a fortnight's holiday. And yet, for all that, God may be laying this charge at your door: "*Thou hast cast Me behind thy back.*" You honour your mother: quite right; he is not a man who doesn't. But how about your treatment of God? If you can say "Not guilty" to all the grosser sins of the flesh; if you have never lied; if you have never stolen; if you have never been drunk; if you have never sworn; if there is nothing against your moral character; remember this, you may still have this

charge, compared with which all others are trivial, laid against you: God looking thee in the face, says, "*But thou hast cast Me behind thy back.*" Has your life been regulated by God? Has God been before you? Can you say, with one of old, "I have set the Lord always before me?" Is that life you live governed by His laws? or, with all your generosity, with all your splendid manliness, have you been ignoring God? I pray you, lay the matter home, and answer it, not to us, but to God in secret. B.

Safe Sailing.

I WAS interested in reading the other day that, when a ship was passing through some difficult straits in the East, a passenger (by the way, he did what he had no right to do) went to the man at the helm, and said to him, "I suppose that you know all the rocks and shoals here?" The man at the helm answered, "No, I do not, sir." "You do not know all the rocks and shoals? Then how can you steer a vessel?" "Because *I know where the deep water is*, and that is all I want to know." I think that that was a splendid answer. It is not necessary to know where all the rocks and shallows are: the thing is to know where the deep water lies. There are a great many rocks that you may run on in this Book if you read it carelessly; but the grand thing is to know where the deep water is, and the deep water is just by Calvary and the tomb. It is safe sailing there.

Light on a Worthless Tree.

ONCE occupied a room, looking out on a garden beautifully arranged. When the winter had passed, I watched with intense interest the effect of returning spring on the trees and plants. One tree remained brown and leafless, while all around it were putting on their beautiful robes. One day the gardener came to this tree, and looked at it with an expression of sympathy. He seemed to wish to help it

put forth foliage. His visits were repeated several times; new care was bestowed upon it; frequent tests were applied to ascertain whether it still lived. Days passed, and it was only becoming more hideous, as its companions grew more beautiful. My own sympathy for it sensibly declined with my hope for its recovery; it was becoming so manifest that it cumbered the ground. At length I observed the gardener come and give it one more earnest inspection. He shook his head as if hope had died in his heart, and his lips pronounced its doom. Soon he returned with his axe. Every blow upon it excited my sympathy, but satisfied my judgment. And when he cut it down, dragged it out, and cast it on the fire, I said, "It is right; but it is awfully symbolical of the fruitless professor,—the Christless man."

A Beautiful Prayer.

—:o:—
O LORD, be Thou light unto mine eyes, music to mine ears, sweetness unto my taste, and a full contentment to my heart; be Thou my sunshine in the day, my food at the table, my repose in the night season, my clothing in nakedness, and my success in all necessities.

C.

Not Going the Same Way.

—:o:—
DR. WITHERSPOON, formerly president of Princetown College, was once on board a packet ship, where, among other passengers, was a professed atheist. This fellow was very fond of troubling everybody with his peculiar belief, and of broaching the subject as often as he could get anybody to listen to him. "He didn't believe in a God and a future state, not he!" By-and-by there came on a terrible storm, and the prospect was that all would go to the bottom. There was much fear and consternation on board, but not one was so horribly frightened as the atheist. In this extremity he sought out the clergyman. He found him in the

cabin, calm and collected, and thus addressed him: "O, Doctor Witherspoon! Doctor Witherspoon! we're all going; we have only a short time to stay. Oh, my gracious! how the vessel rocks! we're all going, don't you think we are, Doctor?" The Doctor turned on him a look of most provoking coolness, and replied in broad Scotch, "Nae doubt, nae doubt, man, we're a' ganging; but you and I dinna gang the same way."

Life and Light.

—:o:—

WITH God is the fountain of *Life*; and in His *Light* we shall see light. Light is the glory of life. Life in the dark is misery, and rather death than life. In spiritual things the knowledge of God sheds a light on all other subjects. We need no candle to see the sun, we see it by its own radiance, and then see everything else by the same lustre. We never see Jesus by the light of self, but self in the light of Jesus. Lord, give me the sun, and let those who will delight in the wax candles of superstition and the phosphorescence of corrupt philosophy. Faith derives both light and life from God, and hence she neither dies nor darkens.

Notices for April.

—:o:—

CLAPHAM JUNCTION, "PROVIDENCE" CHAPEL, MEYRICK ROAD.—Services on Lord's-days at 11 and 6.30. We hope for a full house, and a full blessing. A hearty welcome to all. We are expecting answers to our prayers in the revival of God's work.

PRAYER-MEETINGS.—Lord's-day morning at 10 o'clock, a few meet. *Why not more!* Monday evening at 7.30. The heavenly showers are beginning to fall. *Friends, come and share our joy.*

WEDNESDAY EVENING at 7.30. A bright service for about one hour. Choir practice at 8.45.—FRIDAY EVENING, Band of Hope.

THE EDITOR will (D.V.) preach at "Bethesda," Notting Hill Gate (7.30), on the 5th: give an address at "Providence," Highbury Place, on the 10th: preach on "Good Friday," at Beccles, Suffolk, in the *afternoon*, and give an address in the evening: give an address at Notting Hill Gate, on the 16th: preach at Dacre-park, Lee (7.30), on the 19th: and give an address at "Zion," New Cross, on the 24th.

April 2nd 1900.

9-12

Interview with Rev. W. Hamilton, Bethune
Chapel, York Road, Bethune.

Rev. Hamilton is a very dark, rather
down Scotchman of about 50; serious,
"metaphysical" without a trace of humor; of
the type which is supposed to be so common in
Scotland, & one of whom I personally have met
few.

He has been for 15 years the pastor of
this Baptist Chapel which is "the oldest
Chapel" in Bethune, dating back to I think,
1730. When Mr. H. came the Chapel was
an old fashioned middle class presence, and
for five years continued much on the same
lines: then Mr. H. realized that his duty was
"not to coddle the individual but to evangelize
the neighborhood" and branched out now into
mission lines. There was a good deal of
opposition, but owing to the trust deed and
a small endowment the minister has practical

fixity of tenure and Mr H. was able to
 go his own way. The present members are
 fully in sympathy with the "democratic and
 evangelistic spirit" and are all "active
 aggressive Christian workers". So far the
 results of their efforts have not been remarkable,
 & it has been easy to get at the children
 in the poor streets in the neighborhood of the
 chapel but the parents are "difficult-"
 "stubborn": "we get at the parents only through
 the children." But at present "we are in the
 darkest age": the social work is a modern
 development and its effect cannot yet be
 gauged; but on the whole "the signs are
 hopeful" though the general attitude is
 one of indifference it is "with a leaning to
 Christianity": there is a desire for religious
 instruction for children both in day and Sunday
 schools and a willingness to come to special
 services: altogether Mr H. "can't but believe that
 so much social effort made till".

Besides the chapel, holding 300, there

are 2 School rooms.

The membership is 234: there are "the club" and I do not mean reports - all the adherents of the chapel. The names and addresses of the members are given in the Report. It shows that ~~the~~ the work is in the main strictly ~~local~~ local and working class.

The Sunday morning congregation is about 400 the evening from 200 to 300: it is smaller in the evening because many of the members are engaged in other Christian work.

About 850 children are under instruction on Sunday 500 in the Sunday School and 350 at the evening service for "ragged children". There is a Band of Hope with 400 two Mothers' Meetings with 150 attended only by "seriously working women". There is a Women's Gate Club (100) and Men's Gate Club (200). The Band of Pictors is about 25: their chief duty is to distribute tracts in about 1500 homes.

The various funds given in Relief appear in

Hamilton Battersea Baptist, York Road.

the Report: a part from the various tracts
tees etc, little is given, and that on stud-
principles.

As to other species: - "there is a
militant spirit": everywhere there are "open
air bands of earnest workers" in the streets;
there are "few visible results" but "the influence
of these groups of earnest people must be
felt." The Reading Rooms was mentioned as
drawing considerable numbers

The Vestry does its work well and is
"pure considering the class of men from whom
it is recruited."

The Guardians are "a little lax with
out-ribs." The Police Officers are "sympathetic
The Police "work at a great deal that
is evil" especially at the prostitution which
prevails round the Junction.

Drinking has increased among women,
and the neighborhood of the Chapel is generally
rather drunken.

Prostitution is not noticeable except around the junction. Neither Mr H. nor any of the other free churches have undertaken any rescue work: "we can't get people brave enough"

As to thrift: "there is a growing disposition to belong to clubs": "the principle of provision against sickness and death is universally accepted"

Health is good.

Mr H. is a cold, quite unattractive person and I see no sign of any unusual success in his work. He is a member of the S. L. S. B., and was previously a steward, and is Sec. of the Battersea and Clapham Free Church Council.

From Baptist Times. Feb 2. 1900

At Battersea Chapel, London, S.W.

A church founded in the eighteenth century, and whose first pastor (Rev. Joseph Hughes, M.A.) helped largely to usher in the nineteenth century by the formation of such noble evangelising institutions as the British and Foreign Bible Society and the Religious Tract Society, must surely take its part in the great evangelistic scheme contemplated for the twentieth century; and so, although the church at York Road, Battersea, is struggling in the midst of a very poor neighbourhood, its members being entirely composed of hard-working men and women, it was decided to "go ahead," and the campaign on behalf of the Twentieth Century Fund was opened on Wednesday evening, January 24th.

The ground had been prepared by the circulation of the excellent explanatory pamphlet issued from headquarters, accompanied by a special invitation to the meeting. The attendance was not so large as could have been wished, but the meeting was bright and hearty. The chair was taken by Mr. Arthur Newton, one of the deacons, who explained the origin and objects of the Fund, and earnestly urged every member of the church and congregation to take up the matter in a spirit of consecrated liberality, so that the church might bear its full share in raising the Fund.

which was none too large for the splendid programme laid out for it.

He was able also to announce that the pastor and deacons, together with two other members of the church, had promised over £100 as a commencement, and that the two members alluded to had undertaken that their contribution should not be less than 50 per cent. of the whole sum contributed by the other members of the church and congregation, and further that to the amount raised by the Sunday-school and Christian Endeavour Society they would add 75 per cent., thus giving a spirited incentive to all to do their utmost for the Fund.

Rev. John Wilson, M.L.S.B. (of Woolwich), then addressed the meeting as the representative of the Baptist Union, and with his usual warm-hearted enthusiasm, did excellent service for the Fund, giving stirring instances of self-denial practised by some of the subscribers.

The pastor (Rev. W. Hamilton) and Mr. Turtle also warmly supported the movement. Further promises were received, and the pastor stated that he felt assured the total raised by the church would amount to £200 or £250.

BATTERSEA CHAPEL.

ANNUAL

FINANCIAL STATEMENT

AND

LIST OF MEMBERS.

1899.

Summary of Amounts Raised for the Year:—

	£	s.	d.
Church Expenses	282	19	2
Sunday School	63	6	9
Temperance and Y.P.S.C.E.	37	8	3
Home Missions	77	16	4
Foreign Missions	29	14	8
Hospital and Benevolent Work	97	8	3
	£588	13	5
Provident Clubs	867	16	3
	£1456	9	8

Minister:

REV. W. HAMILTON, 7, Louvaine Road,
New Wandsworth, S.W.

Deacons:

MR. O. CHARLTON, 36, Khyber Road.
MR. F. J. FREEMAN, 54, Wilson Street.
MR. W. HAMMOND, (Treasurer), 103, Bolingbroke Grove.
MR. J. E. MORING, (Pew Steward), 73a, Queen's Road.
MR. A. NEWTON, (Secretary), 2 Baskerville Road.
MR. F. SAVAGE, 38a, Grant Road.

Organist:

MR. W. EVERY, A.R.C.O., 105, Hubert Grove, Clapham.

Chapel-keeper:

MR. I. RAYNER, Grove School Cottage, York Road.

BATTERSEA CHAPEL.

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MR. F. SAVAGE, 38a, Grant Road.

Organist.

MR. W. EVERY, A.R.C.O., 105, Hubert Grove, Clapham.

Chapel-Keeper :

MR. I. RAYNER, Grove School Cottage, York Road.

TO THE MEMBERS
OF THE
CHURCH AND CONGREGATION.

DEAR FRIENDS,

We do well to remind each other of the primary object of christian fellowship which is to stimulate growth in grace and in the knowledge of our Lord and Saviour, Jesus Christ. The knowledge of God excels in glory all knowledge, and is of supreme importance to all who call themselves children of God. To reveal the Father Christ came, and the Blessed Spirit waits to enlighten all who seek to attain to an understanding "of the mystery of God, and of the Father, and of Christ; in whom are hid all the treasures of wisdom and knowledge." As the years of this pilgrimage pass may they leave a growing assurance of our interest in the eternal life through an increasing acquaintance of the Divine character—a knowledge of the tender mercy—the gracious care—the wise corrections and loving communications of our Father God. The Bible is a glorious text-book. Blessed be God for the wondrous revelation of Himself in creation; His dealings with the human race as seen in history, and with the descendants of Abraham as described in the Scriptures, as also with those who received the Spirit of Christ! Let us esteem the pursuit of all other knowledge, which does not aid in this sublime quest, as worse than useless, and the time devoted to it more than wasted. To know God in Christ gives peace and lasting joy, patience and hope—essential elements in happiness to be found in nothing else. If we have tasted of the heavenly good may we go on to perfection—regarding the best this sinful world can give as dross in compare with the wisdom of God, and striving to make known to dying men the truth that gives life.

"O that the world might taste and see
The riches of His grace!
The arms of love that compass me,
Would all mankind embrace."

May the blessing of the Heavenly Father be upon our
fellowship and work this year.

Yours ever,

W. HAMILTON.

JANUARY 19th, 1900.

List of Members.

Adams Harriet
Aitken, Lily, 6, Mantua Street.
Aitken, Rose, "
Allan, Norah, 53, Lavender Sweep.
Allan, Fanny, "
Allan, Violet, "
Andrews, Lawrence, 1, Falcon Road.

Bartholomew, Mrs. Florence, 47, Clancarty
Road, Fulham.
Bell, Elizabeth, 7, Gwynne Road.
Benge, Edmund, 113, Lavender Sweep.
Benge, Mrs. Ann, "
Bennett, Mabel, 71, Mantua Street.
Betts, H. G., 75, Maysoule Road.
Betts, Mrs. Elizabeth, "
Betts, Mary, "
Betts, Edgar, "
Bonham, Mrs. Mary, 36, Usk Road.
Bonham, Thomas, "
Bonham, Mrs. Mary Ann, "
Bonham, John, "
Bone, Mrs. Ellen, 146, Albert Road, Lower
Addiscombe.
Bradbridge, Mrs. Louisa, 18, Lubeck Street.
Brame, Mrs. A. A., 19, Octavia Street.
Brame, H. Albert, 30, Urswicke Road.
Brame, Mrs. Annie, "
Brown, Mrs. 333, York Road.
Brown, Maria, 30, Tonsley Hill, Wandsworth.
Bryant, Annie, 289, Lavender Hill.
Buckingham, Florence,
Burrett, Henry, 43, Hibbert Street.
Burrett, George, 80, Gwynne Road.
Burrett, Mrs. Emma, "
Burrett, George, junr., "

Cadby, Philip, 24, St. Peter's Square, Hammer-
smith.
Callingham, Charles G., 3, Trott Street.
Callingham, Mrs. Julia, "
Cambridge, J. W., 64, Hibbert Street.
Cambridge, Mrs. Mary, "
Carpenter, Mrs. Margaret, 202, York Road.
Carpenter, Thomas, "
Carpenter, Mrs. Sarah Anne, "
Catchpole, W., 16, Simpson Street.
Catchpole, Mrs., "
Catchpole, C. H., "
Chapman, Francis William, 5, Henning Street.
Chapman, Mrs. Sarah Ann, "
Chapman, William, 14, Henning Street.
Chapman, Mrs. Florence, "

Charlton, Oliver, 36, Khyber Road.
 Charlton, Mrs. Sarah, "
 Charlton, Sidney, "
 Charlton, Kate, "
 Charlton, Arthur, "
 Clarke, Mrs., 147, Lavender Road.
 Clements, Mrs. E., 242, York Road.
 Corbin, Mrs., 54, Yelverton Road.
 Cornish, Edward, 21, Geddes Road, East Hill.
 Cornish, Mrs. Fanny, " "
 Cornish, Ernest A., " "
 Cornish, Albert, 112, Harbut Road. "
 Cornish, Mrs. B., " "
 Curtis, Charles, 131, Maysoule Road.
 Curtis, Mrs. Louisa, "
 Curtis, William, 30, York Road.
 Curtis, Mrs. Elizabeth, "
 Curtis, Herbert (China Inland Mission).
 Curtis, Edith, 123, Winstanley Road.

Davenport, Louisa, 33, Musjid Road.
 Davenport, Eva, "
 Davenport, Mary, "
 Davis, Horace W., 121, Winstanley Road.
 Downham, William, 27, Tangier Lane, Etcn.
 Drake, Charles, 51, Hope Street.
 Drake, Mrs. Hannah, "
 Dyer, Elizabeth Mary, 39, Maysoule Road.

Edridge, Mrs. E., 14, Colestown Street.
 Evans, J. B., Jesus College, Oxford.

Fairbrass, —, 35, Plough Road.
 Fairbrass, Mrs., "
 Fearn, Susan, 132, Harbut Road.
 Fearn, Sarah, "
 Fearn, Alice, "
 Fisher, Edwin, 36, St. John's Hill Grove.
 Fisher, Mrs. Maria, "
 Fisher, Louisa, "
 Fox, Mrs., 102, Lavender Road.
 Fox, Edith, "
 Fox, Mrs. Annie, 16, Currie Road.
 Freeman, Frederick John, 54, Wilson Street.
 Freeman, Mrs. Mary Ann, "

Gaines, Henry Charles, 35, Verona Street.
 Gaines, Mrs. Annie Maria, "
 Gaines, Annie, "
 Gale, Frank Holderness, 63, Cromford Road,
 West Hill, Wandsworth.
 Gale, Mrs. Emily, "
 Goodall, Mrs. Ada, 211, High Street, Borough.
 Gooding, W., 41, Harbut Road.
 Gooding, Mrs. M. G., "
 Guy, Maggie, 54, Mantua Street.

Hale, Harriet, 1, Park Cottages, Spencer Road,
 Merton.
 Hales, H., School House, Winstanley Road.
 Hales, Mrs., "
 Hales, Mrs., 1, Geddes Road. "
 Hamilton, William, 7, Louvaine Road.
 Hamilton, Mrs. Emily, "
 Hamilton, Bessie, "
 Hamilton, James, "
 Hammond, William, 103, Bolingbroke Grove.
 Hammond, Mrs. Mary Ann, "
 Hogg, Mrs., 44, Dorothy Road. "
 Hogg, J. Fred., "
 Hogg, Reginald P., "
 Hogg, William, "
 Hogg, Emily D., "
 Hoyle, Alice, 10, Albert Bridge Road.
 Hoyle, Rosa, 34, Musjid Road.

Inkpen, Frank, 80, Kambalia Road.
 Inkpen, Ernest, "

Jackson, Edwin J., 22, Geraldine Road,
 Wandsworth.
 Jackson, Mrs. Catharine Louisa, 7, Tonsley
 Road.
 Jarvis, Rose, 7, Oakfield Road, Anerley.
 Jones, Mrs. Ellen, 77, Darien Road.
 Jones, Fred., 76, Wakehurst Road.
 Jones, Mrs., "
 Jones, Mrs. A. J., 17, Maysoule Road.
 Jones, James William, Church Road, Hadleigh,
 Essex.
 Jones, Mrs. Sophia, "
 Jones, Edward, 18, Hope Street. "
 Jones, Mrs. Victoria, "
 Jones, James, 64, Hope Street.
 Jones, Mrs., "
 Jones, Alice, 20, Yelverton Road.

Kemble, Mrs. Jane, 10, Falcon Grove.
 Kerley, Albert, 91, Mantua Street.
 Knight, Mrs. Eliza Caroline, 67, Harbut Road.

Leest, Miss, 57, York Road.
 Lewis, Florence, 58, York Road.
 Lodge, Bessie, 59, Candahar Road.
 Longhurst, Mrs. Lucy, 14, Creek Street.
 Longhurst, Hannah, "
 Longhurst, Eliza, "
 Love, John E., 49, Bland Road.
 Love, Arthur, "
 Meecham, Charles, 7, Totteridge Road.
 Meek, Joseph, 6, Latchmere Road.
 Millard, J. C., School House, Mantua Street.
 Miles, R. H., 95, Marney Road.
 Mills, Frank, 135, Plough Road.

Moring, James Edward, 73A, Queens Road.
 Moring, Mrs. Mary Ann, " "
 Newton, Mrs. Ann, 2, Baskerville Road.
 Newton, Arthur, " "
 Nichols, Charlotte L., Pembroke Villa, Falcon
 Road.

Osborn, Ernest, 106, Kamballa Road.
 Oulds, William S., 69, Battersea Rise.
 Culds, Mrs. Phoebe, " "

Pain, William, 14, Trott Street.
 Pain, Mrs. Amy, " "
 Pankhurst, Mrs. M., 17, Sangora Road.
 Parsons, Henry, 100, Harbut Road.
 Parsons, Mrs. Louisa, " "
 Parsons, Gertrude, " "
 Parsons, Agnes, " "
 Parsons, Charles, 12, Benfield Street.
 Parsons, Mrs., " "
 Partridge, Mrs. Elizabeth, 201, York Road.
 Peters, Nelly, 111, Plough Road.
 Peters, Charles W., 24, St. Ann's Road.
 Peters, Fred., 111, Plough Road.
 Philpot, W., 25, Inworth Street.
 Philpot, Mrs., " "
 Powell, Ernest, 36, St. John's Hill Grove.
 Prater, Sarah, "Edenhurst," Upper Richmond
 Road.
 Preston, Charles, 87, Winstanley Road.
 Pyne, Walter Henry, 6, Thrale Road,
 Streatham.

Rayner, Isaac, Grove School.
 Rayner, Mrs. H. F., " "
 Reeve, Laura, 71, York Road.
 Reid, Jessie, 34, Creek Street.
 Rose, Arthur, 38A, Grant Road.
 Rowley, Mrs. Emma, 24, Geddes Road.
 Rowley, George J., " "
 Rowley, Mrs. Florence, " "
 Rowley, Daisy, 31, Urswicke Road.

Savage, Fred., 38A, Grant Road.
 Savage, Mrs. Lucy, " "
 Sears, Herbert William, 95, Harbut Road.
 Sears, Mrs. Sarah, " "
 Sears, Bertrand W., " "
 Sellar, Henry, 29, Patience Road.
 Shepherd, Mrs. Louisa, 115, Maysoule Road.
 Sim, Mrs., 57, York Road.
 Soule, Bernard May, 8, Oberstein Road.
 Soule, Amelia Marion, 10, Keildon Road.
 Soule, Janet Elizabeth, " "
 Stephens, J. Valentine, 63, Dagnan Road,
 Balham.
 Stephens, Mrs. H., " "
 Stone, Mrs., 2, Kerrison Road.

Stratton, Walter C., School House, Latchmere
 Street.
 Stratton, Mrs. Ellen M., " "

Tasker, Mrs. Lucy, 72, York Road.
 Taylor, George, 88, Winstanley Road.
 Thomas, Wm., 7, Darien Road.
 Thomas, Mrs., " "
 Turpin, Nelly, 27, Rosenau Crescent.
 Thornton, Elizabeth, 127, Ingrave Street.
 Turtle, Mrs. Elizabeth, 141, St. John's Hill.
 Turtle, Samuel Thomas, " "
 Turtle, Benjamin John, 148, St. John's Hill.
 Turvill, Mrs. S., 45, Shelgate Road.

Valentine, Martha, 2, Routh Road.

Wallace, Mrs., 16, Cologne Road.
 Ward, Charles Thomas, 47, Plough Road.
 Ward, Mrs. Harriett, " "
 Ward, Herbert, " "
 Warren, James, 33, Newcomen Road.
 Warren, Mrs. Annie Maria, " "
 Warren, Martha, " "
 Wells, Miss E., 69, Speke Road.
 Wells, Miss E. S., " "
 Whatley, Albert E., 37, Ashcombe Street,
 Fulham.
 White, Alice, 32, Hope Street.
 White, Thomas, " "
 White, George, 29, Lavender Road.
 White, Mrs. George, " "
 White, Joseph, 45, Darien Road.
 Whitehead, Mrs. A., 15, St. John's Hill Grove.
 Withey, Ethel, 96, Kamballa Road.
 Withey, Agnes, " "
 Woodham, Florence, 25, St. Aubyn's Road,
 Upper Norwood.
 Wood, John, 40, Wilson Street.
 Wood, Mrs., " "

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Members are requested to notify to the
 Church Secretary any change of address during
 the year.

Fallen Asleep.

"Blessed are the dead which die in the Lord"

Mrs. E. Taylor.
 Mrs. Keenan.
 Mrs. E. Hazeldene.

Church Accounts.

INCIDENTAL EXPENSES FUND.

Dr.	£ s. d.	Cr.	£ s. d.
To Weekly Offerings, &c.	108 2 1	By Insurance	3 10 0
„ Moiety of Subscription		„ Chapel Keeper	37 0 0
Price's Candle Co. ..	5 0 0	„ Gas	14 12 5
		„ Water	2 2 0
		„ Fuel	7 9 0
		„ Organist	12 12 0
		„ Organ Tuning	3 15 0
		„ Organ Blower	5 19 0
		„ Contributions Baptist	
		Union and L B A. ..	1 0 0
		„ Free Church Council ..	0 10 6
		„ Supplies	8 6 0
		„ Printing, etc.	9 9 10
		„ Repairs	2 14 6
		„ Sundries	1 9 7
		„ Balance of Organ Renovation	
		Account	0 14 8
			111 4 6
		Balance in hand ..	1 17 7
	£113 2 1		£113 2 1

Examined and found correct,

F. H. GALE.
G. J. COX.

PEW RENT FUND.

Dr.	£ s. d.	Cr.	£ s. d.
To Pew Rents and Contributions	92 3 8	By Rev. W. Hamilton ..	160 8 0
„ Endowments paid direct to Minister	63 4 4		
„ Moiety of Subscription, (Price's Candle Co.)..	5 0 0		
	£160 8 0		£160 8 0

Examined and found correct,

F. H. GALE
G. J. COX.

Applications for sittings to be made to the Deacons at the close of any Service. Friends desirous of contributing to Minister's support, are invited to become seat-holders.

NOTE.—The Minister will be glad to be informed of cases of sickness where a visit is desired.

Special Collections not included in Accounts.

	£ s. d.
Hospital Sunday Fund	6 10 0
London Baptist Association	3 0 0
„ S. W. Group ditto	2 0 0
Baptist Home Mission	1 10 0
New Baptist Chapel, Earlsfield (Pastor's Fund) ..	2 0 0
Baptist Total Abstinence Association (S. L. Auxiliary)	0 8 6
S S. Exhibition	2 8 6
Free Church Council	1 17 6
Religious Tract Society Centenary Fund	4 0 0
Bristol Baptist College, "In Memoriam, Rev. Joseph Hughes, M.A."	10 10 0
Plough Road Prim. Meth. Church Debt Fund ..	5 10 0
	£39 14 6

CHAPEL COMMUNION FUND.

Dr.	£ s. d.	Cr.	£ s. d.
To Balance from 1898	2 6 9	By Grants to Widows ..	8 15 0
„ Collections	25 9 10	„ Subscription to Widow and Orphans' Fund ..	2 2 0
		„ Bread and Wine	2 4 0
		„ Christmas Gifts	2 12 6
		„ Special Help to Aged Sick	1 0 0
		„ Communion Cards and Circulars	1 7 6
		„ Baptist Union Annuity Fund	1 15 0
		„ Grave at Morden	3 1 0
			£22 17 0
		„ Balance	4 19 7
	£27 16 7		£27 16 7

Examined and found correct,

F. H. GALE,
G. J. COX.

ORGAN RENOVATION FUND.

Dr.	£ s. d.	Cr.	£ s. d.
To Balance from 1898	28 1 4	By Expenses of Organ Recital, April 10th. ..	1 16 0
„ Collection at Organ Recital, April 10th. ..	3 0 0	„ Hele & Co., Organ Repairs	30 0 0
„ Incidental Expenses Fund	0 14 8		
	£31 16 0		£31 16 0

Examined and found correct,

F. H. GALE,
G. J. COX.

SUNDAY SCHOOL CENTENARY FUND.

For Re-Furnishing, &c.

AMOUNTS PAID OR PROMISED.

£ s. d.		£ s. d.	
Mrs. Adams	0 5 0	Brought forward ..	11 8 0
Mr. H. A. Brame	0 10 0	Mrs Partridge	0 2 6
„ Branch	0 10 6	Mr. J. H. Patterson ..	0 10 0
„ Burgess	0 5 0	„ H. J. Rogers	0 10 6
„ F. J. Chapman	1 0 0	„ C. Shepherd	5 5 0
„ C. Curtis	0 5 0	„ Stocker	0 5 0
„ W. Curtis	0 5 0	Mrs. Tritton	2 2 0
Mrs. Gaines	0 3 0	Mr. R. G. Veall	0 2 6
Mr. W. F. Groves	0 2 6	Mr. & Mrs. White	0 7 6
Rev. W. Hamilton	0 10 0	K. W.	0 10 0
Mr. J. Newton	5 0 0	Miss Woodham	0 5 0
„ A. Newton	2 2 0	(Two Friends promise 10	
Miss Nichols	0 10 0	per cent on amount raised	
		up to £100)	£21 8 0
Carried forward ..	£11 8 0		

CONTRIBUTION TO EARLSFIELD CHAPEL BUILDING FUND.

AMOUNTS PAID OR PROMISED.

£ s. d.	
Mrs. Turtle and Family	5 0 0
Mr. A. Newton	3 3 0
Mr. and Mrs. Moring	2 0 0
„ Fisher	1 0 0
„ F. H. Gale	1 0 0
„ Hales	1 0 0
„ W. Curtis	0 10 0
Proceeds of Rev. F. C. Spurr's Lecture (per	
Y.P.S.C.E.)	4 0 0
(A friend promises a percentage on the amount	
raised).	
	£17 13 0

CHURCH CENTENARY BOOK FUND.

£ s. d.		£ s. d.	
Dr.		Cr.	
To Cash received for Books		By Balance from 1898 ..	4 0 6
sold this year	0 4 9		
„ * Balance due to Treas-			
urer	3 15 9		
	£4 0 6		£4 0 6

* This Balance is more than covered by Books in Stock
Examined and found correct,

F. H. GALE.
G. J. COX.

BAND OF HOPE. 400

£ s. d.		£ s. d.	
Dr.		Cr.	
To Balance from 1898 ..	0 17 4	By Subscription to Auxil-	
To Members' Fees for Year	16 19 6	iary Band of Hope	
Collection at Annual Meeting	1 6 0	Union	0 5 0
Collection at Chapel, Nov 26	1 5 3	Subscription to Baptist T.A.	
Treat Tickets sold, &c. ..	1 7 11	Society	0 2 6
Members' Cards	0 0 9	Fee Cards, Pledge Papers,	
Profit on Entertainment ..	4 1 0	&c.	0 10 0
Subscriptions:—		Hymn Books	0 19 3
Mr. F. J. Chapman	0 10 6	Printing Programmes, &c.	1 4 0
Mr. G. J. Rowley	0 10 0	Expenses of Annual Meeting	0 7 6
Mr. Shepherd	0 10 0	Expenses of Entertainments,	
Y. M. Bible Class	0 10 0	Speakers, &c	1 12 10
Mr. A. Newton	0 7 6	Prizes and Motto Cards ..	1 12 1
Mrs. Oulds	0 5 0	Schoolkeeper	3 9 0
Mr. F. H. Gale	0 5 0	Cost of Teas and Treat ..	15 16 8
Mr. W. Hammond	0 5 0	Subscription to Grove	
Mr. E. J. Jackson	0 5 0	School	0 10 6
Mr. Moring	0 5 0	Drill Class Materials ..	0 12 9
Mr. Turtle	0 5 0	“Band of Hope Reviews”	2 3 4
Miss Warren	0 5 0		
Y. P. S. C. E.	0 5 0		
Mr. Bengé	0 4 0	Balance in hand	£29 5 5
Mr. Charlton	0 2 6		1 18 10
Rev. W. Hamilton	0 2 6		
Mr. Savage	0 2 6		
Mr. F. L. Shepherd	0 2 6		
Mrs. Tasker	0 2 6		
Mr. F. W. Chapman	0 2 0		
	£31 4 3		£31 4 3

Audited and found correct, H. W. DAVIS

Y. P. S. C. E. 80

Year ended May 18th, 1899.

£ s. d.		£ s. d.	
Dr.		Cr.	
To Balance from Guild ..	0 14 10	By Hymn Books, Printing,	
„ Members' Contributions,		etc.	1 9 2
etc.	6 0 4	„ Work of “Sunshine”	
„ Profit on Outing	0 1 1	Committee	0 18 11
„ Mr. Turtle	0 10 0	„ Contribution to Band of	
„ Profit on “C.E.”	0 1 5	Hope	0 5 0
		„ Cost of Social	0 16 3
		„ Schoolkeeper	1 5 6
		„ Balance	4 14 10
			2 12 10
	£7 7 8		£7 7 8

Examined and found correct,

O. CHARLTON,
F. MILLS.

TRACT SOCIETY.

Treasurer—Rev. W. HAMILTON.

Collector—Mr. O. CHARLTON.

Dr.	£ s. d.	Cr.	£ s. d.
To Balance from 1898 ..	3 6 7	Cost of "Visitors" ..	18 18 0
„ Subscriptions as per List ..	6 11 10		
„ Advertisements ..	8 0 6		
	17 18 11		
„ Balance due to Treasurer ..	0 19 1		
	<u>£18 18 0</u>		<u>£18 18 0</u>

Examined and found correct, F. SAVAGE.

TRACT SOCIETY SUBSCRIPTION LIST.

£ s. d.	£ s. d.		
Mr. Bartholomew ..	0 2 6	Mr. A. Newton ..	0 10 0
Mr. Brame ..	0 1 0	Mr. Oulds ..	0 4 0
Mr. Benge ..	0 2 6	Miss Parsons ..	0 1 6
Mr. F. W. Chapman ..	0 7 6	Mrs. Partridge ..	0 2 6
Mr. C. Callingham ..	0 2 6	Mrs. Rowley ..	0 3 0
Mr. O. Charlton ..	0 5 0	Mr. G. J. Rowley ..	0 5 0
Mr. A. Cornish ..	0 2 0	Mr. Sears ..	0 5 0
Miss L. Davenport ..	0 3 0	Mr. Sellar ..	0 2 6
Mr. Fisher ..	0 3 0	Miss Soule ..	0 3 0
Mr. Hammond ..	0 10 0	Mr. S. T. Turtle ..	0 10 0
Rev. W. Hamilton ..	0 10 0	Mrs. Tasker ..	0 2 6
Mr. E. Jackson ..	0 5 0	Miss Warren ..	0 2 6
Mrs. Knight ..	0 4 4	Collection ..	0 4 6
Miss Leest ..	0 2 6		
Mr. Moring ..	0 5 0		
Mr. Millard ..	0 5 0		
Mr. F. Mills ..	0 5 0		
			<u>£6 11 10</u>

LONDON CITY MISSION.

BATTERSEA CHAPEL BRANCH.

President:—Rev. W. HAMILTON. Hon. Secretary:—Miss HAMILTON.

£ s. d.	£ s. d.		
Battersea Chapel Sunday School Benevolent Fund ..	1 1 0	Mr. G. J. Rowley ..	2 2 0
Do., Collection at ..	3 0 9	Mr. C. Shepherd ..	1 1 0
Do., Young Men's Bible Class ..	0 10 0	Mr. S. T. Turtle ..	0 10 0
Mr. P. Cadby ..	1 1 0	Mr. J. E. Wainwright ..	1 0 0
Mr. F. J. Chapman ..	1 1 0	Misses Wells ..	0 10 0
Mr. Hales ..	0 5 0	Collecting Boxes:—	
Rev. W. Hamilton ..	0 10 0	Mrs. Fisher ..	0 5 8
Mr. W. Hammond ..	0 10 0	Miss B. Hamilton ..	0 10 0
I.M. of G.N. per C.S.N. ..	1 1 0	Mr. Sears ..	0 10 6
Mrs. Knight ..	0 5 0	Mrs. Tasker ..	0 5 3
Mr. Moring ..	0 5 0	Small sums ..	0 9 4
Mr. A. Newton ..	0 10 0		
			<u>£17 3 6</u>

SUNDAY EVENING SERVICES FOR CHILDREN.

350

Dr.	£ s. d.	Cr.	£ s. d.
To Helpers' Pence ..	4 5 7	By Balance due to Treasurer, 1898 ..	0 7 10
„ Mr. Turtle ..	0 12 6	„ Printing, &c. ..	0 7 4
„ Mr. Veall ..	0 2 0	„ Contribution to Christmas Breakfast ..	1 3 10
„ A Friend ..	0 10 0	„ Balance in hand ..	10 5 3
„ Piano Fund ..	5 13 8		
„ Rebate on Cost of Entertainment ..	1 0 6		
	<u>£12 4 3</u>		<u>£12 4 3</u>

Examined and found correct, H. W. DAVIS.

AUXILIARY TO BAPTIST MISSIONARY SOCIETY.

Collector—Miss SOULE.

£ s. d.	£ s. d.		
Subscriptions:—	Brought forward	6 1 0	
Mrs. Parsons & Miss Dyer ..	1 4 0	Collection for Widows and Orphans ..	2 2 0
Rev. W. Hamilton ..	0 10 6	Collection Missionary Meeting, February 8th ..	1 2 0
Mr. & Mrs. F. H. Gale ..	0 10 6	Collections Missionary Sunday ..	4 4 0
Mrs. Hazeldene ..	0 10 0	S.S. Benevolent Fund ..	12 0 0
Mr. & Mrs. Moring ..	0 10 0		
Misses Wells ..	0 10 0		
Mr. C. Newton ..	0 10 0		
Mr. A. Newton ..	1 0 0		
Miss J. E. Soule—box ..	0 8 6		
Sums under 10s. ..	0 7 6		
		Carried forward	<u>£25 9 0</u>

MOTHERS' MEETING CLOTHING CLUB (Grove School).

Conducted by Mrs. HAMILTON, Mrs. ROWLEY and Mrs. WHITEHEAD

Dr.	£ s. d.	Cr.	£ s. d.
Balance from 1898 ..	0 4 11	Materials ..	20 5 5
Contributions ..	1 5 1	Schoolkeeper ..	1 9 0
Members' Subscriptions ..	24 1 1	Help in Sickness ..	0 14 3
Transferred from Excursion Fund ..	3 10 0	Interest granted to Provident Club ..	0 19 3
	<u>£29 1 1</u>	Hymn Books ..	0 9 0
Balance due to Treasurer ..	0 15 10		
	<u>£29 16 11</u>		<u>£29 16 11</u>

Examined and found correct, R. B. TASKER.

MOTHERS' MEETING CLOTHING CLUB (Plough Road Branch).

Conducted by Mrs. HAMILTON, Mrs PARAGREEN and Mrs. FISHER

Dr.	£ s. d.	Cr.	£ s. d.
To Contributions	2 4 5	By Materials	6 0 6
„ Members' Subscriptions	5 8 1	„ Schoolkeeper	1 9 0
		„ Interest granted to Pro- vident Club	0 3 0
	<u>£7 12 6</u>		<u>£7 12 6</u>

Examined and found correct, R. B. TASKER.

Subscriptions received for Mothers' Meetings Clothing Clubs.

Collector—Mrs. TASKER.

£ s. d.	£ s. d.
Mr. Turtle	Mrs. Hamilton
Miss Leest	Mrs. Orange
Mrs. Hammond	Mr. A. Newton
Mrs. Rowley	Mr. Sears
Mr. Crook	Mrs. Tasker
Mrs. Charlton	Mrs. Paragreen
Mrs. Benge	Mrs. J. Sim
Mrs. F. Chapman	Miss Woodham
Mrs. G. Rowley	Mr. H. Davis
Mr. Soule	
Mr. Savage	
Mr. Millard	
	<u>£3 9 6</u>

Grove School Branch, £1 5s. 1d.; Plough Road Branch, £2 4s 5d.

MOTHERS' MEETING PROVIDENT CLUB (Plough Road Branch).

Treasurer:—Mrs. PARAGREEN.

Dr.	£ s. d.	Cr.	£ s. d.
To Balance from 1898 ..	0 3 0	By Withdrawals	19 2 0
„ Members' Deposits ..	19 2 0	„ Interest	0 3 0
„ Grant from Clothing Club for Interest	0 3 0	„ Standing to Members' Credit	0 3 0
	<u>£19 8 0</u>		<u>£19 8 0</u>

Examined and found correct, R. B. TASKER.

MOTHERS' MEETING PROVIDENT CLUB (Grove School).

Dr.	£ s. d.	Cr.	£ s. d.
To Balance from 1898 ..	7 2 0	By Withdrawals	66 10 3
„ Members' Deposits ..	67 19 0	„ Interest	0 19 3
„ Interest from Clothing Club	0 19 3	„ Cash in hand due to Members	8 10 9
	<u>£76 0 3</u>		<u>£76 0 3</u>

Examined and found correct, R. B. TASKER.

MOTHERS' MEETING BLANKET CLUB.

Treasurer:—Mrs. F. H. GALE

Dr.	£ s. d.	Cr.	£ s. d.
To Balance from 1898 ..	0 9 3	By Goods purchased for Members	28 19 1
„ Members' Deposits ..	29 4 7	„ Discount on same to be returned to Members	0 14 9
	<u>£29 13 10</u>		<u>£29 13 10</u>

Examined and found correct R. B. TASKER.

MOTHERS' MEETING EXCURSION FUND.

Treasurer: Rev. W. HAMILTON.

Dr.	£ s. d.	Cr.	£ s. d.
To Contributions as per list	28 16 6	By Rail to Herne Bay ..	25 10 0
„ Members Pence ..	13 18 6	„ Meat Tea	10 12 6
„ Visitors (per Mrs. Tasker's list) 2 4 7		„ Drive	4 5 0
„ „ (per Mrs. Hamilton's „) 2 0 0		„ Printing	1 1 3
	<u>£46 19 7</u>	„ Sundries	2 0 10
		„ Transferred to Mother's Meeting Clothing Club	3 10 0
			<u>£46 19 7</u>

Examined and found correct, F. SAVAGE.

Subscriptions for Mothers' Meeting Excursion.

£ s. d.	£ s. d.
Collected by the Rev. W. Hamilton:—	J. M. Thorne
Anon	H. Osburn
W. Jones	Miss Carr
A. Well-wisher	J. Frater
P. M. Thornton	Mrs. Marsland
A. H. Baynes	E. R. Ransome
Mrs. Morgan	Collected by Mrs. Rowley:—
E. Rawlings	Mrs. F. H. Gale
J. T. Wainwright	S. T. Turtle
Howarth Barnes	Hunt & Cole
Mark Mayhew	W. Hammond
J. Hennell	Mrs. Hamilton
A. Friend	Mrs. Rowley
W. James	Mrs. Tasker
G. Chadwin	Mrs. Fisher
A. N. Henderson	H. Sears
Mrs. Long	W. Oulds
J. & B. Stevenson	Mrs. Chapman
C. Shepherd	F. Savage
C. Kidman	C. Paragreen
E. H. Taylor	E. Benge
T. L. Corbett	
S. Collins	
C. Derby	
	<u>£28 16 6</u>

WOMEN'S SLATE CLUB. 109

Dr.	£ s. d.	Cr.	£ s. d.
To Balance from 1898 ..	0 2 7	By Paid to Doctor ..	1 18 0
„ Entrance Fees (old m'bers) ..	3 19 4	„ Printing ..	0 11 6
„ „ (new „) ..	1 14 0	„ Postage and Stationery ..	0 3 6
„ Cards and Rules (sale of) ..	0 8 6	„ Sick Pay ..	22 13 0
„ Quarterage ..	4 18 9	„ Use of Room ..	0 13 4
„ Fines ..	0 7 0	„ Caretaker ..	0 10 0
„ Death Levies ..	9 18 0	„ Death Levies ..	9 18 0
„ Subscriptions ..	85 7 1	„ 91 Shares at 13s. 10d. ..	62 18 10
„ Medical Fund ..	1 18 0	„ 6 „ „ 15s. ..	4 10 0
„ Interest ..	0 10 6	„ Entrance Fees retained ..	5 6 2
		„ Balance ..	0 1 5
	<u>£109 3 9</u>		<u>£109 3 9</u>

Audited and found correct,

S. J. SEARS,
A. WITHEY.

E. HAMILTON, Hon Sec

MEN'S SLATE CLUB 230

Dr.	£ s. d.	Cr.	£ s. d.
To Entrance Fees ..	19 0 0	By Printing, &c ..	3 0 6
„ Quarterage ..	17 5 9	„ Postage and Stationery ..	1 12 3
„ Cards and Rules ..	2 15 3	„ By Sick pay ..	203 9 2
„ Fines ..	5 18 5	„ Secretary ..	18 4 9
„ Levies ..	78 3 6	„ Use of Room ..	1 0 0
„ Subscriptions ..	469 8 9	„ Caretaker ..	0 12 6
„ Medical Fund ..	11 15 0	„ Auditors' Fees ..	0 8 0
„ Arrears ..	6 5 9	„ Paid to Doctor ..	11 17 0
„ Interest ..	2 7 11	„ Death Benefits ..	73 3 0
„ Balance from 1898 ..	0 1 3	„ 8 Single Shares at	
		£0 16s. 10d. ..	6 14 8
		„ 211 Single Shares at	
		£0 15s. 8d. ..	165 5 8
		„ 68 Double Shares at	
		£1 11s 6d. ..	107 2 0
		„ 211 Entrance Fees re-	
		tained at 1s od ..	10 11 0
		„ 68 Entrance Fees re-	
		tained at 2s. od ..	6 16 0
		„ 279 Cards at 2d. each	
		retained ..	2 6 6
		„ Balance ..	0 18 7
	<u>£613 1 7</u>		<u>£613 1 7</u>

Audited and found correct,

W. H. DOBSON, }
JOHN WOOD, } Auditors.

F. J. FREEMAN, Secretary, 54, Wilson Street.

Belongs to District 38 - Blaphams

23
38
216

April 2nd 1900.
Interview with Rev. D. M. Cameron,
Union Tabernacle, Wandsworth Road.

There is a slight sketch of Mr Cameron's life in the "Herald" for Jan. 1900 which he sent us. He is a very pleasant genial Scotchman with a fine large head, a great shock of hair, light beard and beautiful dreamy blue eyes. His head suggests ability and power, but the effect of his labours in this district seems very small, and I suspect a certain sluggishness of hot-weather is partly the cause of his failure: or possibly he is more successful as an evangelist. There is a factor though in private he has no gift of ready or fluent speech.

On the spiritual side the want of success is even more marked than usual. Attached to the Tabernacle there is a nominal membership of about 100 drawn from a wide area. At the Sunday evening service there are from 20 to 30 to

This is not
Presbyterian
G.H.

Cameron - Union Presbyterian

100 : a good meeting can occasionally be got-
if "we beat them up" : but in spite of the
great increase of population since the
chapel it is becoming increasingly difficult to
get the people in, and most of the chapels in
the neighborhood are ~~empty~~ almost empty. Mr
C. is told by Durham's towns that in the
new highly respectable, working class, streets
which the chapel scarcely a soul attends any
place of worship. Mr C. attributes the decay
of religious observance largely to higher, excursions,
races in the park etc.

Mr C. agreed with so many others
that you can only hope to get "one here and
one there" : but in the course of the 20 years
he has been at work in the neighborhood he
claims to have "brought into fellowship" from
400 to 500, most of whom are now scattered
over the world.

Of those who do attend the Mission
I expect a good many are attracted by the loans
and fishes, for a good deal is evidently given.

the amount of help limited & difficulty
in raising funds as there is evidently not
the least attempt at engaging or discrimination,
though Mr C. said with reference to the pro-
funding in the winter "I don't believe in it
myself." In the ~~the~~ cold winter of 1894-95 as
much as £150 was spent in three weeks, and
every winter from £20 to £30 is spent in
free feeding, and at Christmas Markets are
given in large numbers to the poor. Mr C.
showed me some old lists made when he was
working in Stewart's Road of the recipients of
meat and grocery tickets: urban people &
every other house in Stockdale, Skeddale, Dashed
and other roads in the wife's hood must have
ruined tickets worth for it. Mr C. told
me they had tried to work with the C.O.S. but
without success.

There is a Sunday School with from 100
to 200 children. The Mothers' meeting has
from 50 to 60 and there is a small Band of
Hope. The Glee Club has 130 members.

As will be seen from the papers a large part of Mr C's time is spent in conducting missions; he takes especial interest in the Tent Mission; last year there were three tents in South London, and no difficulty was ever found in getting people to come in large numbers the Sunday evening service drawing about 1000. I told Mr C. that I had attended one of John Michael's meetings and had been struck by the fact that nearly all the audience seemed to know the hymns by heart. He admitted that the frequency of missions was nearly all Whigian people; but there is always a sprinkling of the unconverted, and still more of those who have once been Christians and have backslidden and who are often brought back to the fold by missions. Arrangements are being made to carry on the Tent Mission on an extended scale in London this summer.

of Belfast (who was in the forefront of the movement in his native city). The testimony of those who made profession of conversion awake the dark sleep of nature in young Cameron's heart, and this was increased by the singing of the hymn, "There is a fountain filled with blood." Several weeks afterwards, when walking alone the words from that same hymn came suddenly to his mind, "There may I, as vile as he, Wash all my sins away."

Great peace filled his soul, and he went to the house of a friend to tell him of the new-found joy. Joining himself with other like-minded young men, they bought tracts and commenced distribution among the people in their district, speaking a word in season when opportunity offered. This continued for six years, and in 1866 Mr. Cameron went to reside in the north of England, continuing with much blessing, the work of evangelisation. In 1869 the Synod of the United Presbyterian Church re-

and conducted result of the his post of d Tabernacle w London, Cha Wandsworth chiefly of w about one-thi branches of mission work of Hope, feed distressed, et in a densely needed. Mr. Camer London. Bei again, influ instinet, and "Some years

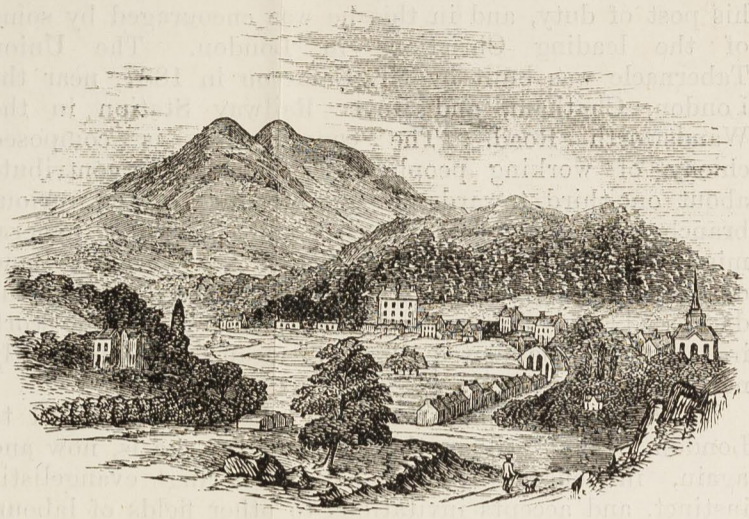
12 NAPLES HERALD.

given to one person. In the following sketch the exception to the general rule is brought out in the person of David Morrison Cameron, who was born in Glasgow on the 7th of December, 1843, and lived in that city until he arrived at man's estate. As a boy he was full of life, of venture, and frolic. This mode of life, when sanctified by the Holy Spirit, equipped Mr. Cameron for eminent service in the evangelistic field.

Following the great religious awakening in 1859 and subsequent years, which commenced in Fulton Street Hall, New York, where a Christian man was led to summon a prayer meeting (having the burden of the spiritual state of America laid upon him), the wave of blessing flowed out from Fulton Street to many parts of America; reached Ballymena, in Ireland, spread through that country as a beneficent flood, leaving much precious fruit. The revival spread through Scotland: multitudes of young men and others were brought under the power of Divine truth, and savingly converted. Young Cameron lived in Glasgow at this time, where he noticed many of the young men becoming religious, changed through attending the special services in the Anderston district. One night he attended a meeting addressed by the Rev. Thomas Toye

London.

Stephen Burrowes, at a time of refreshing sound Gospel young sailors of H.M. Minney, Wesley, ed, and witnessed a ere rationalism Cameron received an seems to have with much blessing, rmality. It is ougheepsie, Kingston, y to be in, not social visit had very awakened and n papers, as may be fined name for e Reformed Church e Church of our church under the another thing Cameron, of Union iever's of every benefited by his ser- vive His work. vressive." to "Ask ye of nd November, 1898, ; so the Lord n the Free Church, owers of rain." .P. Church, Moyness, into the store- e following notice of vith, saith the ev. John MacNeil:-- e windows of 0th of November, the there shall not rrvices with our con- lows of heaven figures, but quite a At that time n were brought to a duties, and a



May We Expect a Revival?

Now and again some earnest Christian (anxious about the spiritual state of the professing Church and the lapsed masses, continually increasing) gives expression to the desire for a revival of spiritual power, and fancies it is near at hand. Others, whose sympathies are embodied in the great missionary hymn,

“From Greenland’s icy mountains,
From India’s coral strand,

From many a palmy plain
They call us to deliver
Their land from error’s chain.”

long to see the Gospel kingdom extended far and wide. Though individual Christians may thus feel, yet there may be other influences preventing a wide religious awakening. Evidently God is not pleased with the controversy, the pride, the exclusiveness, the boycotting, existing among those who take a lead in evangelical progress. Every one, or every clique desires their own way, and will have their own favourite idols and plans. Popular favourites, in their estimation, are the heaven-appointed messengers to bring about a revival. Then there are the neglecting to preach or teach the doctrine of the Gospel, holding back such vital doctrines as the divinity of the Lord Jesus Christ, the efficacy of the atonement, and that the Bible not only contains the Word of God, but that it is the Word of God.

Revivals of religion are associated with sound Gospel teaching, as in the case of Whitefield, Finney, Wesley, Chalmers, Spurgeon, and others. Where rationalism prevails the very life of the Church seems to have vanished, and nothing is left but cold formality. It is a dreadful state for a Christian community to be in, not to have any evidence for years of sinners awakened and brought to Christ. Rationalism is the refined name for insidious infidelity within the visible Church of Christianity. The Church of Christ is another thing altogether: it being composed of true believers of every name and country. God is anxious to revive His work. The prophet Zechariah admonished Israel to “Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.” Malachi also has: “Bring ye all the tithes into the storehouse, . . . and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.” The windows of heaven were opened in 1859 and subsequent years. At that time there was a deep repentance for neglect of duties, and a

recognition of Christian brotherhood, irrespective of persons. The Spirit of God used all instruments, whether the man of ten talents or of only one. The anxious crowds came to hear the Gospel, not merely to hear some popular man.

The formation of large committees to control and direct Christian work has not been in favour of revival work. Many members of these committees are high in social position, but lack spiritual life. Then revivals are planned, and expected to take place, according to the notions of a small party, such as members of a Y.M.C.A. in Scotland, who had been praying for a long time for a revival, and when it came they were displeased because they themselves were not the honoured instruments. “The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit.” The Holy Spirit is sovereign in the matter of revivals, as well as in the salvation of individuals. Our duty is to use the means, to pray to God to open the windows of heaven, and not to forget that for such a glorious consummation our own hearts require a radical preparation. The cry of every true believer ought to be —“Search me and try me, and see if there be any evil way in me, and lead me in the way everlasting.” The fruit tree pruned bears good and abundant fruit. Let us have our lives so sanctified that God may use us for His glory, and for the good of our fellows.



**Rev. D. M. Cameron, Evangelist
and Pastor.**

The dual gift of pastor and evangelist is very rarely given to one person. In the following sketch the exception to the general rule is brought out in the person of David Morrison Cameron, who was born in Glasgow on the 7th of December, 1843, and lived in that city until he arrived at man’s estate. As a boy he was full of life, of venture, and frolic. This mode of life, when sanctified by the Holy Spirit, equipped Mr. Cameron for eminent service in the evangelistic field.

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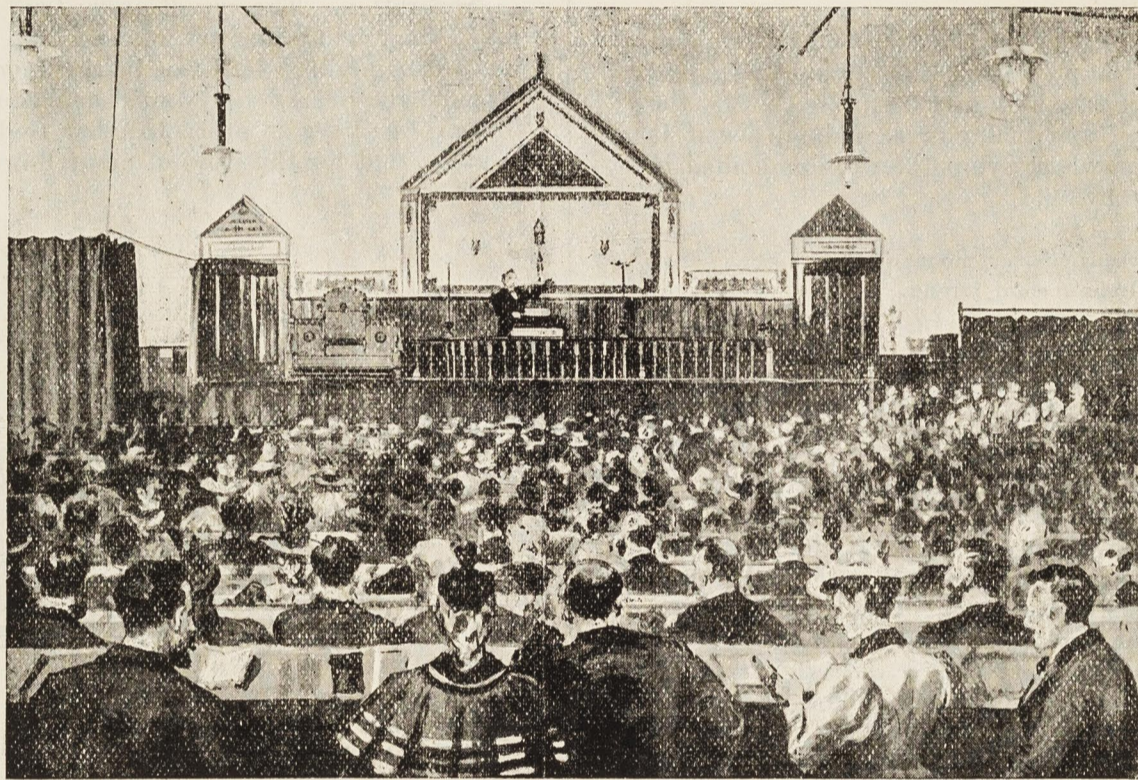
of Belfast (who was in the forefront of the movement in his native city). The testimony of those who made profession of conversion awoke the dark sleep of nature in young Cameron's heart, and this was increased by the singing of the hymn, "There is a fountain filled with blood." Several weeks afterwards, when walking alone, the words from that same hymn came suddenly to his mind,

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Great peace filled his soul, and he went to the house of a friend to tell him of the new-found joy. Joining himself with other like-minded young men, they bought tracts and commenced distribution among the people in their district, speaking a word in season when opportunity offered. This continued for six years, and in 1866 Mr. Cameron went to reside in the north of England, continuing, with much blessing, the work of evangelisation. In 1869 the Synod of the United Presbyterian Church re-

and conducted a mission in the S.W. district. The fruitful result of the work determined Mr. Cameron to remain at his post of duty, and in this he was encouraged by some of the leading Christians in London. The Union Tabernacle was built by Mr. Cameron in 1887, near the London, Chatham, and Dover Railway Station in the Wandsworth Road. The congregation is composed chiefly of working people, who generously contribute about one-third towards the maintenance of the various branches of the work carried on, including general mission work and pastor's duties, Sunday School, Band of Hope, feeding the hungry in the winter, helping the distressed, etc. For such a needful and important work in a densely-populated district means are constantly needed.

Mr. Cameron's labours are not altogether confined to London. Being still in the prime of life, he is, now and again, influenced by the old wandering evangelistic instinct, and accepts invitations to other fields of labour. "Some years ago" (in 1888), as he has noticed, "he went



The Rev. D. M. Cameron preaching in the Union Tabernacle, London.

cognised the ancient office of the evangelist, and Mr. Cameron was the first evangelist engaged by that denomination.

At the same time the Free Church Assembly gave evangelists similar recognition. Mr. Stephen Burrowes, a child of the same revival, converted on board H.M.S. "Porcupine" after the hurricane at St. Kilda, where the ship had been surveying, was appointed an evangelist, and got a mandate signed by ministers and elders. Mr. Burrowes laboured much in connection with the territorial churches of the Free Church of Scotland, and the prosperous churches springing from these missions at Stirling, Dundee, Hawick, Bainsford, etc., bear testimony to the labours of the evangelist. Cameron and Burrowes were brought into contact through meeting at the house of the late Mr. David Paton, at Alloa, and by their united labours in various districts. Recognising that they were of kindred spirit, and, subsequently, when Mr. Cameron settled in London, after due deliberation, and having a knowledge of the doctrines held and the mode of carrying on the work, they were united in the closest fellowship in furthering the Gospel of the Kingdom.

Mr. Cameron was called to London in the year 1878,

to Naples to assist his friend, Mr. Stephen Burrowes, at the Sailors' Rest there. A precious time of refreshing was then experienced, when many young sailors of H.M. training-ship 'Cruiser' were awakened, and witnessed a good confession." In 1896 Mr. Cameron received an invitation to America, and preached, with much blessing, in the churches and Y.M.C.A.'s of Poughkeepsie, Kingston, Hartford, Montreal, etc. This special visit had very encouraging notices in the American papers, as may be gleaned from the following:—"The Reformed Church enjoyed recently a spiritual week in our church under the preaching of the Rev. D. M. Cameron, of Union Tabernacle, London." "We have benefitted by his sermons, orthodox, spiritual, and impressive."

During the months of October and November, 1898, Mr. Cameron held special services in the Free Church, Auldearn, Nairnshire, and in the U.P. Church, Moyness. The "Free Church Monthly" had the following notice of these services, by the minister, Rev. John MacNeil:—"From the 23rd of October to the 9th of November, the Rev. D. M. Cameron had special services with our congregation. I refrain from stating figures, but quite a number of young men and women were brought to a

NAPLES

decision for Christ during the meetings, and are still giving evidence of a real work of God in their lives."

What should be the application of all this? Certainly, to those who have a real interest in the advance of the Gospel kingdom, irrespective of party or mercantile interests, there can be only one application—to support with all our means and sympathy such an honoured servant of God, and to give generous and continued sympathy to the mission connected with Union Tabernacle, 515 Wandsworth Road, London.



Information was read from Australia of a satisfactory nature; the large number of Jesuit emissaries, as teachers in schools, were using their influence to make Romish doctrines and ritual popular. That dreadful society, called Orangism, was the chief difficulty, because of many of their members coming from the north of Ireland (a most stiff-necked people, where, in Belfast, they refused liberty to an Episcopal minister to intro-

aspirations of young Italy. world lost through the decadence of Spain, and the Saxon race, and thereby gaining the ascendancy in the ing and subduing the great, rich, liberty-loving Anglo-sold to prepare against this contingency by conquering the Pope's eagerness for temporal power. The conclave re- ing the students of the Universities, being against the because of the intelligent part of the population, includ- view of some, that Italy would be lost to the Papacy, authority of the priests. There was a danger, in the creased on the same principle as those under the Protestant propaganda. Rural banks should be in- Luce," ought to be watched, as decidedly in favour of the revolution). Such papers as the Socialist organ, "La France into line with their views at the risk of a bloody

NAPLES

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No Confessional.

"The freedom of England, the Protestant faith,
I will firmly maintain." With no faltering breath,
Were these words of a king to our ancestors spoken,
When the Jacobite yoke from their necks they had broken.
Now, reverend knaves, in this nation's employ,
Reinstate what their fathers rose up to destroy,
Leading homeward their cringing and stultified flocks
Through the spirit-enthraling confessional box!

Are we drifting to Middle Age darkness again?
Have the lessons of centuries all been in vain?
Shall we blindly adore an extemporised god,
While our reason cries out on the palpable fraud?
Must we open our mouths while we cover our eyes,
And believe most devoutly the father of lies;
Till we grovel, like Samson bereft of his locks,
In the toils of a Romish confessional box?

Is the Gospel no longer truth's message divine?
Are its fruits but the grapes of a poisonous vine?
Has the oracle vanished from Urim's mild splendour,
In shadowed disguise to the witch den of Endor?
They are sowing the wind, and the whirlwind shall reap,
Who resort unto wizards that mutter and peep;
Can the soul be ennobled or free, that unlocks
All its secrets within the confessional box?

O, ye Britons, beware! lest these minions of Rome
Shed a blight on the sacred endearments of home;
Lest the peace of your households, the joy of your lives,
Disappear through enslavement of daughters and wives:
Lest the secret of Britain's true greatness be lost
With the freedom obtained at uncountable cost,
And her fair constitution, like ship on the rocks,
Be undone by the wretched confessional box.

Living God of our fathers! be pleased to restore,
For defence of Thy truth, mighty men as of yore;
Let some heaven-sent Luther this nation inspire
With the faith of her martyrs who died in the fire;
Let her heart throb anew with the mighty pulsation
Received from above in the great Reformation,
Till misguided descendants of Ridley and Knox
Shall for ever renounce the confessional box!

W. M.

"You may depend upon it, that he is a good man whose intimate friends are all good, and whose enemies are decidedly bad."

EVANGELISTIC WORK IN CLAPHAM

UNION TABERNACLE, WAND

Near the L.C. & D.R. Station)

Superintendent :

REV. D. MORRISON CAMERON,

to whom all communications
should be sent.

AGENCIES EMPLOYED :

EVANGELISTIC MEETINGS, &c.

OPEN AIR SERVICES.

BIBLE CLASSES.

SUNDAY SCHOOL.

CHILDREN'S SERVICES.

BAND OF HOPE.

MOTHERS' MEETINGS.

MEN'S SLATE CLUB.

FREE CIRCULATION AND
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AND BOOKS.

RELIEF TO THE NEEDY AND
DESTITUTE,

by Free Meals, Teas, Coal, Clothing, and
Day in the Country Fund.

**Special Missions by Mr.
Cameron in Churches and Halls
of all denominations as oppor-
tunity may be afforded. Friends
desiring such services please
send communication to the
above address.**

Committee :—

D. M. CAMERON - Pa
C. J. MOIGNARD, Secretary. STEPH
JAMES HARDIE. JAMES
JAMES INGLES. JAMES

The work is well known to and commended by the f
SIR GEORGE WILLIAMS, London. Dr. EUGENE
SAMUEL GURNEY SHEPPARD, Esq., Dr. DUNBAR,
London. The Late RO
J. E. MATHIESON, Esq., Notting Hill, W. took a deep i
M. H. HODDER, Esq., London.

"Lochiel,"

79, Union Road, Clapham,
London, S.W.

A Brief Statement and Balance Sheet for Year

DEAR FRIENDS,

We have a great need for continued Gospel effort here in the densely populated, chiefly by the artizan and labouring classes employed in other factories which abound in the neighbourhood. The means used for are as follows—Preaching Christ indoor and out, and by house to house kinds are held for old and young, viz., Sunday School, Band of Hope, Bible Club, &c. In a district like this we meet with many in distress whom we help by free teas, summer outings but the funds sent in do not really meet all our needs. We require new contributors will be moved to help this year. We require annually to adequately carry on the work. We have lost a number through death who used to contribute. What we need is increased help services and have been converted give of their substance. We could cite a few women who meet once a week to make garments and sell them in the street toward the renovation of the Tabernacle. We do not care to tabulate the joy of seeing souls turned from "darkness to light." We know of many "saving knowledge of Christ." Some have been gathered home to the land at home and in other lands what Christ has done for them.

We purpose having our Excursions for the Sunday School and other agencies in the year. We are obliged to have them early, as the railway companies will not allow them to be late. Will friends note this, and help us to brighten their lives.

A few special occasions during the year, when we were enabled to have our special meetings, and old who are connected with our work, have been as follows :—

Annual Workers' Meeting	...	February 9th
Sunday School Annual Tea	...	February 21st
Conference	...	May 8th
Sunday School Excursion	...	June 17th
Band of Hope Excursion (first)	...	June 24th
Mothers' Meeting Excursion	...	July 24th
Infants' Treat (Christmas Tree)	...	January 22nd
Band of Hope	...	January 24th
Mothers' Tea	...	January 29th

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most needf

The L
TO BE TAK
IMPERATIV
department
workers ha
May
date for th
their earlie

LONDON

Mrs. CAMERON,
Road, S.W.
Miss CAMERON
Miss MOIGNARD
Mrs. BROWN,
Miss GOODWIN
Mrs. CURRY,
The Misses DUN

BAN

Mrs. HARDIE,
The Misses HAR
Mrs. JAKSON,
Mrs. INGLIS,
Mrs. NORTHE
Mrs. PORTER,
Mrs. WINCHES
Mrs. DUFFIELD
Mrs. EASEY,
Mrs. HALFAC
Mrs. A. Porter,
Mrs. ISAAC,
Mrs. SHEPPAR
Mrs. WALDEN
worth Road.

SOUTH

Miss ATKINSON
Mrs. RODD,
Mrs. GALLACH
Miss
Mrs. BARNET
Mrs. BARNET
Mrs. ROBERTS

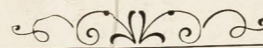
WANDSWORTH

Mrs. BOYD, 31

EVANGELISTIC WORK IN CLAPHAM & BATTERSEA.

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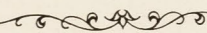


Committee:—

D. M. CAMERON	- - -	Pastor.
C. J. MOIGNARD, Secretary.		STEPHEN JACKSON.
JAMES HARDIE.		JAMES CAMPBELL.
JAMES INGLES.		JAMES RODD.

The work is well known to and commended by the following Gentlemen—

SIR GEORGE WILLIAMS, London.	Dr. EUGENE CRONIN, Esq.,
SAMUEL GURNEY SHEPPARD, Esq.,	Dr. DUNBAR, Clapham, S.W.
London.	The Late ROBERT PATON, Esq.,
J. E. MATHIESON, Esq., Notting Hill, W.	took a deep interest in the work and helped greatly
M. H. HODDER, Esq., London.	



N.B.—All Letters, Contributions,
Donations, Parcels, &c., to be
sent to the address below.

“Lochiel,”

79, Union Road, Clapham,

London, S.W. 1900.

A Brief Statement and Balance Sheet for Year ending Jan. 31st, 1900.

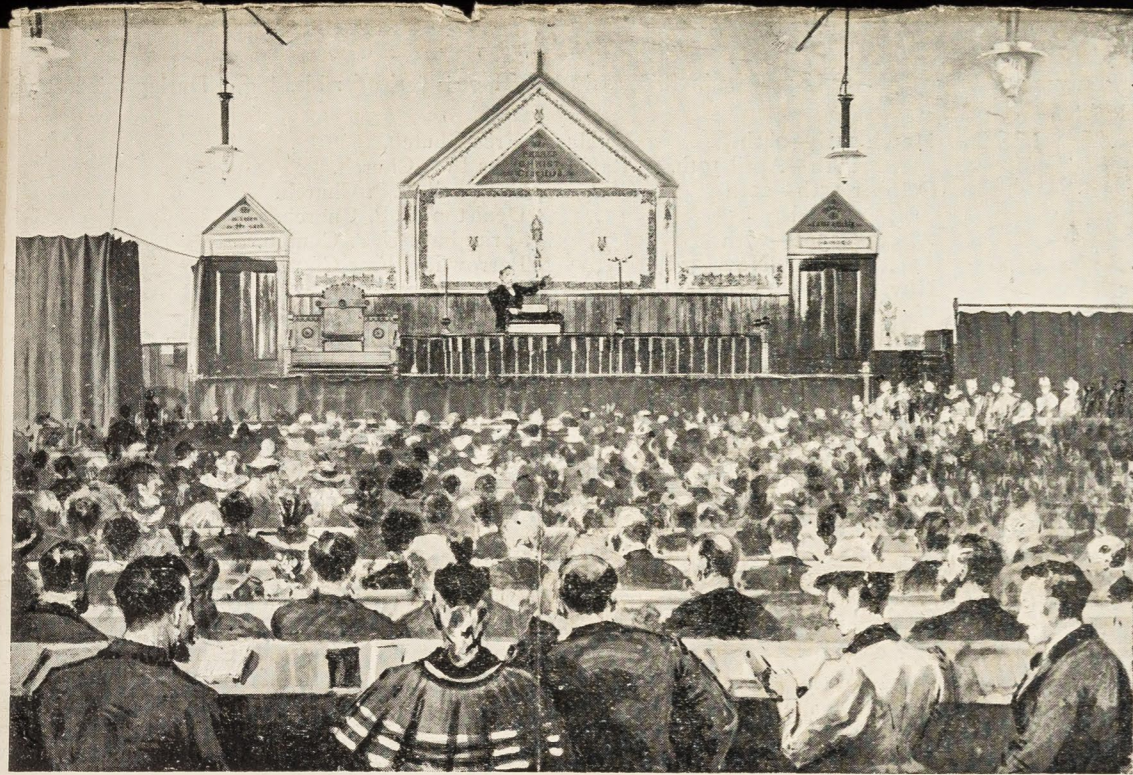
DEAR FRIENDS,

We have a great need for continued Gospel effort here in the Wandsworth Road, which is so densely populated, chiefly by the artizan and labouring classes employed in the railway and gas works and other factories which abound in the neighbourhood. The means used for bringing Christ to the perishing are as follows—Preaching Christ indoor and out, and by house to house visitation. Meetings of various kinds are held for old and young, viz., Sunday School, Band of Hope, Bible Class, Mothers' Meeting, Slate Club, &c. In a district like this we meet with many in distress whom we help as far as possible by means of free teas, summer outings but the funds sent in do not really meet all the demands made upon us. We hope new contributors will be moved to help this year. We require fully £400 for current expenses annually to adequately carry on the work. We have lost a number of our friends of late years through death who used to contribute. What we need is increased help. The workers who attend the services and have been converted give of their substance. We could cite many instances of self-denial. A few women who meet once a week to make garments and sell them have, on four occasions, given £5 toward the renovation of the Tabernacle. We do not care to tabulate spiritual results, but we have had the joy of seeing souls turned from “darkness to light.” We know of many who have been brought to a “saving knowledge of Christ.” Some have been gathered home to the Lord, but others are still testifying at home and in other lands what Christ has done for them.

We purpose having our Excursions for the Sunday School and Mothers' Meeting in June this year. We are obliged to have them early, as the railway companies will not give reduced rates later on. Will friends note this, and help us to brighten their lives.

A few special occasions during the year, when we were enabled to brighten the lives of the young and old who are connected with our work, have been as follows:—

Annual Workers' Meeting	... ..	February 9th, 1899
Sunday School Annual Tea	... ..	February 21st ..
Conference	... ..	May 8th ..
Sunday School Excursion	... ..	June 17th .. Ashtead Woods
Band of Hope Excursion (first)	... ..	June 24th .. Whitstable-on-Sea
Mothers' Meeting Excursion	... ..	July 24th .. Littlehampton
Infants' Treat (Christmas Tree)	... ..	January 22nd, 1900
Band of Hope	... ..	January 24th ..
Mothers' Tea	... ..	January 29th ..



A NOTICE AND AN APPEAL.

Development of a New Estate adjoining our premises (on which 200 Houses erected, closing us in all round), necessitates our making -AT ONCE- some structural alterations. The Hall required will be built behind the Tabernacle.

Large Kitchens which have accommodated a number of our children, ARE ABOUT TO BE TAKEN DOWN, making the IMMEDIATE erection of our New Hall for Children imperative. We earnestly hope friends who have it in their power, will remember this as one of our work. £500 extra is needed for the work and the New Hall. Our Committee have decided to hold a Sale of Work early this year, in aid of this fund, on or near the 1st of November. When we have sufficient goods and promises we shall be able to fix the exact date of the Sale of Work. Will friends consider us by sending Parcels of Goods, &c., at the earliest convenience to the Committee, or any of the undermentioned ladies?—

CLAPHAM (Clapham).

Mrs. N. "Lochiel," 79, Union Road.
 Mrs. D. "Netherford Road," 22, Wandsworth Road.
 Mrs. I. "Netherford Road," 36, Netherford Road.
 Mrs. J. "Almeric Road," 32, Almeric Road.
PUTNEY.
 Mrs. A. "Corunna Road," 47, Corunna Road.
 Mrs. B. "Dashwood Road," 34, Dashwood Road.
 Mrs. C. "Park Road," 1, Park Road.
 Mrs. D. "Warriner Gardens," 24, Warriner Gardens.
 Mrs. E. "Stewart's Road," 156, Stewart's Road.
 Mrs. F. "Corunna Road," 58, Corunna Road.
 Mrs. G. "Corunna Road," 10, Corunna Road.
 Mrs. H. "Porson Street," 7, Porson Street.
 Mrs. I. "Robertson Street," 158, Robertson Street.
 Mrs. J. "Heath Road," 60, Heath Road.
 Mrs. K. "Porson Street," 7, Porson Street.
 Mrs. L. "Stewart's Road," 178, Stewart's Road.
 Mrs. M. "Albion Terrace, Wandsworth," 1, Albion Terrace, Wandsworth.

LAMBETH.

Mrs. N. "Courland Grove," 52, Courland Grove.
 Mrs. O. "Wandsworth Road," 10, Wandsworth Road.
 Mrs. P. "St. Stephen's Terrace," St. Stephen's Terrace.
 Mrs. Q. "Albert Square," Albert Square.
 Mrs. R. "Goldsboro' Road," 25a, Goldsboro' Road.
 Mrs. S. "Goldsboro' Road," 23a, Goldsboro' Road.
 Mrs. T. "Goldsboro' Road," 23a, Goldsboro' Road.
WANDSWORTH.
 Mrs. U. "West Hill," West Hill.

NORWOOD (West).

Mrs. H. G. N. BROWN, 5, Knight's Hill Road.
STOCKWELL.
 Mrs. FISHER, 32, Moat Place.
FULHAM.
 Mrs. ADAMS, 43, Crauberry Street.
BALHAM.
 Mrs. T. A. CARVER, "Stanton," St. Nicholas Road.
BAYSWATER.
 Miss PENNY, 94, Richmond Road.
 Mrs. MORRIS, 10, Harper Street, Theobald's Road, W.C.

KILBURN.

Mrs. JOHNSTON, 24, Cambridge Gardens
BOROUGH.
 Mrs. R. SLADE, 25 Eastbourne Buildings.
PLAISTOW.
 Mrs. JOHN CAMERON, 10, Dongola Rd.
TOOTING.
 Miss PRATT, (at) "Parkholm," Upper Tooting.

PLYMOUTH.

Mrs. HANDSFORD, 9, More View, Lairie Road.

PORTSMOUTH.

Mrs. COLE, 134, Emsworth Road.
 Mrs. McCANN, 134, Emsworth Road.

GAINSBOROUGH.

Mrs. WRIGHT, 29, Spring Gardens.

HERTFORD.

Mrs. L. DAVIES, "Braemar," Athenæum Road, Whetstone.

NORFOLK.

Mrs. STREET, Gooderstone, near Stoke Ferry.

SCOTLAND (Glasgow).

Mrs. WHITE, 4, Ailsa Terrace, Hillhead.
 Mrs. GRAHAM, 11, Great Wellington St.
 Mrs. YOUNG, "Lochiel," Park Drive, Whiteinch.

NAIRN.

Mrs. KERR U.P. Manse, Moyness, Auldairn
 Mrs. MacNEILL, F. Church Manse, Auldairn
 Mrs. TAYLOR, F. Church Manse, Rafford Forres.

STIRLINGSHIRE.

Miss ANNIE MACPHEE, Buchlyvie.

IRELAND (Belfast).

Mrs. KEMP, 26, Phoebe Terrace, Duncairn Gardens.
 Mrs. CAMPBELL, Balleystown More, New Rathfailand, County Down.

AMERICA.

Miss DOW, 84, Mansion Street, Poughkeepsie, New York.

FRANCE.

Mrs. MOIGNARD, 60, La Tern, Paris.

ITALY.

Mrs. S. BURROWES, 7, Vico 2 del Paliero, Naples.

HELP URGENTLY NEEDED

- Mrs. A.
- Miss P.
- Mrs. T.
- Mrs. A.
- Mrs. F.
- Mrs. H.
- Mrs. B.
- Mrs. K.
- Mrs. B.
- Miss J.
- Mrs. G.
- Mrs. R.
- Miss A.
- Mrs. W.



A NOTICE AND AN APPEAL.

The development of a New Estate adjoining our premises (on which 200 Houses have been erected, closing us in all round), necessitates our making—AT ONCE some most needful alterations. The Hall required will be built behind the Tabernacle.

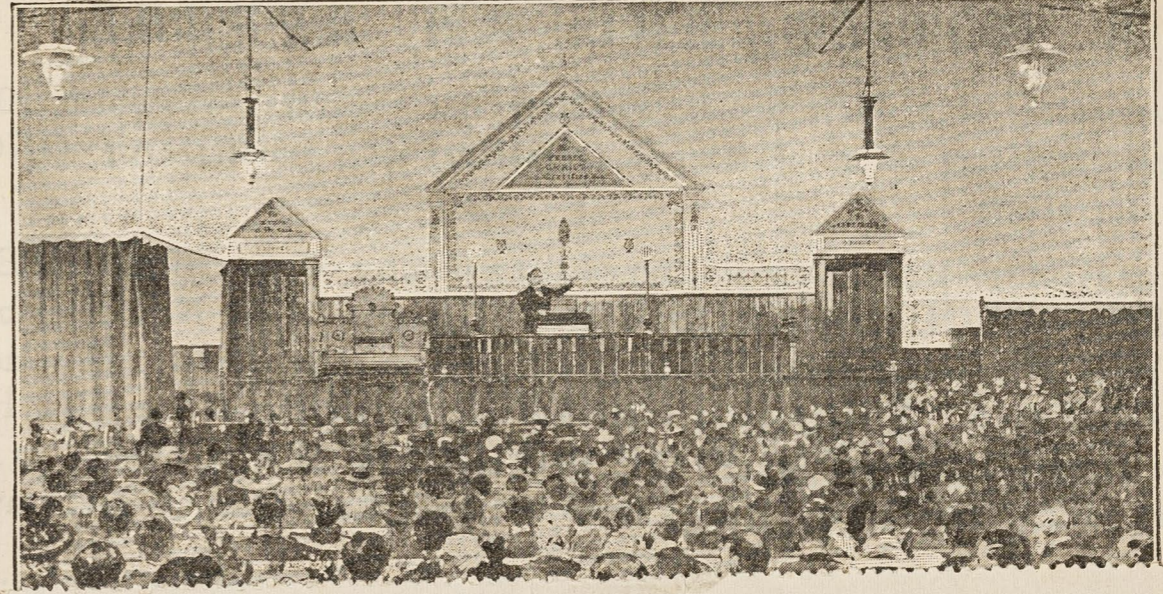
The Large Kitchens which have accommodated a number of our children, ARE ABOUT TO BE TAKEN DOWN, making the IMMEDIATE erection of our New Hall for Children IMPERATIVE. We earnestly hope friends who have it in their power, will remember this department of our work. £500 extra is needed for the work and the New Hall. Our workers have decided to hold a Sale of Work early this year, in aid of this fund, on or near May. When we have sufficient goods and promises we shall be able to fix the exact date for the Sale of Work. Will friends consider us by sending Parcels of Goods, &c., at their earliest convenience to the Committee, or any of the undermentioned ladies?—

- | | | |
|---|---|---|
| <p>LONDON (Clapham).
Mrs. CAMERON, "Lochiel," 79, Union Road, S.W.
Miss CAMERON,
Miss MOIGNARD, 22, Netherford Road.
Mrs. BROWN, 422, Wandsworth Road.
Miss GOODWIN, 36, Netherford Road.
Mrs. CURRY,
The Misses DUNN, 32, Almeric Road.</p> <p>BATTERSEA.
Mrs. HARDIE, 47, Corunna Road.
The Misses HARDIE, 47, Corunna Road.
Mrs. JAKSON, 34, Dashwood Road.
Mrs. INGLIS, 71, Park Road.
Mrs. NORTHEAST, 24, Warriner Gardens.
Mrs. PORTER, 156, Stewart's Road.
Mrs. WINCHESTER, 58, Corunna Road.
Mrs. DUFFIELD, 10, Corunna Road.
Mrs. EASEY, 17, Porson Street.
Mrs. HALFACRE, 158, Robertson Street.
Mrs. A. Porter, 160, Heath Road.
Mrs. ISAAC, 21, Porson Street.
Mrs. SHEPPARD, 178, Stewart's Road.
Mrs. WALDEN, Albion Terrace, Wandsworth Road.</p> <p>SOUTH LAMBETH.
Miss ATKINSON, 52, Courland Grove.
Mrs. RODD, 260, Wandsworth Road.
Mrs. GALLACHAN } St. Stephen's Terrace
Miss } Albert Square.
Mrs. BARNETT, 25a, Goldsboro' Road.
Mrs. BARNETT, 23a, Goldsboro' Road.
Mrs. ROBERTSON, 23a, Goldsboro' Road.</p> <p>WANDSWORTH.
Mrs. BOYD, 37, West Hill.</p> | <p>NORWOOD (West).
Mrs. H. G. N. BROWN, 5, Knight's Hill Road.</p> <p>STOCKWELL.
Mrs. FISHER, 32, Moat Place.</p> <p>FULHAM.
Mrs. ADAMS, 43, Cranberry Street.</p> <p>BALHAM.
Mrs. T. A. CARVER, "Stanton," St. Nicholas Road.</p> <p>BAYSWATER.
Miss PENNY, 94, Richmond Road.</p> <p>Mrs. MORRIS, 10, Harper Street, Theobald's Road, W.C.</p> <p>KILBURN.
Mrs. JOHNSTON, 24, Cambridge Gardens</p> <p>BOROUGH.
Mrs. R. SLADE, 25 Eastbourne Buildings.</p> <p>PLAISTOW.
Mrs. JOHN CAMERON, 10, Dongola Rd.</p> <p>TOOTING.
Miss PRATT, (at) "Parkholm," Upper Tooting.</p> <p>PLYMOUTH.
Mrs. HANDSFORD, 9, More View, Lairie Road.</p> <p>PORTSMOUTH.
Mrs. COLE, 134, Emsworth Road.
Mrs. McCANN, 134, Emsworth Road.</p> | <p>GAINSBOROUGH.
Mrs. WRIGHT, 29, Spring Gardens.</p> <p>HERTFORD.
Mrs. L. DAVIES, "Braemar," Athenæum Road, Whetstone.</p> <p>NORFOLK.
Mrs. STREET, Gooderstone, near Stoke Ferry.</p> <p>SCOTLAND (Glasgow).
Mrs. WHITE, 4, Ailsa Terrace, Hillhead.
Mrs. GRAHAM, 11, Great Wellington St.
Mrs. YOUNG, "Lochiel," Park Drive, Whiteinch.</p> <p>NAIRN.
Mrs. KERR U.P. Manse, Moyness, Auldairn
Mrs. MacNEILL, F. Church Manse, Auldairn
Mrs. TAYLOR, F. Church Manse, Rafford Forres.</p> <p>STIRLINGSHIRE.
Miss ANNIE MACPHEE, Buchlyvie.</p> <p>IRELAND (Belfast).
Mrs. KEMP, 26, Phoebe Terrace, Duncairn Gardens.
Mrs. CAMPBELL, Balleygoran More, New Rathfailand, County Down.</p> <p>AMERICA.
Miss DOW, 84, Mansion Street, Poughkeepsie, New York.</p> <p>FRANCE.
Mrs. MOIGNARD, 60, La Tern, Paris.</p> <p>ITALY.
Mrs. S. BURROWES, 7, Vico 2 del Paliero, Naples.</p> |
|---|---|---|

HELP Urgently Need

- Mrs. M
- Miss P
- Mrs. T
- Mrs. A
- Mrs. F
- Mrs. H
- Mrs. B
- Mrs. R
- Mrs. B
- Miss
- Mrs. G
- Mrs. R
- Miss A
- Mrs. W

HELP Urgently Need



STIC WORK IN CLAPHAM AND BATTERSEA.

SOUTH LAMBETH.

Mrs. ATKINSON, 52, Courland Grove.

Mrs. RODD, 260, Wandsworth Road.

Miss GALLACHAN } St. Stephen's Terrace, Albert Square

Mrs. BARRETT, 25A, Goldsboro' Road.

Mrs. ROBERTSON, 23A, Goldsboro' Road.

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Mrs. GRAHAM, 11, Great Wellington St.

Mrs. YOUNG, "Lochiel," Park Drive, Whiteinch.

NAIRN.

Mrs. KERR, U.P. Manse, Moyness, Auldarn.

Mrs. MACNEILL, F. Church Manse, Rathord Fores.

STIRLINGSHIRE.

Miss ANNIE MACPHEE, Buchlyvie.

IRELAND (Belfast).

Mrs. KEMP, 26, Phoebe Terrace, Duncalm Gardens.

Mrs. CAMPBELL, Ballegoran More, New Rathfaiiland, Co. Down.

AMERICA.

Mrs. DOW, 84, Mansion Street, Poughkeepsie, New York.

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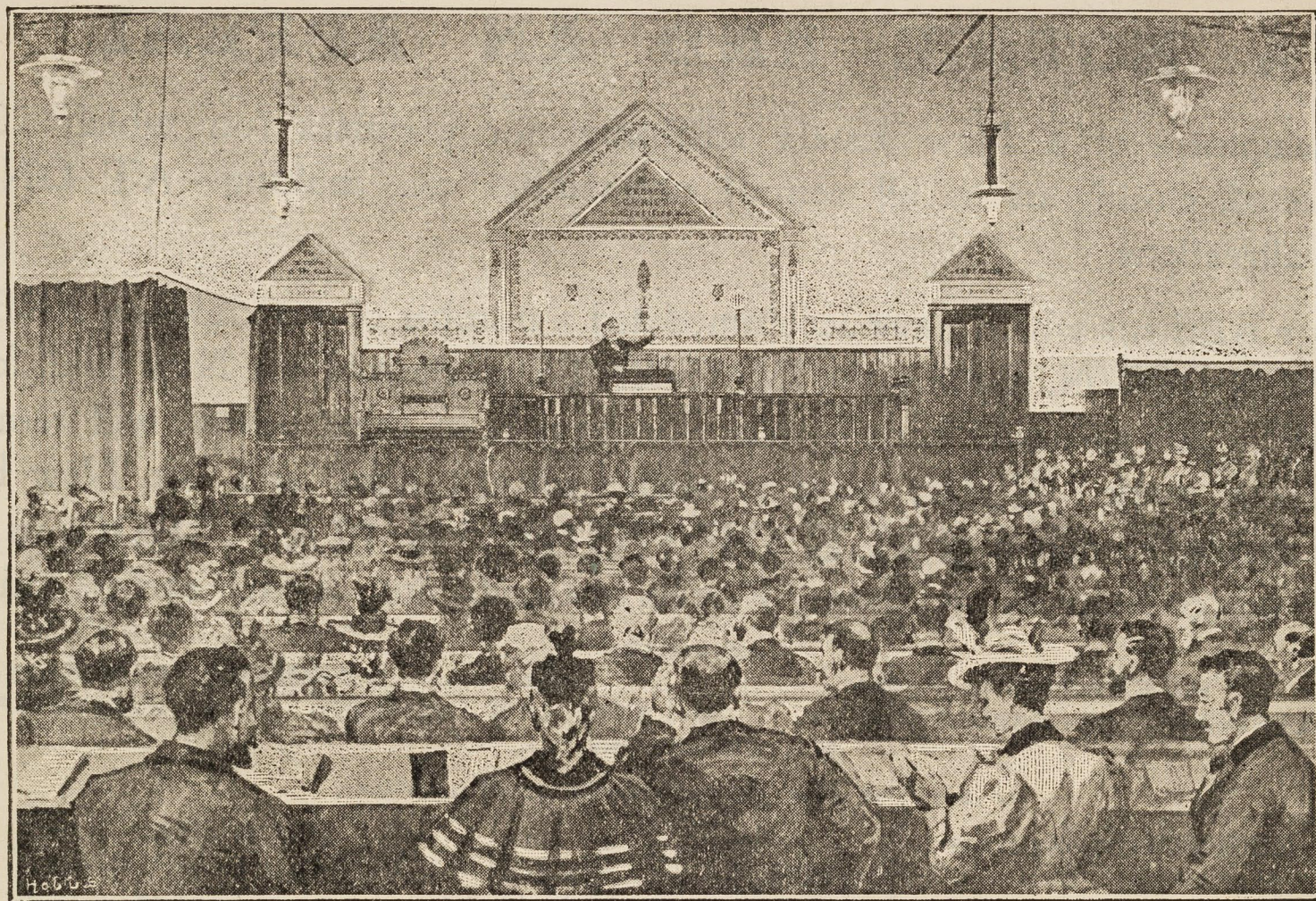
Mrs. MOIGNARD, 60, La Tern, Paris.

ITALY.

Mrs. S. BURROWES, 7, Vico 2 del Paliero, Naples.

EVANGELISTIC WORK IN CLAPHAM AND
BATTERSEA.

HELP Urgently Needed !!!



Union Tabernacle, Wandsworth Road, London, S.W.

DEAR FRIENDS,

We have been privileged to labour in this (one of the most densely populated parts of London) for fully nineteen years.

God has been graciously pleased to bring many to a saving knowledge of the truth as it is in Jesus.

The building in which we hold our meetings is situated right in the centre of an exceedingly poor and populous district, the inhabitants consisting chiefly of the artizan and labouring classes, who are engaged on the railways, gas-works, and other factories which abound in the neighbourhood.

The work is considerably helped by those who attend the services, but they are not equal to do all.

Besides the Meetings for Preaching the Gospel, the Sunday School, Mothers' Meeting and Band of Hope, etc., are in full operation.

Our building having been in constant use for fully ten years, was greatly in need of renovation. At the same time it was necessary to make some structural alterations for the better carrying on of the work, and render the entrance more accessible. We put the work of alteration in the hands of the builders, and it was carried out to completion, but funds are still required.

In connection with our Gospel efforts we meet with many in distress to whom we extend a helping hand. There have been many thousands helped by free meals, etc. We constantly find how true are the words of Christ, "The poor ye have always with you."

About £500 is at present urgently required to meet the liabilities in connection with the renovation of the building and the work, to enable us to erect the much needed Hall for work among the young. What a boon and a blessing it would be if we could get this Hall.

Will the friends of such efforts come to our aid, and enable us to go forward without encumbrances in this much needed mission also?

Yours sincerely,

D. M. CAMERON.

"Thurlow," 515, Wandsworth Road,
Clapham, S.W.

The work is well known to and commended by the following Gentlemen:—

- SIR GEORGE WILLIAMS, St. Paul's Churchyard, London.
- SAMUEL GURNEY SHEPPARD, Esq., Leggets, Potter's Bar, Herts.
- J. E. MATHIESON, Esq., 58, Ladbroke Grove, Notting Hill, W.
- DR. EUGENE CRONIN, Old Manor House, Clapham Common, S.W.
- DR. DUNBAR, 2, The Cedars, Clapham Common, S.W.

The Late ROBERT PATON, Esq., took a deep interest in the work and helped greatly.

31

April 6th 1900.

Interview with Rev. T. Jamatt,
Dartmouth Congregational Church, Bridge Road.

Mr Jamatt is an old elderly man who has been for 22 years minister of this church. He is a ~~kindly~~ kindly but quite unremarkable old man, none I imagine of any vision and certainly none in action and unsuccessful, but no doubt loved and respected by the whole few who attend his church.

The church, ~~at~~ which is a ~~not~~ rather remarkable building admirably situated in a central situation, has been in low water for many years. When Mr J. came 22 years ago the membership was only 70. For some years there was continual growth but about 11 years ago decay again set in and has been more or less continuous since. The decay Mr J. attributes largely to the southward movement towards Clapham and Wandsworth corners of the latter class artisans who used to frequent the chapel. partly owing to the building of Fleet

there has been a great growth in the middle class population in the district; but apart from the fact that the appeal of this church has always been to the working class, the inhabitants of the Flats are universally found unsatisfied soil of the church: they are mainly "professional people, actors, actresses and so on" and so far as they go to places of worship usually go north of the River.

As to the working class - they are becoming more difficult to touch, more indifferent: "the respectable working man is ashamed of going to church". This Mr J. attributes largely to John Burns and the Socialist propaganda which has been so common in Battersea. Yet on the whole Mr J. thinks the people about the Chapel for the most part excellent - people, respectable, sober and industrious: rascals and idlers are much less marked than in the past. and the only places mentioned as degraded were Omile Road, Europe Man, and Henry St.

Mr J. has filled in one form with numbers:

It will be seen that he makes no claim to success: the only encouraging point he thinks is that a great lot for children and young people are, not only at his church, but actually prospering.

The £10 which Mr J. G. has advanced on charity is entirely in Christmas gifts.

Non-conformist Churches. *Battersea Congregational Church.*

and Labour of the People in London: INFLUENCES.

(Mr. CHARLES BOOTH'S Inquiry).

QUESTIONS to be asked as to the work of the Church:—

What is the general character of the population?	<i>Working Class. Sober & Industrious.</i>
What portion do the ministrations of the Church touch?	<i>ditto A very small part of the population</i>
What persons are employed?	<i>...</i>

-Non-conformist Churches. *Buttress Congregational Church.*

and Labour of the People in London: INFLUENCES.
(Mr. CHARLES BOOTH'S Inquiry).

QUESTIONS to be asked as to the work of the Church:—

What is the general character of the population?
 What portion do the ministrations of the Church touch?
 What persons are employed? (stating duties and whether paid or not)
 What buildings are used? (including mission rooms, schools, and clubs)
 What Services or other religious meetings are held and by whom and by how many attended?
 What Social Agencies are connected with the Church—institutes, societies clubs, entertainments, meetings, &c.
 What Educational work is done?
 To what extent are the people visited? (by Ministers or District Visitors)
 What arrangements are there for nursing the sick?
 To what extent is charitable relief given or administered by the Church?
Questions—
 Under what other religious influences do the people come?
 What other charitable or philanthropic work is done. What co-operation is there between (a) The Free Churches (b) The Free Churches and the Established Church?
 What agencies with reference to the district are mentioned on—
 Local Government (including Poor Law administration)
 Police
 Drink
 Prostitution
 Crime
 Marriage
 Thrift
 Health
 Housing and Social Condition generally.

Working Class. Sober & Industrious.
~~ditto~~
A very small part of the population
The Pastor of the Church. Paid.
The Church + adjoining Lecture Hall + Milton Hall - Cabal Road. - 150
Two services in Church on Sundays average one week night service 15 180
+ Christian Endeavour Prayer Meeting 30
Band of Hope at 7. on Tuesdays 90
Young Peoples Guild at 8.30 ditto. 20
Pleasant Saturday Evening Entertainments 160 during the six winter months
Sunday School, morning + Afternoon 100, 400 M. A.
Very little.
none
About ten pounds annually
Lord Templars Lodge held in our Hall
Our Doxas Society + Mothers Meeting.
a. We exchange pulpits occasionally. Hold an annual Temperance Mission
b. none. The Established Church withdrew two or three years ago from the Temperance Mission.
Improvement in the sobriety of neighborhood

[NOTE.—Where possible, a comparison should be made between Past and Present.]

April 9th, 1900.

37
6.27

47

Interview with Rev. L. G. Lewis,
Lancaster Hill Congregational Church, Stormont Road.

Mr Lewis is a youngish Welshman, who after some years of great success as a minister at Aulton has been for 15 ~~months~~ months at this church. The church which has been built for some 14 or 15 years has always been fairly prosperous but since Mr L. came new vigour has evidently been imparted and there is a distinct revival. The membership which was 200 is now 413 and the income in one year has sprung from £1269 to £1717. The chapel which church which holds 1000 is full both on Sunday morning and evening and on special occasions is inconveniently crowded. Mr L. pointed out however that not only is the high land an excellent one for vigorous work, but that it is still steadily growing, and that not to go forward to under the

conditions is to go back.

The members and congregation are drawn in the main from the streets between Laverdin Hill and Clapham Common: some come from the south of the Common, and rather more from the Chestnut Park Estate and other streets north of Laverdin Hill: with very few exceptions the people are of middle class, coloured with a few railway guards and higher artisans. The immediate neighbourhood of the church Mr L. thinks is religious and church-going: he certainly has found no reason to complain of indifference or lack of response, but he has been here so short a time that he has had no time for seeing anything of the population beyond those who are connected with the church. Neither he nor others have done any visitation in the neighbourhood, but he is forming a band of lady visitors for the purpose of systematic visitation of the poorer streets.

The Sunday School has about 900

children, many of them the children of frequenters of the church, but more probably not. Of social agencies there is an Institute, next to the church with Glee, Quilts, and Chess Club. Band of Hope with 150 children, a Small Temperance Society, a Dances Society and Boys' Brigade with 60 members: all these are strictly church institutions: the members of the Boys' Brigade all voluntarily attend a Bible Class. But there is a Glee Club of 200 members of whom few if any belong to the church.

About £70 was spent last year in Relief mostly in dinners for children during the winter. The children all come from north of Lavender Hill: Mr L. said that careful enquiry was made in each case before dinners were given, but there is evidently no attempt at organisation or cooperation with others at work in the neighbourhood. It is extremely unlikely that in this district in such a winter as this has been that there can be any

Had need for subsidia dinner
Mr L. has been so short a time
here that he preferred ~~or~~ not to express an
opinion on general questions.

Mr L. I think is a very quiet,
sensible, earnest man who is ~~now~~ soon to be a
Successor. He reminded me of Mr Pierce of
Hampton, though rather less cultured and
intellectual.

Stormont Magazine

EDITED BY
REV. R. CYNON LEWIS,
PASTOR OF

Lavender Hill Congregational Church, Stormont Rd.

No. 4.

APRIL, 1900.

ONE PENNY.

SERVICES AND MEETINGS.

SUNDAY.

MORNING SERVICE at 11 o'clock.

10.0 a.m.	...	Prayer Meeting.
10.0 a.m.	...	Sunday School.
10.0 a.m.	...	Boys' Brigade Bible Class.
2.45 p.m.	...	Sunday School.
3.0 p.m.	...	Bible Classes.

EVENING SERVICE at 7 o'clock.

Communion.—First Sunday in the Month after Evening Service.

Baptisms.—First Sunday in the Quarter after Morning Service.

MONDAY.

8 p.m.—Deacons' Meeting on the Monday before first Sunday in the Month.

8 p.m.—Debates, etc., during winter months for Young People.

TUESDAY.

6.45 p.m.—Band of Hope

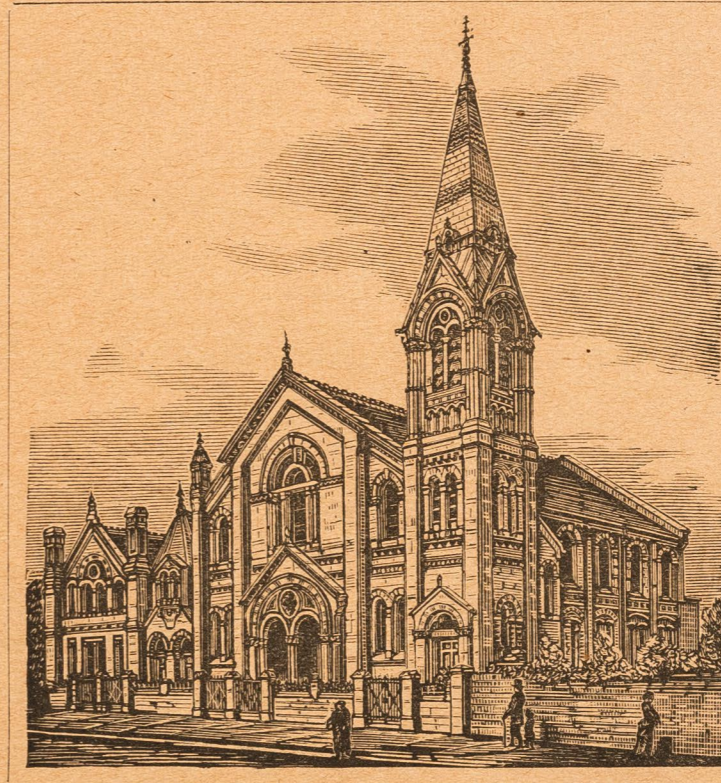
8 p.m.—Sunday School Choir Practice.

8 p.m.—Teachers' Meeting second Tuesday in the Month.

WEDNESDAY.

3 p.m.—Ladies' Dorcas Society on the Wednesday after the first Sunday in Month.

8 p.m.—Mid - Week Service.



Wednesday—Continued.

8.30 p.m.—Church Meeting on Wednesday before first Sunday in the Month.

THURSDAY.

3 p.m.—Ladies' Prayer Meeting.

5 p.m.—Children's Beehive on alternate Thursdays.

8 p.m.—Boys' Brigade.

8.30 p.m.—Church Choir Practice.

FRIDAY.

6.45 p.m.—Children's Guild.

8 p.m.—Young People Society of Christian Endeavour.

SATURDAY.

8 p.m.—Slate Club for Working Men.

Our Engraving represents the Church as it will appear when the addition of the Spire has completed the Structure.

THE PASTOR can be seen in the Vestry at the rear of the Church after any of the Sunday or Wednesday Services.

MARRIAGES solemnized in this Church. Applications to be made to the Pastor.

Copies of this Magazine may be had of Mr. W. T. DOVE, 97, Marney Road; Mr. W. BAKER, Stationer, 45, Crouchett Road, and at any of the Week Day Services.

W. L. FIELD respectfully invites an Inspection of the
NEW * DRESS * GOODS
NOW BEING SHOWN.

The Pattern Books are ready, and may be had on application, or will be forwarded post free to any address.

W. L. FIELD, Cash Draper,
757 & 759, Wandsworth Road, and 8 & 9, Cedars Buildings,
LAVENDER HILL, S.W.

(Between Cedars Road and Victoria Road).

CHUBB'S STORE, 171, Lavender Hill, S.W.

High-Class Groceries at the Lowest Price for Cash.
PROVISIONS OF THE BEST BRANDS.

Frequent arrivals of Butter and New Laid Eggs direct
from the Farms.

FAMILIES WAITED ON FOR ORDERS.

H. W. GILL,
Hosier, Hatter, and General Outfitter,
15, St. John's Hill, Clapham Junction.

FOWNES' SUPERIOR GLOVES.

The Stormont Pulpit.

SHEDDING THE OLD LIFE.

*A Sermon preached by the Rev. R. CYNON LEWIS
on Sunday morning, March 11th, 1900.*

"Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby."—I Peter 2. i.-ii.

PETER is not preaching a certain theory of Christianity, or voicing a certain pious opinion that may, or may not be, taken seriously. He writes what he knows: he gives out what has really burnt itself into his heart and experience by a series of processes which are essential to make a man a teacher of others. He was not the strong, unflinching, immovable rock he afterwards became when he was first designated Cephas—a stone. He belied his name again and again—the rock gave way frequently—the storm swept him off his feet more than once. But, now that those days of weak impulsiveness, which often ended in failure and fall, are over, he wishes others to benefit by his experiences. If they would be good Christian men and women who will be a credit to the Christ who redeemed them and now owns them, something must be put out of their nature, so that something else may be put in. It is not enough that we depend upon certain new emotions that we never felt before. This is only half the truth—the second half, and those who will insist upon working the second half for all it is worth before they fully realise the necessity of the first half will fall into Peter's own pit. Peter's fault was a species of weak emotionalism. He wanted to drive his new nature into all sorts of extravagant risks, as if a man newly born was capable of any responsible enterprise for Christ without any preparation. But Jesus tells him that he needs to shed the old nature—the old Adam, the old impulses, the old desires—before putting undue pressure upon the new. Having learnt that lesson well, he teaches it to others now. Here it is: "Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby." This, then, is the truth I want to convey this morning, that, to realise the true meaning of the religion of Christ in our life, something must go out and something must come in. Call them two sets of emotions if you like, or desires, or aims, or ambitions, or aspirations, the two families can't live under the same roof. There are no compartments, or rooms, or flats in our life in one of which malice, and guile, and hypocrisies, and envies, and evil speakings and members of

that family may live, and in another faith, hope, and love, and members of that family. They cannot live in the same house; one must turn out before the other comes in. Which shall it be? As the members of that first family are mentioned by name, let us examine their right to remain. They are a family of five, and each one of them fortunately has a name which determines his nature. Their collective name is Legion. Peter only mentions five here, and he mentions them because they seek lodgment in so many hearts, and find it in not a few.

It would seem on the face of it as if casting out devils were an act confined to the earthly days of Christ; and, in a certain sense, this is true: in another sense it is not true; for, if any power in earth or heaven can rid me of malice, guile, hypocrisy, envy and evil speaking, no devil in Gadara was more literally exorcised than these are. These are the little devils that trouble us now-a-days, and not so little either, for the children will become as big and strong as their father the devil if they are permitted to grow. In Charles Kingsley's "Life" there is a story of a madman, who declared that the devil had got hold of him, and would not let him sleep. "The surgeon," says Kingsley, "came to me for assistance, as medicine would not heal the man's mind. So I went to the patient and agreed with him fully that the devil was in him. 'And I will tell you why. It is because you have been a scoundrel. But, if you will resolve to lead a pure and honest life, you may snap your finger at the devil.' The devil left him presently, and he was cured." It is quite evident that the devil that troubled him was the devil of dishonesty; and he is generally a very big devil, and it needs a strong arm to cast him out: for a scoundrel is not easily cured. There are certain sins in life which are sufficiently big, and prominent, and conspicuous that you can't mistake them: they are like the big trees in the forest that spread their arms in all directions, and, if there be a tiger, lurking in its branches, ready to pounce upon its prey, you can, at least, see him and get out of the way. But there are other sins which are like the brushwood on the ground. It hides the snake and the serpent that may bite and sting you unseen. You see the drunkard, with shuffling gait and maudlin speech, emerge from the nearest public house: he is a big tree, you see the tiger in his life; and you are warned of the danger. You see the burglar taken to the cells for a desperate robbery: he is a big tree, you see the brute in his life, and you are warned in time. You see the murderer pay the penalty on the gallows for a capital crime: he is a big tree; you see the beast in his life, and you read your peril in his fate. But it is not likely that any of us need that warning! I hope not. But I have not come down to the brushwood

yet. It is the little sins at our feet that cause the trouble. Malice is not a great public sin that everybody sees and avoids. Guile is not; hypocrisy is not; envy is not; evil speaking is not: but they are dangerous sins for all that. They are subtle, like the snake in the grass; they are sinuous, like the serpent that crawls, unheard, on the ground; and many a fine life is killed in the coil of these sins. Is it necessary to particularise? It is not always that a man is prepared to acknowledge that his attitude towards others is governed by malice—indeed, he may not even know it. Let me illustrate this. It is now far back in the dim, distant past that someone crossed my path and my purposes. He may not have intended it; indeed, he may have done it from the purest motives; but sufficient for me is the fact that he did an offensive act and pursued a policy that was not to my liking; and from that moment I have looked at that man's actions through the coloured glasses of prejudice. Whatever he does now is misunderstood and the most generous act of his life is not laid to his credit. If I cherish and nurse that feeling towards the nameless one, there is a little serpent in the brushwood at my feet somewhere, and, if I don't crush it, it will crush me—and the name of that little serpent is Malice. Guile and hypocrisy are twin serpents—it is difficult to separate them the one from the other; they are Siamese twins, who must either live or die together. They teach me how to live a double life to an advantage, and their dual voice, or, indeed, voices, blend so perfectly that a sweeter song was never sung by any syren into the ravished ear of mortal man to lure him to his doom. Moses was quite right when he said, "Now the serpent was more subtle than any beast of the field;" and Eve told a great truth when she said, "The serpent *beguiled* me." It is guile that beguiles, and where guile is hypocrisy is, too. Some men always want to be considered worse than they are: more want to be considered better than they are. Beware of the Pharisees!

"A man has done wonderfully well in life: he is not a whit abler than I am; in fact, he is not so able; but he always was in luck's way, and the wheels of fortune seem to stop at his very door when he is ready for it. He is not a man of mind; he has more brawn than brain, and more cheek than either, and he has no business to be where he is up there while I am down here." What is the matter with me that I talk like this? What's my disease? What's my serpent? Envy, Jealousy, and Shakespeare named him correctly when he called him "the green-eyed monster." There is still another serpent to complete this poisonous quintette. Do we always speak of each other as we might? There is nothing more injurious to the Christian life than the poison of whispering tongues. It is a good rule to observe,

If I have nothing good to say of a man, let me at least exemplify the heroism of silence. Evil speaking is a serpent that must be crushed, or it will crush us.

Is it necessary to carry the metaphor any further? John's imagery, in Revelation, is worth quoting. "And the great dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world." That dragon was cast out of heaven; and that same dragon must be cast out of our life to make us fit for heaven. It may be that few of us will admit that the great dragon is in us bodily, but the dragon's teeth may be in most of us; and how shall we get these out? Medical men agree that many of the ailments that flesh is heir to are due to bad teeth; so much so that, at the present moment, scores of volunteers for service at the front are refused solely because of their bad teeth; for, while these are in their mouths, they are liable to all sorts of diseases on the battlefield, and so they must come out. Malice is a bad tooth—a dragon's tooth; and, if it is not taken out, it will undermine our moral health. Guile is a bad tooth—a dragon's tooth; and, if it is not taken out, it will undermine our moral constitution. Hypocrisy is a bad tooth—a dragon's tooth; and, if it is not taken out, it will carry decay into the vital parts of our moral being. Envy is a bad tooth—a dragon's tooth; and, if it is not taken out, it will penetrate with its poison into the very centre of our moral nature. Evil speaking is a bad tooth—a dragon's tooth; and, if it is not taken out, it will convey its fatal disease into all the cells of our moral life. Let us not tinker with these bad teeth by trying to stop them. Out with them everyone, says Peter, "laying aside all."

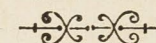
Now that the cause of the moral mischief in my life is removed, I need building up. If you undergo a critical operation by which some internal disorder is surgically removed, it is generally necessary, if your condition of health is normal, to reduce your diet in bulk and solidity for a while before you undergo it. The system needs to be lowered. But, as soon as the operation takes place, and especially if it be a successful one, you are ordered something nourishing that may bring back the brawn to your limbs and the roses to your face. But even then it is not strong meat: that won't do. You need something which suits your weakened system to build you up slowly but surely. Is it good milk? "which thing is an allegory." An invalid is not unlike an infant in many ways: he is as helpless as a little child new born. And so spiritually. The process of ridding ourselves of malice, guile, hypocrisy, envy and evil speaking is a spiritual operation which is accompanied with pain and struggle which leaves a man weak and exhausted. What must you do? "As newborn babes, desire

the sincere milk of the word, that ye may grow thereby." That's the way to be built up. Plenty of milk: but it must be good milk—"the sincere milk of the word." The Revised Version calls it "the spiritual milk which is without guile:" another translation calls it "the rational unadulterated milk of the word." You can't thrive on adulterated milk; it must be pure and undiluted: and so here. There are many who are in the transition period, somewhere between the old and the new life, and how important it is that these babes in Christ should be fed properly! What am I to preach from this pulpit? One is tempted often enough to take up every topic of the day as legitimate and relevant for treatment (and what glorious possibilities and potentialities there are in some subjects for eloquent presentation! and it needs no little grace to resist the temptation to tackle them), but what if, at that particular service, when one has succumbed to the bewitching voice of the tempter, someone strayed in for help of a spiritual kind and failed to get it, what a mockery the whole thing would be! What a number of people there are at every service, with wistful looks and saddened faces, who seem to watch for a word from the preacher's lips as a miser does for gold! Some people will invariably turn up at a service which is likely to supply them with a rich oratorical treat, and they are satisfied if they have their fill of it; but that is not the average man who is passing through a spiritual crisis or is weary with the week's work and worry. He comes for comfort; he comes desiring "the sincere milk of the word," that he may "grow thereby." I much prefer the prayers of the man who benefits by my preaching to the praise of the man who enjoys it; and I can't hope for the first man's prayers unless I make the Word the basis of my preaching.

"That ye may grow thereby," or, as the Revised Version has it, "that ye may grow thereby unto salvation," or, if you like, into a complete Christian. What a great thing it is to find an absolutely convalescent Christian! and the reason that so many are not is that they don't diet themselves properly—they don't feed on "the sincere milk of the word." It is a good thing to be conversant with the literature of the day, and to know the trend of thought in various directions; but there is much of that fictional literature which passes muster on the bookstalls, which is half milk and half water, which is not good to feed upon. But this is not the worst form. If it were half milk and half water, or even all of it water, it would be harmless; but there is a literature which ought to be labelled "Poison," and he who reads it and feeds on it will never grow into a healthy Christian, or even a good citizen; and is it likely that a nation can be convalescently Christian apart from the Word? The strongest

men in every age are those who feed on the Word, and the strongest nations too.

We all want to grow—not into Christians merely, but into good Christians; into strong, healthy robust, convalescent Christians. Let us not be satisfied with merely being saved. Let us not be satisfied with the negative side of the Christian life, with "laying aside all malice, and all guile, and hypocrisies, and envies and all evil speakings." Let us make a new start and, "as newborn babes, desire the rational unadulterated milk of the word, that we may grow thereby" into strong men, like unto Him "who did no sin, neither was guile found in His mouth, and who His own self bare our sins in His own body on the tree, that we, being dead to sin, should live unto righteousness."



An Easter Meditation.

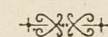
And didst Thou, Lord, kneel, full of grief, in prayer,
In the sad garden of Gethsemane,
Pleading for strength of Thy dear Father there,
To bear death's agony?

And, at Thy Father's bidding, didst Thou shed
On Calvary's Cross, Thy blood for sinful men?
And did a crown of thorns on Thy blest head
Increase Thy sorrows then?

O! wondrous Christ! while empires shall decay,
And earthly kingdoms fall, Thy glorious name
Shall evermore hold universal sway,
And Love's eternal fame.

Hail! Resurrection Lord! Creation brings
Its honour, power and glory all to Thee;
Triumphant o'er the grave, O, King of Kings!
Reign Thou eternally!

ALFRED E. LEAN.



STORMONT NOTES.

"There is no new thing under the sun," said Solomon, but then he did not live long enough to know the Stormont Choir. We have heard of deacons who have entertained choristers, but this is the first time that we have known choristers to entertain deacons, and right well they did it on March 8th. There was enough and to spare of creature comforts. As befits a Choir, music was well to the fore, both vocal and instrumental. Those who did not sing recited, and it goes without saying that everybody talked. It was a pleasant evening, and served to cement the happy relations existing between the choir and the vestry, and to provoke one another to good works, which, being interpreted, mean regularity and punctuality—choral graces that need to be cultivated to make the service of song a thing of sacredness and efficiency. There are vacancies

for good voices in the choir, especially on the tenor side, and any who can render faithful service by enlisting will find a warm welcome from the Choirmaster, Mr. W. Seemer Betts. Please note that Mendelssohn's "Hear my Prayer" will be given on the last Sunday evening of the month, when the solo part will be taken by Master Stansfeld, of the Temple Church.

Stormont is strong in Socials, and if anyone left on the 14th feeling lonely, it was surely his fault, for everybody seems to have brought his most winsome smiles with him, and let his neighbours bask in them. The generic gender is used to include both sexes, the family gathering consisting not of the hackneyed, dearly beloved brethren only, but of their more dearly loving sisters as well. The Hall was transformed into a thing of beauty and a joy for a time. Miss Pedgrift and Mr. Inwards supplied us with sweet music, and the only public words spoken were by the Pastor, who urged for five minutes the necessity of cultivating the social amenities as auxiliaries to the sweetening influences of the Christian life. It was a pleasure to see so many new friends who have come among us recently meet so heartily the overtures of the old to make them happy. It was a healthy atmosphere to live in, and will help us all to know God better, because we know each other better. The spiritual and the social are not far apart in Jesus Christ.

The poor children's dinners are now over. During the eleven weeks ending with March, 13,272 were provided at Stormont Hall, which have brought joy and sunshine to so many pinched little faces. In addition to the personal subscriptions and the congregational collection for the fund, the very substantial sum of £21 has been handed in as the result of the concert given at the Town Hall by the South-Western Choral Society in February.

At the Committee Meeting of the newly-formed Gospel Temperance Band, held on the 22nd, it was reported that members had been busily at work opposing licenses by securing signatures to petitions against them—a bit of real, practical work on quiet lines, that is quite as valuable as the more demonstrative at public meetings. Gratification was expressed that in one week such vital reforms as the prohibition of the sale of drink to children of tender age, and the extension of the Welsh Sunday Closing Act to Monmouthshire, passed an important stage in the House of Commons.

The Annual General Meeting of the Stormont Cycling Club passed off successfully on the 17th ult. There was a fairly large attendance, and most of the officers were re-elected. The annual

subscription was raised to 1/6, to include run card, and a badge was chosen. The following is the list of runs for the present month, to which intending members are invited:—

- Saturday, April 7 ... Banstead.
- Good Friday ,, 13 ... Chertsey.
- Saturday ,, 14 ... Chessington.
- Easter Mon. ,, 16 ... Oxted.
- Saturday ,, 21 ... Bushey Park.
- ,, 28 ... Riddlesdown.

The Saturday runs start from headquarters, the Stormont Institute at 3.30. The Good Friday and Easter Monday runs start at 9.30. All unattached riders are warmly invited to join these latter runs; and other members of the congregation who care to come by rail to meet the Club will find a hearty welcome. Many friends who did this on the August Bank Holiday of last year spent a very happy day with us on Kenley Common. Short runs are also arranged on Tuesday evenings, starting at seven. Cards of runs and membership and other particulars can be had of the Secretary, Mr. C. T. Carter, jun., 26, Thirsk Road.

Those who were fortunate enough to attend Stormont on the 20th had a rich musical treat. The London Kymric Ladies' Choir was at its best in some of the Welsh airs which seem to carry with them the fresh breezes of the Welsh hills. The ladies charmed the large audience that foregathered with their exquisite singing and their picturesque costumes. They were ably supported by Madame Pierce, Miss Weaver, Messrs. Jones, Betts, Goodwin, and Corbin, whose services were heartily appreciated. It was a happy inspiration that the last two items were the Welsh National Anthem, "The March of the Men of Harlech," and the English—or is it British?—National Anthem, "God Save the Queen."

The self-denial week for the L.M.S., which was observed later than usual this year has resulted in £5 10s.

The Sunday collections during the first quarter of the year is recorded at £297 12s. 3d.

The promises for our Twentieth Century Fund up to date amount to £889 15s. 0d. The Misses Hudson's Concert in January added £5 15s. 7d. to the Fund. It will be seen that the work is already in hand, and when the builders have completed their task, the Church will be symmetrical in and out. The great majority of our worshippers have either promised or contributed towards the fund. Now

that we have commenced operations, we are anxious to see this thing through, and we would earnestly appeal to all friends to aid in this effort, so that no one may be out of it. There is room for some bricks yet to complete and beautify the place of His sanctuary. As part of the money will soon be required, contributions will be thankfully received.

The special attention of our friends is called to the Sunday School Anniversary on April 8th. It is always a happy day with us. Last year it was happier than usual, owing to the increase in the treasury being nearly double the preceding year's contributions. But, with a school approaching the four figures in number, the expenditure is necessarily heavy. To carry the work over another year with any comfort £50 should be at our disposal; and, if a goodly number of those who are alive to the importance of this work among the little ones of the flock, while unable to render active service in the school, said, "Take my silver and my gold!" there ought to be no great difficulty in realising this sum. It will gladden the hearts of the teachers, who are seeking to carry out their Master's bidding, "Feed my lambs!"

It is of interest to learn that very substantial aid to the Country Homes for Sick Children is received from Stormont. One of the most enthusiastic of the collectors is Mrs. James Phillips, who has succeeded in getting 24 young men to contribute a penny a week towards these homes. Altogether some 84 persons in the School or Church had joined in this systematic giving, producing a good sum during the year. On the 24th, Mrs. Phillips invited her young subscribers and others to a social gathering, which was much appreciated, when short addresses were delivered by our hostess, the Sunday School Superintendent and the Pastor. The Homes are situated at Bournemouth and Clacton-on-Sea; and the poor children greatly benefit by them.

The Penny-a-Week Scheme to meet the interest on the Institute premises has realised during the first year £36 5s. 6d., which is considerably beyond the actual sum required. The surplus goes to reduce the mortgage, which stood a year ago at £550. It is now £500. By the aid of the Rummage Sale and other things it is hoped that another substantial reduction will be made in a few weeks. Those who have not hitherto joined in this simple plan are earnestly invited to do so now, as the second year begins in April. Particulars can be had of any of the deacons.

Will the secretaries and the treasurers of the various organizations kindly make a note of the desirability of sending their reports to the

Church treasurer as early as possible after the close of the year. It will be a great convenience, and the "Balance Sheet and Statement of Accounts" can be circulated much earlier than it is at present. The balance-sheet for 1899 will be ready in a few days. It is worthy of note that the total receipts amount to £1,717 os. 4d., as against £1,263 4s. 5½d. in 1898, a difference of £454 15s. 10½d. It is evident that the spirit of generosity is abroad, and keeps pace with the growth in the spiritual sphere. The church membership at the beginning of 1900 was 388, as against 288 at the beginning of 1899, a nett gain of 100. There were 114 new members added during the year, we lost 14 by transfer to other churches, and translation to the higher sphere. The admissions since the beginning of 1900 have brought the church roll beyond 400.

In Memoriam.—Mrs. H. J. S. Allen, 14, Kelmescott Road. Translated March 21, 1900. "Blessed are the dead who die in the Lord."

Coming Events.

- SUN., April 1.—Pastor, 11 and 7.
- TUES., April 3.—Sunday School Choir Concert.
- WED., April 4.—Dorcas, 3.
- SUN., April 8.—Pastor, 11. Rev. F. Hastings, 3 and 7. (School Anniversary.)
- MON., April 9.—Tea at 7. Public Meeting at 8. Speakers, F. F. Belsey, Esq., and Rev. A. T. Kinnings.
- TUES., April 10.—Lantern Lecture. "With Kitchener to Khartoum."
- SUN., April 15.—Pastor, 11 and 7. Easter Sermons.
- SUN., April 22.—Rev. E. Owen Evans, of Swansea, 11 and 7.
- SUN., April 29.—Pastor, 11 and 7. Evening Sermon to the Young. Subject: The Prime Minister a Jew.

Subjects for Mr. Idle's Class.

- April 1.—Address. United Classes. Rev. J. Felmingham.
- 15.—Bible Study. Members.
- 22.—God's Moral Government. Mr. J. Robinson.
- 29.—Self Knowledge. Mr. A. Crabbe.

Psalmody for April.

	H.	Ch.	H.	H.	H.	H.	An.	H.	H.
APRIL 1. Morn.	514	62	752	325	328	Eve.	353	45	349 138
" 8.	Sunday School Music.								
" 15.	155 (A)78		759	152	156		157	43	154 151
" 22.	519	78	756	127	229		186	43	167 682
" 29.	517	38	753	287	196		401	13	403 402
	Communion Hymns, 452, 484.								

Offertory Anthems sung by Choir only.

- APRIL 1.—Morn. "The Lord is my Shepherd" ... Macfarren.
- Eve. "God so loved the World" ... Stainer.
- 8.—Sunday School Music.
- 15.—Morn. "Lift up your heads" *(28) ... Hopkins.
- Eve. "Blessing, glory, wisdom, and thanks" *(4) ... Bach.
- 22.—Morn. "Arise, shine" *(52) ... Elvey.
- Eve. "O Lord, most Holy" ... Abt.
- 29.—Morn. "O sing unto the Lord" *(80) ... Bunnett.
- Eve. "Hear my Prayer" ... Mendelssohn.

for good tenor service by the Church note that will be month, Master

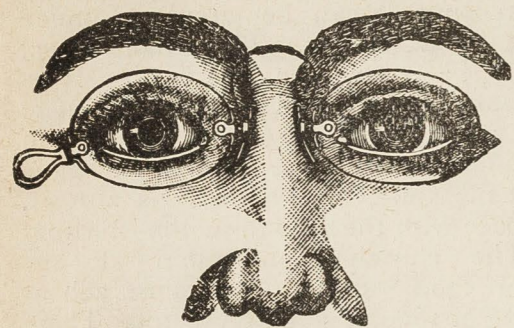
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The Cycling alt. T most of

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Rev^d Tho. Sadler
Primitive Methodist Minister

GLA
April 3/1880

Plough Road (Battersea) Church.

37
21
57
Rev^d Thomas Sadler, 13 Louisa Road, New Wandsworth SW. Minister in charge of the New Wandsworth Primitive Methodist Circuit.

Mr Sadler is a sturdy well built man, past middle age with lines of grey showing in his closely cut whiskers. Thoughtful kindly face and quiet self possessed manner. Has been here 3 years having previously spent 10 years in New Zealand and 3 years at Calne (Wilt) before settling here.

He has 3 preaching stations under his charge (see plan annexed) the chief being that at Plough Road.

The Plough Road Church is supported by the respectable working class, nearly all coming from the neighbourhood e.g. the roads south of Clapham Junction & the railway, Mayswell Road, Winstanley Road &c. Include a few tradesmen and mechanics, railway & Prices men, plasterers, masons and labourers.

His description of the people agrees very closely with the map. The poorest and roughest being located in the streets west of Plough Road

PLAN OF PUBL PRIMITIVE METHODIST

From A

The next Quarterly Meeting will be held at Ploug

Preachers' Names and Residences.

- 1 THOMAS SADLER, 13, Louvaine Road, S.W.
- 2 J. H. Jolly, 148, Lavender Road, Battersea.
- 3 J. Davies, 43, Burr Rd., Merton Rd., Southfields.
- 4 W. Stratford, 40, Longfield St. Southfields.
- 5 E. T. Tidbury, 45, The Grove, Wandsworth.
- 6 J. T. Gurling, 38 Almeric Road, Battersea.
- 7 F. Money, Alton Lodge, Roehampton.
- 8 C. Webb, 67, North Street, Wandsworth.
- 9 G. Collyer, 3, Cooling Villas, Folkstone.
- 10 G. Holloway, 5 Standen Road, Southfields.
- 11 J. Seaman, 2 Morie Street, Wandsworth.
- 12 E. Morten, 91 Meyrick Road, Battersea.
- 13 G. H. Sellers, 30 Melody Road, Wandsworth.
- 14 R. Earl, 10, Ringford Road, Wandsworth.
- 15 W. Philpot, 70, Ladas Road, West Norwood.
- 16 J. Smith, Charlwood Road, Putney
- 17 E. Furness, 9, Vanderbilt Road, Wandsworth.
- 18 T. W. Cope, 24, Thirsk Road, Battersea.
- 19 H. Jones, 9, Galesbury Road, Wandsworth.
- 20 J. Hedges, 1, Benham Street, Putney.

On Trial.

- 21 C. Bryant, 40, Carlton Road, Putney.
- 22 T. L. Olding, 37, Linda Street, Battersea.

Places

PLOUGH ROAD

- Morning
- Evening
- Tuesday, Preaching
- Tuesday, Band of
- Wednesday, C.E.
- Monday, Class
- Wednesday, Class
- Thursday, Class

WANDSWORTH

- Morning
- Evening
- Wednesday, C.E.
- Thursday, Preach
- Band of Hope, W
- Sunday Afternoon
- Monday, Class,
- Tuesday, Class

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PLAN OF PUBLIC RELIGIOUS SERVICES
OF THE
PRIMITIVE METHODIST NEW WANDSWORTH CIRCUIT,

From April 1st to July 1st, 1900.

The next Quarterly Meeting will be held at Plough Road, June 7th. Preachers' Meeting at 5.30. Full Board at 7 p.m.

Preachers' Names and Residences.	Places.	APRIL.				MAY.				JUNE.				JULY.		
		8	15	22	29	6	13	20	27	3	10	17	24	1		
PLOUGH ROAD, Battersea.		<i>Dist 37</i>														
1 THOMAS SADLER, 13, Louvaine Road, S.W.	Morning	1	1	SP.23	1	18	SA.28	MS.29	1	14	1	13	24	1		
2 J. H. Jolly, 148, Lavender Road, Battersea.	Evening	BH.5	1	SP.21	16	17	SA.28	Supply	20	1	1	19	24	11		
3 J. Davies, 43, Burr Rd., Merton Rd., Southfields.	Tuesday, Preaching		1		1	14	1	22	1	1	1	1	1	22		
4 W. Stratford, 40, Longfield St. Southfields.	Tuesday, Band of Hope	5	5	5	5	5	5	5	5	5	5	5	5	5		
5 E. T. Tidbury, 45, The Grove, Wandsworth.	Wednesday, C.E.						T.1									
6 J. T. Gurling, 38 Almeric Road, Battersea.	Monday, Class							T.1								
7 F. Money, Alton Lodge, Roehampton.	Wednesday, Class			T.1												
8 C. Webb, 67, North Street, Wandsworth.	Thursday, Class						T.1									
9 G. Collyer, 3, Cooling Villas, Folkstone.																
10 G. Holloway, 5 Standen Road, Southfields.																
11 J. Seaman, 2 Morie Street, Wandsworth.																
12 E. Morten, 91 Meyrick Road, Battersea.																
13 G. H. Sellers, 30 Melody Road, Wandsworth.																
14 R. Earl, 10, Ringford Road, Wandsworth.																
15 W. Philpot, 70, Ladas Road, West Norwood.																
16 J. Smith, Charlwood Road, Putney																
17 E. Furness, 9, Vanderbilt Road, Wandsworth.																
18 T. W. Cope, 24, Thirsk Road, Battersea.																
19 H. Jones, 9, Galesbury Road, Wandsworth.																
20 J. Hedges, 1, Benham Street, Putney.																
On Trial.																
21 C. Bryant, 40, Carlton Road, Putney.																
22 T. J. Olding, 37, Linda Street, Battersea.																
Occasional Preachers.																
23 R. Stone, Clapham Junction.	Morning	14	SP.23	13	S.1	SP.25	7	SA.5	19	SP.3	12	CM	10	4		
24 H. Francis, 50, Stockwell Green.	Evening	1	SP.11	20	4	SP.21	1	SA.26	13	SP.17	19	CM	29	18		
25 Mrs. Holloway, 5, Standen Road, Southfields.	Wednesday, Preaching	1	1	14	1	21	1	16	1	1	1	1	1	14		
26 J. Whitlock, Archway Street, Barnes.	" Class	16	16	16	T.1	16	16	16	16	16	16	16	16	16		
27 J. Beswick, Ayrshire, Scotlnnd.	Thursday, C.E.	20	20	20	20	20	20	20	20	20	20	20	20	20		
28 Rev. A. Heaton, High Wycombe.																
29 Rev. R. Andrews, of Plumstead.																
30 Rev. W. Roberts, of Fulham.																
PUTNEY, Coopers Arms' Lane.		<i>Dist 39</i>														
SOUTHFIELDS.																
	Sunday															

- References.**
- CA Chapel Anniversaries. S Sacrament.
 - T Ticket Renewing. EM Evangelistic Mission.
 - CE Christian Endeavour. F Trust Fund Collection.
 - L Lovefeast. SF School Festival.
 - ST School Teachers' Yearly Meeting. E Extension Fund.
 - HM Home Mission Service. Y Trustees' Yearly Meeting.
 - MM Missionary Meeting.

Circuit Regulations.

Preachers.—Every Preacher is earnestly requested to attend to his own appointments, and if unavoidably prevented, he must provide an accredited substitute. Should a preacher neglect an appointment he must furnish a satisfactory reason to the following Quarterly Meeting. For the FIRST wilful neglect his name will appear in italics; for the SECOND, his name will be lowered one figure on the plan; for the THIRD, his name will come off the plan, and he will be liable to be reported to the District Meeting and Conference. No person is allowed to preach in any of our Places of Worship unless he is authorised by the Circuit authorities—Ministers of other denominations excepted. All Sunday morning services must close at 12.15, and the evening service at 7.45, by order of the Quarterly Meeting.

"The Preachers appointed to conduct the Sabbath Evening services are requested to conduct the Prayer Meeting at the close.

Leaders.—Every Leader must call over the names of his Members at every Class Meeting, and collect the Class Money WEEKLY and the ticket money QUARTERLY, and see that the absentees are visited. It is essential to the prosperity of the Station that the CONNEXIONAL RULES be kindly explained to the members and faithfully carried out. The Leaders are requested to bring their Class Books to their respective Leaders' Meetings.

Society Stewards—The duties of Society Stewards are:—(1) To furnish a written notice of everything to be published the Sabbath before it should take place. (2) Make all needful arrangements for Public Meetings. (3) Make all needful arrangements for Sacraments and Lovefeasts. (4) See that all collections are made according to plan. (5) To see Society's Report is properly filled up and sent to the Quarterly Meeting in proper time.

Members.—The attention of our Members is called to the following Rule:—"No person must be admitted a Member or allowed to remain one who attends vain or worldly amusements, or waste his time in public-houses, or is otherwise immoral in his conduct." Any Member intending to remove from his circuit is desired to give his Leader, or his Minister, the full address of his future residence, that a Credential may be sent to the Superintendent of the Station to which he is about to remove. All our Members are earnestly requested to be present, if possible, at the Quarterly Renewal of Tickets.

Circuit Committee.

This is composed of all officials who are eligible to attend Quarterly Meetings and meets when necessary.

Circuit Steward.—Mr. H. J. Jolly, 148, Lavender Rd., Battersea, to whom all Moneys for the Quarterly Meeting must be forwarded ON OR BEFORE June 7th.

Circuit Secretary.—Mr. E. T. Tidbury, 44, The Grove, Wandsworth.

Circuit Fund Collections are made at all services, except where otherwise indicated.

Circuit Book Steward and Sub-Missionary Treasurer:—Rev. T. Sadler, of whom Hymn Books or any other Books sold at the Primitive Methodist Room, may be obtained. Orders to be given early in the month.

Leaders' Meetings—Plough Road, May 31st, 8 p.m.
High Street, June 2nd, at 7.30 p.m.
Putney, May 30th, at 8.30 p.m.

Putney Mission and Look-out Committee.
Messrs. R. Earl, J. Smith, E. Furness, H. Lee, Symms, T. Sworder, and J. Hedges, Secretary.

Finance Committee—Messrs. Jolly, J. Jones, Witt, Olding, Sellers, Bailey, Furness, Earl, Hedges, and H. Spear, Sec.

Christian Endeavour Meetings.

Plough Road, Wednesday at 8 o'clock.
High Street, Wednesdays at 7.30.
Putney, Wednesdays at 7.30.

The Examining Committee will meet the Candidates for the Plan at Wandsworth High Street, on Saturday, May 26th, at 7 p.m.

Society Stewards.

PLOUGH ROAD: J. Jones, Plough Road, Battersea.
WANDSWORTH: G. H. Sellers, 30, Melody Road, Wandsworth.
Assistant: H. Spear, 31, High Street, Wandsworth.
PUTNEY: J. Hedges, 1, Benham Street, Putney.
Assistant: M. L. Taylor.
SOUTHFIELDS:

Station Sunday School Committee.

Messrs. C. Webb, J. Bailey, R. Earl, J. Jolly, H. Stone, F. Lemp, J. Jones, T. J. Olding, S. Clapham, R. Rowel, H. Lee, M. L. Taylor, J. Richards, and E. Furness, Secretary.

The Band of Hope Anniversary Sermon at Plough Road will be preached on Sunday, April 8th, by E. T. Tidbury.

Baptism.—Persons wishing to have their children baptised in any of our Places of Worship must give notice to the Society Stewards. Both parents are expected to be present, to whom a stamped certificate is given, for which 7d. must be paid. Each Baptism to be registered by the Minister who administers the Ordinance.

No Baptisms at Sunday Evening Services.

SPECIAL NOTICES.

The Local Preachers Mutual Improvement Society will hold its next meeting at High Street, Wandsworth, on Friday, April 20th, when a paper will be read by Mr. J. Davies. Subject—"The Best Method of preparing and preaching a Sermon or, The Model Preacher." The discussion will be opened by Messrs. C. Webb and R. Earl. Chair to be taken by Mr. G. H. Sellers at 7.30. All are invited.

PLOUGH ROAD.—The School Anniversary will be held on May 13th. Preacher, Rev. A. Heaton. Public Tea and Meeting on Monday, 14th. Chairman, Mr. A. Bridge, Battersea.

PLOUGH ROAD.—The Christian Endeavour Society will make a special effort on Wednesday, April 25th, on behalf of the Building Fund. Special Sermons will be preached on Sunday, April 22nd. Grand Gathering on the 25th.

HIGH STREET.

Revival Meeting, April 8th, 5, 13, 16, 7, 19, 11.
Tea Meeting, Good Friday.
Special Chapel Sermons, Easter Sunday, April 15th.
Preacher, Mr. J. Beswick, of Ayr.
Camp Meeting, June 10th, 13, 12, 8, 16, 7, 18, 3, 20.
School Anniversary, June 24th.

PUTNEY.

Special Sermons will be preached on Easter Sunday, May 6th, and June 3rd. Collections for Mission Chapel Fund.
School Anniversary, May 20th. Preachers, Nos. 5 & 26.
Camp Meeting, June 17th, No. 2, 8, 16, 20, 17, 7.

The Metropolitan Missionary Services will be held on May 20th, at Plough Road. Rev. R. Andrew will preach at 11 a.m. and at High Street, Rev. W. Roberts at 6.30 p.m. The Annual Meeting will be held at the City Temple on May 22nd.

A Sunday School Special Effort will be made at High Street on Sunday, April 29th and 30th, on behalf of the New School Building Fund.

A Sunday School Teachers' Conference will be held on April 24th, on the visit of the Rev. Danzy Sheen. Time and place to be announced.

Battersea

The Chapel

Services held

Sadler - Prim. Meth: Plough Road. 61

The Chapel holds 450 and has a large schoolroom beneath - larger than the chapel itself and one of the best halls in Battersea, this fact ~~is~~ The hall is consequently in request for public meetings of all kinds.

Mr Sadler is the only paid worker. In addition there are 30 S.S. teachers at Plough Road & 23 ^{local} preachers whose work is distributed over the circuit.

The Sunday School has about 400 on the books with an average attendance of 350. Some of the children are very poor but not many. Many however belong to the class that pawn their things on Monday and redeem them on Saturday.

Service on Sunday morning is small but at 6.30. they get 200 to 300. They "don't play for crowds: no advertising or sensationalism. Tuesday preaching service is also poorly attended, but at the class meetings they get about 100.

No special social work is done. They have a mothers meeting and a Band of Hope, the latter being 'pretty full'

Visitation

Charitable Relief

Other Religious Agencies

Sadler - Prim. Meth: Blough Road

63

Mrs Sadler does a little visitation as do a few of the women and Mr S. himself but it is not extensive.

A poor funds exists for the church and congregation and cases of sickness are relieved from it. There is not a great deal of abject poverty. The fund is small: only a few pounds derived from communion fund etc.

The condition of this church is improving. They were in Knox Road and were then very small. Their building involved them in financial difficulty but they have paid off £500 recently and now raise £300 a year for the church.

Other agencies in the neighbourhood are: Spoke Hall (Reader Harris, Q.C.) very active - do the work in their own way - always in the open air. Baptist Chapel Rev W. Hamilton some of their mothers attend Mr S. meetings. St Peters ~~St Peter's~~ Mr Bell is very charitable and is a gentleman. ~~Mr~~ Mr Sadler evidently respected him but as he added quaintly "He is a churchman but we are dissenters and that fact is not got over." Of the C.O.S. he spoke favourably. They take up cases and deal with them.

Wandsworth (High St) Church

The Putney Church

Sadler - Prim. Meth: Plough Road

65

Their premises at Wandsworth consist of a small chapel and a schoolroom. This is an old place, where John Wesley used to preach. The old gallery seats about 100 but the people would not see the preacher and it is now only used for school purposes. The body of the chapel seats 120.

The people here are rather better socially than at Plough Road + they have about 70 members in the 3 classes. The S.S. school has an attendance of about 100 and the Sunday morning and evening services are about the same figure with little difference between morning + evening. Band of Hope, Christian Endeavour and Preaching Service on Thursday comprise the other engagements.

The church still about holds its own. A small debt exists on the fund and there is no room for expansion.

At Putney (Coopers Arms Lane) they have a small place known locally as the "Hole in the Wall". It was formerly a laundry but has been a place of worship for 14 years. You can push 100 into it ~~and~~ this is inconvenient. They have tried unsuccessfully to get land to build and the difficulty is increasing.

Here the people are working class: a shopkeeper,

one

The Free Church Councils

Drink & Temperance

67
Sadler - Prim. Meth. Blough Road

one or two mechanics, some domestic servants &c.

Sunday School has close on 100 children, crammed like herrings in a box. The Sunday congregations are 'medium' and the Society class has 20 members.

The Free Church Councils are not doing much in the neighbourhoods. Not much intercourse: all are absorbed in their own work. He belongs to Battersea Council & also the Wandsworth as representing different church. Rev Hy. J. Weatherhead 111 13 Assingham Road, Earlsfield, is secretary of the Wandsworth Council. This Council holds an annual meeting at the Townhall so as to be on neutral ground. When the meetings are held at a chapel, the local people form the bulk of the audience.

Drink is largely the cause of poverty & trouble. A good deal of Saturday night drinking and brawling in the streets takes place in Battersea. In Wandsworth they had a Temperance Society which was very energetic and a federation was formed. A Mission was held in February but was not successful, as

Prostitution

Social Condition

The New members

69
Sadler-Prim. Meth. Blough Road

it ~~is~~ synchronised with the spell of very bad weather.

Prostitution all about Clapham Junction. The theatre brings all sorts of people. It is found in the quiet streets near the Junction.

Comparing the condition of the people here with those at Calne, he thinks the Londoner has the best of it. Rents are high here but the people are better off in other respects. In New Zealand however there is no poverty. The poor there correspond to the position of ~~our~~ decent mechanics here.

The churches are recruited in three ways: some come with transfers from other churches - mostly from the country - these are generally alright; some are converted, brought out from the people around, but their best workers are those who are trained in the Sunday schools & pass to the Church through the Endeavour Society.

The group of Churches which Mr Sadler represents appears to be growing slowly, Mr Sadler's work being mainly oversight & preaching, the great bulk of the work falling mainly on the little band of local preachers.

Rev. J. Felmingham
Northcote Road Baptist Church

G.A.
April 12/1900

The district worked

The people

37
71
5 24
Rev. J. Felmingham. Pastor of Northcote Road
Baptist Church. 15 Kyle Road, Clapham Common S.W.

Mr Felmingham is a pleasant faced dark haired man in the forties. He is not a college man but has command of a good Saxon style. ~~and~~ This combined with a bluff genial manner and an absence of ~~any~~ clerical mannerism make him very popular especially with young people. He has been 8 years at Northcote Road.

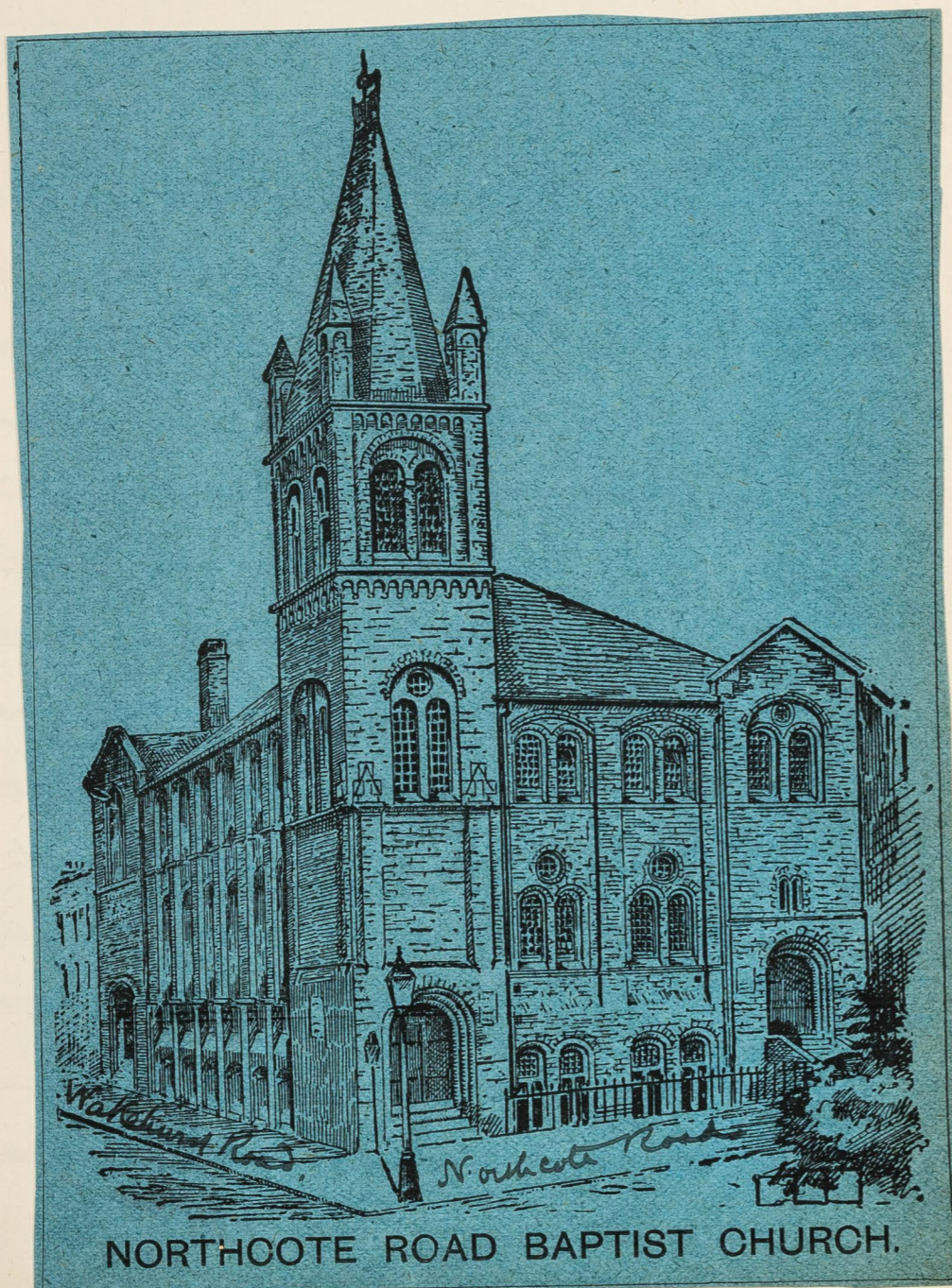
The people are drawn mainly from the group of roads between Wandsworth and Clapham Commons. Some come from greater distances, Falcon Road, Balham, Wandsworth and the Lavender Hill district but these are a comparatively small minority. Going over the map of this area Mr F. was astonished at its accuracy in detail and commended it highly.

The people are largely middle and lower middle class with a proportion of working class, this proportion being larger than he thought. In their congregation which fairly represents the district, the majority

Persons Employed

Buildings Used

Services held



Felmingham - Northcote Road Baptists

majority are city people, clerks &c; some railway men, prison wardens, shopkeepers &c. While all live comfortably, there are not half a dozen men, who could put down a £10 note comfortably. All however can give something and be mentioned with some pride that since 1892 they had reduced a £5000 debt to a little over £2000.

Excepting the pastor all the workers are voluntary. They have 45 Sunday school teachers, 30 Magazine distributors to deliver 2500 copies of "Sparks from the Anvil" at the homes, beside deacons, elders, and some 50 workers who are away at various missions on Sunday evening.

The Chapel seats 950 (Handbook says 1000). Schoolroom below is small and inconvenient. They have a house adjoining the church and the Honeywell Road Board School for Sunday School & Bible classes.

At the Sunday morning service the chapel is two-thirds full. In the evening it is very full and late comers have a difficulty in finding seats.

That is

Sunday Services:
 MORNING - - - at 11 o'clock.
 EVENING - - - at 6.30.

SUNDAY SCHOOL:
 MORNING - - - at 10 o'clock.
 AFTERNOON - - at 2.45.
 Also at Honeywell Road Board School, at 2.45.

BIBLE CLASS:
 For Young Women, in the Vestry;
 For Young Men, 55, Wakehurst Rd.,
 at 3 o'clock.

Week-day Meetings:

MONDAY, 7 p.m.:
 Band of Hope. 150

TUESDAY, 8 p.m.:
 Young People's Society of Christian Endeavour.

WEDNESDAY:
 Preaching Service, at 8 p.m.

THURSDAY:
 Church Choir Practice, at 8 p.m.

SATURDAY, 8 p.m.:
 Prayer Meeting,
 55, Wakehurst Road.

Strangers in the neighbourhood are thus affectionately reminded of the Church to which they are cordially invited, and where they will receive a hearty welcome.

that is during the spring, autumn and winter. In the summer the congregation grows less, although then people would call it 'practically full' Mr J. will not. "We should be exact in these things" said he. He is undoubtedly right in his estimate of attendance. I have frequently attended this chapel & know that after 6.30 on Sunday evening it is ~~frequently~~ often difficult to get a seat. The stewards may often be seen craning their necks to see whether there are any vacant seats.

The Sunday schools have an attendance of 600 to 700. Young Men's Bible class - about 30.

Christian Endeavour Society is fairly strong. The young people manage it themselves - this feature he thinks a source of weakness in these societies as the young people need direction. This he endeavours to supply ^{here} by taking the chair at their meetings when he can.

Preaching Service is not well attended. People do not get home until 6.30 to 8 pm. & then the wives are needed at home. Sets from 50 to 70.

A great number of people do not go to more than one week night meetings. They get the young people on Tuesday

Visitation

Charitable Relief

Church Membership

No clubs or social agencies except lectures, concerts &c

Mr F. visits the sick of the church and "anybody else, church or no church, who wishes to be visited." The Elders also visit absentees but they have no systematic house to house visitation except to leave the magazine. In this district, he regards visitation as one of the most difficult things. In the morning the women are busy and in the afternoon they go out for walks &c. You may call at house after house and find the people out.

The Communion fund amounts to £53 of which about £50 is spent in relief. Have 6 pensioners. Not much poverty; mainly widows who need a little augmentation of their income. Sickness or accident causes most of the distress. Has many applications for surgical aid letters and could use 100 a year if he had them. Also gives a little at Xmas - dinners to 50 families & hampers to struggling people who "are too sensitive to make their condition known."

The Church Membership now is ~~about~~ 520. They are

are just about holding their own. Receive about 80 every year and lose a similar number. This has been the condition for the past four years. In the first four years of his ministry, a great influx took place in the district & the church grew rapidly. It was then the only Non-Con. Church in the district (The Street Baptists were in Chatham K² but the Wesleyans have come since) and all came to Northcote Road. Now their best people are going further out & the tendency is toward an increase of the 'two families in a house' population. Lose 3 or 4 through death ^{yearly} but greater part of loss is by removals. Believes it is mostly due to desire for change. London is a restless place & people catch the spirit and tire of the same brick walls. One of his best people when telling him they were going said "we have been here 6 years and should like a change".

The Free Churches work together well. Are arranging for a United Mission in 1901. Have nothing to do with the Church of England. There is no sympathy between the churches. Personally the clergymen are gentlemen but-!. All the Anglican churches are pretty active and have good

con-

The Relation of the Churches

congregations. They are high with one exception - St Barnabas, which is distinctly evangelical. He finds churchmen very liberal but it is the "parson in the gown" who is the difficulty. He frequently receives members of the Church of England, who say they cannot find a place of worship where the gospel is preached. Has received at least 100 churchmen, who have been baptised, confirmed & married in the Church.

The Wesleyans (Brownwood) have done magnificently & have become a power in the district.

The Free Methodists (Mallinson Road) has great difficulty - struggling with a debt.

Street Baptists (Chatham R^d) are doing well. Mr Flegg is "an admirable little man".

The Services in Muntz Hall & the Music Hall were also mentioned.

Drink appears to be increasing amongst women. Seems a marked increase in the number of respectably dressed young women who drink but do not see so many drunken men as formerly. Hears of numbers of terrible cases of chronic inebriety among the better class people.

Drink

Prostitution

Crime.

Thrift

A hopeful district

Baptist Times. May 25. 1900

AFTER a ministry extending over a period of about eight years, Rev. John Felmingham has resigned the pastorate of the church at Northcote-road, Wandsworth, in order to take up forward work in connection with Queen's-square Church, Brighton.

Felmingham Northcote Road Baptist

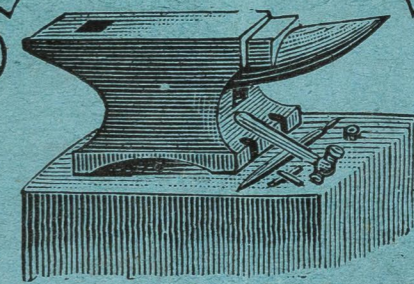
Clapham Junction is full of it. Immoral places in the quiet roads and streets between Honeywell Road & the Junction. Stage people live about there in shoals and Mrs F. evidently connects their presence with this evil. He also mentioned the St John's Road with its "scores and scores" of young fellows and girls promading

Housebreaking is frequent. It is not safe to leave a house during the day or night. The robbers must watch the houses - usually break in during the afternoon or evening.

Thinks people are thrifty. Many own their houses.

The prospects of church work and influence are good. Thinks a large proportion of the people are reached. In their own case, he is certain they reach 2500 people "and ours is only one". The churches will succeed if they devote themselves to the spiritual needs of the people. There is a tendency to give the gospel a hearing. People may be indifferent but they are not opposed to it.

SPARKS FROM THE ANVIL



No 3. Vol. IX.]

MARCH, 1900.



NORTHCOTE ROAD BAPTIST CHURCH.

Sunday Services:

MORNING - - - at 11 o'clock.
EVENING - - - at 6.30.

SUNDAY SCHOOL:

MORNING - - - at 10 o'clock.
AFTERNOON - - - at 2.45.

Also at Honeywell Road Board School, at 2.45.

BIBLE CLASS:

For Young Women, in the Vestry;
For Young Men, 55, Wakehurst Rd.,
at 3 o'clock.

Week-day Meetings:

MONDAY, 7 p.m.:

Band of Hope.

TUESDAY, 8 p.m.:

Young People's Society of Christian Endeavour.

WEDNESDAY:

Preaching Service, at 8 p.m.

THURSDAY:

Church Choir Practice, at 8 p.m.

SATURDAY, 8 p.m.:

Prayer Meeting,
55, Wakehurst Road.

Strangers in the neighbourhood are thus affectionately reminded of the Church to which they are cordially invited, and where they will receive a hearty welcome.

NORTHCOTE ROAD BAPTIST CHURCH,

. . . WANDSWORTH COMMON, S.W. . . .

PASTOR - - - - - JOHN FELMINGHAM.

STATEMENT OF ACCOUNTS, 1899.

Dr.	Church Fund Account.	Cr.																																																																																													
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J. RUDDY, Secretary.

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NORTHCOTE ROAD BAPTIST CHURCH.

which they are cordially invited, and where
 they will receive a hearty welcome.
 Neighbourhood are the
 of the Church to
 8 p.m.:
 7 p.m.:
 Meetings:
 Hope.
 8 p.m.:
 Society of Christian
 your.
 SDAY:
 ice, at 8 p.m.
 DAY:
 nce, at 8 p.m.
 8 p.m.:
 Feeling,
 1st Road.
 School:
 at 11 o'clock.
 at 6.30.
 Sermons:
 at 11 o'clock.
 at 2.45.
 at 2.45.
 School:
 at 10 o'clock.
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Edited by JOHN FELMINGHAM, Pastor of Northcote Road Baptist Church.

No. 3. VOL. XI.]

MARCH, 1900.

NORTHCOTE ROAD BAPTIST CHURCH.

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Roman Catholicism.

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MARCH 19TH,

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AND SELECTIONS FROM

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Soloists:

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THE EDITOR.

The Sale of Work.

IT is uncertain whether the Sale to be held in April, in our Schoolroom, will be continued on the second day (viz. 26th). There will, however, be one day's sale for certain, and a second if our friends will be good enough to send along a few more things to fill up the stalls. Among the things left over from our Bazaar last October are some most useful articles of household necessity. We venture to counsel those of our numerous young friends with ambitious aims, and wise intentions, to see that *their friends* are well supplied with tickets of admission. Full particulars of the Sale will be given next month. Mrs. Felmingham, or any of the wives of the Deacons, will be most pleased to receive goods for the Sale.

The Incidental Deficit.

It is already known that three floods in our School-room, extensive Chapel repairs, and endeavour to pay the interest on the Chapel Debt out of the Incidental Fund, are responsible for a deficit of £200 on the latter. We are, however, hopeful that during the present year this little liability will vanish. It will if our friends will patronise the Sale of Work and give just a trifle more to the collections on the Lord's Day.

Twentieth Century Fund.

AN account of the magnificent meetings which were held on the 19th ult. will be found in another column of the Magazine. We wish merely to say here, that those friends who have not sent in the promise should do so as soon as possible to Mr. Swift, or Mr. Ruddy, the Hon. Secretaries of the Fund. We do more sincerely hope that all our members and adherents will have some share in this really magnificent scheme contemplated by the Denomination. Both Mr. R. Hayward and Mr. Swift have set a noble example, which we trust all will follow to the best of our ability. The more we think of these great schemes the more hopeful do we become of England's future greatness.

The Debt Fund.

It is felt by the Church Executive and the Pastor, that in the face of these two special funds already referred to, it would be the wisest

course to give the Debt Fund a rest just for this year. At the same time it should be understood that all gifts to the Incidental Fund will indirectly lessen the debt by the repayment of its loan.

Roman Catholicism.

WE call special attention to the Lecture which will be delivered, as announced, by Mr. Job Williams in the Chapel, on March the 19th. We consider ourselves fortunate in securing the services of Mr. Williams, for, in our judgment, he is one of the best authorities in this country on the great subject he will bring before us. For many years he has been one of our noblest champions in the cause of Protestant truth.

It will interest our friends to learn that he will preach on Sunday evening, March 18th, and, at the close of the service, will be immersed by the Pastor.

Young Men's Bible Class.

WE are greatly pleased with the progress this class continues to make under the leadership of our good friend Mr. Tomkins. At the Annual Meeting, just held in the Large Hall of the Y.M.C.A., kindly lent for the occasion, a most encouraging account of the year's work was given by the Secretary, Mr. Garwood, and a very pleasant evening was spent.

The Class meets every Sunday, at 3 o'clock, in the rooms of 55, Wakehurst Road, and the young men themselves extend a very hearty invitation to others who have an hour to spare on Lord's-day afternoon. This hour is one of cheery brightness, without one dull moment in it.

"Here and Now."

I HAVE had dreams of grander work than this,
Some soul of greatness set on hand or brow,
Sometime, somewhere, a work of greater bliss,
Not here, not now.

Some work which leads more near the mighty God,
Like that of dwellers on the mountain's brow,
This common work is all too near the sod,
Of here and now.

But He who plans for each his work and place,
And kindly teaches when we ask Him how,
Will surely give to each the needed grace
Just here and now.

No need that I should stumble up the hill
In search of blessings: I but humbly bow
My head in sweet content to do His will
Just here, just now.

PASTOR JOHN FELMINGHAM

WILL PREACH

Special Sermons

At Northcote Road Baptist Church,

On SUNDAY EVENINGS.

TOPICS AS UNDER:

MAR. 4	LAMPS, PITCHERS & TRUMPETS
" 11	THE LAVER & THE MIRRORS.
" 18	CONFESSION OF CHRIST. BAPTISMAL SERVICE.
" 25	QUITE A NEW FASHION.

SERVICES WILL COMMENCE AT 6.30.

Those who are not in the habit of attending a Place of Worship are very heartily invited to the above.

Why not come?

The Famine in India.

OWING to the present condition of affairs in South Africa, the terrible famine now ravaging the larger part of India has not received the attention it demands by the majority of people in this country.

The area affected is 500,000 square miles, or four times the size of the British Islands, and no fewer than 75,000,000 people are afflicted.

It is the severest famine India has ever experienced, and her need is now, therefore, very, very great. Cannot we, although we may have been giving much to other worthy causes, yet stretch out a helping hand to those of our less fortunate brothers and sisters whom God, in His infinite wisdom and mercy, has again seen fit to permit to pass through the shadow land. The Rev. Geo. Smith, a Baptist Missionary, stationed at Kharar, writes: "The famine distress amongst our people is simply awful. We are in a far worse position than in 1897. A day has not passed during the last fortnight when I have not had natives actually starving at my door, men and women who have not tasted food for twenty-four hours. Nearly every house has sold its brass vessels, and the women their earrings, and many hundreds

scarcely have one meal a day. Surely something ought to be done." Yes, and we, in this privileged land are sending the echo back again, "Something, by God's help, shall be done."

The Baptist Missionary Society has opened a fund, and in connection with our Chapel Auxiliary a local fund has been started. Will those who can spare the smallest amount kindly send it, at once, either to Mr. A. Knights, Trinity Road, Upper Tooting, or to Mr. P. Sargant, 23, Endlesham Road, Balham. Remember, the smallest amount will be gratefully accepted.

There may be some who read this and who cannot give money; but all can pray, and all are lovingly urged to constantly plead with God for India in this her hour of trial.

Church Record.

GENERAL INFORMATION.

Pastor:

REV. J. FELMINGHAM, 15, Kyrle Road,
Clapham Common.

Treasurer:

MR. A. REVELEY, 124, Northcote Road.

Secretary:

MR. HARRY SWIFT, 105, Bolingbroke Grove,
Wandsworth Common.

THE CONSTITUTION OF THE CHURCH is such that, while the Pastor and Deacons must have been baptised, Believers are admitted as Members who, on conscientious grounds, object to baptism, or who are physically unable to undergo the Ordinance.

THE LORD'S SUPPER is commemorated on the first Sunday in the month after the Evening Service, and on the third Sunday after the Morning Service. All who love the Lord Jesus Christ in sincerity, are welcomed at the Lord's Table.

INQUIRERS.—The Pastor will be pleased to meet with enquirers in the Vestry at the close of any of the Services, or will endeavour to make other arrangements on application.

MEMBERSHIP.—Applications for Church Membership can be made to the Pastor at any of the Services, or by appointment at his residence, 15, Kyrle Road.

BAPTISMS.—All desirous of Baptism should apply to the Pastor, or notify their wish to any of the Deacons.

HYMN BOOKS.—It is respectfully requested that all regular attendants at the Services will provide themselves with Hymn Books, in order that visitors may be accommodated. The books may be purchased of Mr. Henry, at the Chapel; or Mr. Reveley, Bookseller, 124, Northcote Road.

PEWS AND SITTINGS.—Sittings may be obtained at the close of any of the Services, on application to the Steward or any of the Deacons. No fixed charge is made. The Church Officers rely upon the friends to give according to their conscience and ability.

Sunday School.

BALANCE SHEET, 1899.

Dr.	£ s. d.	Cr.	£ s. d.
To Balance in hand, Dec. 31st, 1898 ..	10 16 5	By Subscriptions to the Wandsworth Auxiliary S.S.U. ..	0 15 0
„ Entrance Fees for Scholars' Scripture Examination ..	0 12 6	„ Subscriptions to Young Peoples' Missionary Association ..	0 5 0
„ Proceeds of Excursion and Infants' Treat ..	38 11 3½	„ Cost of Old Scholars' Re-union ..	2 9 2
„ Class Collections at Parent School ..	26 17 5½	„ Entrance Fees, Handbooks, &c.—Scholars' Scripture Examination ..	0 16 2½
„ do. do. Branch School ..	10 9 0½	„ Purchase of Hymn-books ..	0 18 0
„ Special Collections—		„ „ „ Juvenile Missionary Herald ..	3 0 0
Baptist Missionary Society ..	1 0 0	„ Baptist Missionary Society (5 qrs.) and Special Collections ..	14 17 9
Indian Mission ..	0 16 0	„ Debt Fund (5 quarters) ..	13 17 9
“Country Homes” Fund ..	4 9 6	„ Indian Sunday School Mission ..	0 16 0
„ Proceeds of Anniversary Services ..	19 13 6	„ “Country Homes” Fund ..	5 5 0
„ Sale of Bibles and Hymn-books ..	1 2 0	„ Cost of Excursion and Infants' Treat ..	36 6 3½
„ Library Receipts ..	0 16 2	Anniversary Services ..	8 8 3
„ Subscriptions and Donations ..	1 9 0	„ Rent and Expenses of Branch School ..	17 9 0
		„ School Requisites ..	1 18 2
ASSETS. s. d.		„ Printing ..	0 15 0
Bibles and Hymn-books ..	8 6	„ Postages and Sundries ..	1 0 7
		„ Balance in hand ..	7 15 8½
	£116 12 10½		£116 12 10½

Audited and found correct, January 30th, 1900,

R. H. BROADHURST, Treasurer.
W. E. TURNER, Secretary.J. W. TOMKIN,
S. R. GILLINGHAM, } Auditors.

Young People's Society of Christian Endeavour.

BALANCE SHEET, 1899.

Dr.	£ s. d.	Cr.	£ s. d.
To Balance 1898—		By Printing ..	3 6 9
Treasurer ..	£3 14 2	„ Subscriptions to Unions ..	0 11 0
Miss Thickbroom ..	0 6 3	„ Missionary Committee ..	2 14 9
Miss Hockley ..	0 2 6	„ Sunshine Committee ..	2 10 3
	4 2 11	„ Magazines ..	3 13 0½
„ Weekly Offerings ..	7 17 9	„ Badges ..	0 6 0
„ Sale of Magazines ..	4 17 5	„ Baptist Missionary Society—	
„ Proceeds of Jumble Sale ..	15 9 3	School ..	£13 4 3
„ Proceeds of Concert ..	2 18 0	Famine Box ..	3 0 0
„ Penny Subs. to Missionary Committee ..	16 4 3		16 4 3
„ Sale of Tickets, &c. (Excursion) ..	2 14 0	„ Large Hymnals ..	0 11 6
„ Donations for 1900 Convention ..	3 0 0	„ S. W. Union (1900 Convention) ..	3 0 0
„ Donations per Sunshine Committee ..	1 0 3	„ Excursion Expenses ..	2 14 0
„ Sale of large Hymnals ..	0 9 0	„ Jumble Sale Expenses ..	2 18 11½
„ Sale of Badges, &c. ..	0 4 6	„ Transfer to Bazaar A/c. (nett result of Jumble Sale) ..	12 10 3½
		„ Gifts to Poor, &c. ..	4 4 6
		„ Sundries ..	0 3 0
		„ Balance in hand—	
		Treasurer ..	£3 4 2
		Miss Thickbroom ..	0 2 4½
		Miss Hockley ..	0 2 6
			3 9 0½
	£58 17 4		£58 17 4

Audited and found correct, February 2nd, 1900,

J. GOOCH, Secretary.
F. HAYWARD, Treasurer.E. W. HOUSDEN,
E. G. TOWNSEND, } Auditors.

Flashes from the Forge.

By “RACONTEUR.”

WE sometimes get into trouble for omitting from this page things which we ought to insert, and *vice versa*. We therefore give fair warning that at the time of writing *Sparks* is so chock full of matter and we are so chock full of the Twentieth Century Fund that we can only consign March “Flashes” to a suffering community subject to the familiar formula: “E. & O. E.”

The Sunday Services are deserving of much fuller comment than we can give them. We must rest content with saying that the Gospel has been preached with no uncertain sound, that the evening attendance has been good throughout, and that on the last Sunday in the month we rejoiced to see many who had been on the sick list back at the morning service.

We rubbed our eyes on the morning of February 20th and wondered whether we had really been to a Chapel Anniversary Meeting the night before or had indulged in a fantastic dream, but were soon convinced that the scene was no creation of an undigested supper but the recollection of a reality.

The first part of the meeting was quite a conventional Anniversary gathering—a few remarks from the Pastor—a splendid report from Mr. Swift—some congratulations from the chairman (Mr. H. Marnham)—and so on. The audience was equally conventional in size and temperament, despite great preliminary efforts to excite exceptional interest, and certainly did not seem to boil over with enthusiasm for the Twentieth Century Fund.

The Church Secretary's “facts and figures” were extremely interesting, and we wish we could produce his report *in extenso*. It appears that in 1890 the Church consisted of 286 members. Since then 894 have been added, while 660 have been transferred, erased or called to the Church Triumphant, making the present number 520. The membership has more than doubled since Mr. Felmingham's advent, eight years ago, but only 88 of those whose names were on the roll then are still with us, while only 37 remain of those who were members when the present building was opened. The total cost of the ground and building to date, less the amount realised by the sale of the old chapel and chairs has been £8,779 15s. 6d., of which £6,679 15s. 6d. has been paid, leav-

ing £2,100 due, £500 of this being lent, free of interest, from the Baptist Building Fund. Since the erection of the building, an average of £556 per annum has been raised for the Debt Fund and £566 per annum for the General Fund, making a total of £1,122 per annum, exclusive of money raised by the numerous Societies which keep separate accounts. The balance on the *wrong* side of the General Account at the present date is estimated at £231. The Debt Fund is to have a rest this year, but for the benefit of any murmurers Mr. Swift proved that giving to A equals giving to B as conclusively as any mathematician could demonstrate that nothing equals one.

Suddenly the Anniversary was shelved. The chairman started talking about the Twentieth Century Fund, and the audience began to get interested. The Rev. J. Bradford followed on the same topic, and the meeting warmed a little more to the subject. Then the Rev. H. J. Shakespeare rose to his feet and seemed to exert a species of hypnotic influence over his hearers. Perhaps the charm lay less in what he said than in the way he said it. Once, when the speaker asked whether all were convinced of the need of a new Baptist Church House, a dissentient voice was raised, but Mr. Shakespeare rapidly discharged a bewildering volley of facts, arguments and exhortations, culminating in a devout expression of thanks to Providence and the London County Council, and dashed on to his next topic, wisely assuming that his “friend” was converted.

During the address, forms of promise had been distributed, and when Mr. Shakespeare sat down we were invited to fill them up. There was a moment's pause; then one member stepped forward and said quietly: “I meant to give £5 to this fund; I will give £100.” Slowly at first, promises dribbled in, and the amounts (but no names) were announced; then the papers came in shoals. “Ten Shillings”—“Two Pounds”—“One Pound”—“Five Pounds”—“Twenty-five Pounds” read Mr. Shakespeare, and before he ceased reading £233 had been promised. The names of the donors of £100 and £25 are no secret, but we think we shall best please those gentlemen by not repeating them here.

In the afternoon a helpful sermon was preached by the Rev. J. Bradford. Many

stayed to tea, the interval between which and the Public Meeting was kindly filled by the Stockwell Orphanage Handbell Ringers. The total collections for the Incidental Fund amounted to £14. 11s.

The Annual Reunion of former Teachers and Scholars, on February 27th, was an unqualified success, the schoolroom being well filled, Short speeches were delivered by several friends, including our old friend Mr. H. Hutchinson. Some vocal and instrumental music was greatly appreciated, as were recitations by Miss L. Waters, Miss B. Kelly and, last, but not least, our "grand old eulogiser," Mr. D. Lucas.

International Bible Reading Association.

READINGS FOR THE MONTH.

MAR. 5	M—Mark 2, 1-12.	MAR. 19	M—Luke 2, 1-16.
" 6	T—Acts 10, 34-43.	" 20	T—Luke 2, 41-52.
" 7	W—Psalm 25, 1-18.	" 21	W—Matt. 3, 13 to 4, 11.
" 8	Th—Psalm 103, 1-12.	" 22	Th—John 1, 35-46.
" 9	F—Isa. 43, 18-25.	" 23	F—John 3, 1-18.
" 10	S—1 John, 1.	" 24	S—John 4, 5-26.
" 11	S—Luke 5, 17-26.	" 25	S—Mark 1, 21-34.
" 12	M—Mark 2, 13-22.	" 26	M—Matt. 4, 25 to 5, 12.
" 13	T—Matt. 4, 12-23.	" 27	T—Matt. 5, 13-20.
" 14	W—Luke 19, 1-10.	" 28	W—Psalm 37, 1-11.
" 15	Th—Mark 1, 38-45.	" 29	Th—2 Cor. 1, 1-12.
" 16	F—Luke 7, 29-35.	" 30	F—1 Peter 4, 12-19.
" 17	S—1 Tim. 1, 12-17.	" 31	S—Psalm 24.
" 18	S—Luke 5, 27-39.	APR. 1	S—1 John 3, 1-10.

The Little Gods of Little Men.

HUMANITY is too Godlike, too closely allied to the eternal goodness to be satisfied with the prizes for which men struggle, and which often they obtain.

But there is an ever growing tendency to account the attainment of earth's poor rewards our supremest joy. And often we are attracted by the dazzle and glitter of things easily attainable, and fail even to set the highest this world offers as our aim and goal.

Pleasures allure and wealth fascinates: the greed of gain eats into our souls, and the frivolity and emptiness born of pleasure-seeking inevitably result in a wasted life. Yet, despite the fact that the attainment of vast stores of wealth is no great boast (for any man, be he wise or foolish, if he have no conscience, and do but grovel low enough, can accumulate riches), and pleasure is but a faded, scentless flower, whose dead remains poisons its worshippers; these twin gods count by the million their devotees

in our great cities. These human wrecks, resulting from a life of joyless frivolity, are among the saddest sights the heavens look down upon.

"Pulsating life" is worshipped by some. These, with excessive lust for life, hot and feverish, are consumed by their own fierce flames. Possessed of all life's vital forces, they fail to direct them into right channels; but plunging into the vortex of worldly pleasure, they quench their thirst for the moment by drawing upon their future strength, and soon, joyless and spiritless, die of their own excess.

But you worship none of these: your aims are infinitely more worthy, your desires far more pure and true, you are fired by a noble ambition to be and do, you point the finger of scorn at, and pour silent contempt upon, these seekers after the sordid. You aim at self-improvement, believing the mind to be the measure of the man. And you are right in so thinking and acting, if you desire thereby to gain a larger capacity for doing good, if you sincerely believe that for the Master's service only the best is acceptable, only the trained and perfected, according to one's advantages, is worthy. But if you aim at self culture for the sake of self, you are taking part in the worship of the meanest, vainest, smallest of gods. When a man has no higher ideal, no more worthy object of worship than himself, inevitably his whole nature becomes cramped and dwarfed, and his whole life wasted, joyless, and fruitless. Cultivate the mind! nothing could be more worthy. Cultivate, but take heed, lest you find sweeping in upon your soul an icy coldness, resulting in death to every generous emotion, death to all faith in God and man.

Rise above self and self-worship: wage a constant, vigorous war against the gods of this world, whose name is legion. Have an indomitable faith in God—so shall the little gods of little men, who too often draw into their charmed circle, and count among their most ardent, eager worshippers, the apparently strongest, noblest, and most promising, have no deadly attraction for you; but all their brightness shall fade away, like the morning star, eclipsed by the full orb'd splendour of the Sun of Righteousness, the Light of the world.

L. W. TOWNSEND.

A GOOD soldier of Jesus Christ knows how to obey orders from the Captain of his salvation, whether they keep him in the camp or send him to the battle-field. He knows only one law—the will of his Captain; and has only one ambition—to hear from his Captain's lips, "Well done!"

The Only Refuge.

DRIVING once in a car through the wilds of Western Ireland, and looking aimlessly at the dreary prospect of bog and lough, I was suddenly startled by a small object darting close to me, and almost instantly a little grey linnet flew upon my bosom, and, fluttering downward, rested in my open hand. At the same moment, a sparrow-hawk, which had been pursuing and had nearly secured the tiny fugitive, wheeled off close to the car, and floated rapidly out of sight. The small bird, folding its wings, and looking round with frightened eyes, rested motionless in my palm, and made no attempt to escape. It knew where it could find refuge, and it was safe. There it remained, with quickly beating heart, for some minutes; but at last, finding that its pursuer had quite disappeared, I opened my hand, and the little fugitive flew away.

Even so the trembling soul, pursued by evil powers eager for its ruin, may flee for refuge to the crucified Redeemer. In the keeping of Jesus there is perfect safety and blessed rest.

Euthanasia.

I AM dying, but without expectation of speedy release. Is it not strange that, very recently, by gone images and scenes of early life have stolen into my mind, like breezes blown from the spice-islands of youth and hope—those two realities of this phantom world? I do not add love—for what is love but youth and hope embracing, and so seen as *one*? I say *realities*, for reality is a thing of degrees, from the Iliad to a dream. Yet, in a strict sense, reality is not predicable at all of aught below heaven. . . .

Hooker wished to live to finish his "Ecclesiastical Polity"; so, I own, I wish life and strength had been spared to me to complete my Philosophy: for, as God hears me, the originating, continuing and sustaining wish and design in my heart was to exalt the glory of His name, and, which is the same thing in other words, to promote the improvement of mankind. But *visum aliter Deo*, and His will be done.

COLERIDGE.

The Sinking Ship.

SOME two or three years ago I heard the following true story. One of our own vessels had all but gone down into the briny deep to rise no more, when two of her brave men jumped off into the sea and tried hard to swim to the shore. They were able to

leave the sinking ship a good way behind them; but presently one of the poor fellows got badly beaten by the big waves, and said to the other, "I can go no farther; I have no strength left!" and his hands fell helplessly by his side. The other said, "I will *try*; I will trust to my swimming!" but he sank before he reached the shore. The man who had *given up all hope in his own exertions* was carried in an helpless state by a wave to a rock, and he was *saved*. The man that trusted to his own efforts perished beneath the cold waves. Oh! my unsaved friend, no longer trust to your own doing, but at once *go* to Jesus, the Son of God, and say, in the language of Peter, recorded in *Matthew* xiv. 30, "*Lord, save me!*" and He will save you.

A short distance from the sea stood a cottage in which a poor woman lived, and during the raging of the storm she looked out of her window and saw a man struggling hard in the water. Instantly she ran out, and made a rope herself by tying several pieces of cord together, at the end of which she tied a weight on, and threw it out to the drowning man. *He saw* the rope, and knowing that *he* was in danger, *caught hold* of it, and was saved.

My dear friend, let this little incident speak to you. You have had many opportunities to come to Jesus. Stay a moment, and ask yourself the question, "*Why have I not come to Him?*" Are you not like the drowning man who trusted *in* his own exertions to reach the shore? You must admit the fact, that with all your doings, *you are farther away from Christ than you ever were before*. Do you not know that all the works done by an unconverted man or woman are worthless—*dead men cannot work*. "Therefore by the deeds of the law there shall *no* flesh be justified in His sight" (*Rom.* iii. 20). "Come now [that is, *embrace* your opportunity at once!], and let us reason together, saith the Lord: though your sins be as scarlet, *they shall be as white as snow*; though they be red like crimson, *they shall be as wool*" (*Isa.* i. 18).

Oh, soul! think for a moment, that *the step you are taking now is a false one, and may be your last*. *What then?* Let your next step, I entreat of you, be

A STEP TO JESUS.

Look *above* the waves of sin that are dragging you down to the bottomless pit (*Rev.* xx. 1). Swim *straight* to the life-line—**FAITH**—*in* our Lord Jesus Christ as your Saviour. This is the **ONLY** thing that will secure for you salvation. Trust Christ! "Believe [or *trust in*] on the Lord Jesus Christ, and thou shalt be saved" (*Acts* xxi. 31).—*Christian Ambassador*.

HARRY ROSE.

Debt Fund.

THE following Monthly Subscription, received in an envelope that was issued for 1899, is acknowledged with thanks:—

No.	£	s.	d.
5	0	1	0

We also thankfully acknowledge the under-mentioned:—

	£	s.	d.
Donation—			
Mr. E. A. Cook	2	2	0
Per Collecting Cards—			
Miss Beeton	1	0	0
Mr. Daniel	1	0	7
Sunday School Collection for Quarter ending 31st December, 1899, per Mr. Broadhurst ..	3	10	2
Total ..	£7	12	9

J. RUDDY, *Hon. Secretary.*
17, Ballingdon Road, S.W.

Freewill Offerings.

WE very thankfully record the following Freewill Offerings:—

	£	s.	d.
Feb. 4	5	10	0
„ 11	5	0	0
„ 18 } Chapel Anniversary	8	11	6
„ 19 } Meetings ..	5	19	6
„ 25	6	14	6

Communion Fund.

	£	s.	d.
Feb. 4	3	11	6
„ 18	1	4	0

The Treasurer, Mr. A. Reveley, will gladly receive any large or small donation in aid of the Church Incidental Fund, which has a large deficit.

Collections for "Sparks."

FEBRUARY.

	£	s.	d.
Baxter, Mrs.	0	5	1
Broad, Mrs.	0	2	2
Carter, Mrs.	0	1	0
Chapman, Mrs.	0	1	0
Chittock, Miss	0	3	8
Down, Mrs.	0	1	0
Dickens, Mrs.	0	1	0
Gaylard, Mrs.	0	2	0
Godwin, Mrs.	0	2	0
Hale, Miss	0	2	4
Hollis, Mrs.	0	1	6
Lancaster, Miss	0	0	2
Larkham, Mrs.	0	2	6
Mack, Miss	0	8	6
Robinson, Miss	0	2	1
Swift, Miss	0	5	6
	£2	5	0

On Tuesday Evening, March 20th,

✽ H SPECIAL ✽

Missionary Meeting

WILL (D.V.) BE HELD AT 8 O'CLOCK.

Chair to be taken by

ROBERT HAYWARD, Esq.

SPEAKERS:

MRS. WILSON

(Of Serampore, India)

.. AND ..

MR. KEMPTON

(Of Student Volunteer Mission).

HEARTY WELCOME TO ALL.

CHAS. D. COLLINS, BUILDER and DECORATOR.

Workmen in all Branches sent out by Contract or otherwise.

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Having done Sanitary Work in the neighbourhood for several years, I am now in position to comply with Sanitary notices, at a Moderate Charge, by Contract.

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24, NORTHCOTE ROAD.

FISH SOLD AT A SMALL ADVANCE
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Coughs! Colds! Bronchitis!

KNOX'S BRONCHIAL TONIC
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KNOX'S BRONCHIAL TONIC acts like a charm in BRONCHITIS, clears all the Bronchial Tubes, assists the breathing at once. No Opium or other dangerous drugs; it is therefore a *Safe Cough Mixture* for Children as well as Adults.

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BOOT AND SHOE MAKER,

158, NORTHCOTE ROAD, CLAPHAM JUNCTION, S.W.

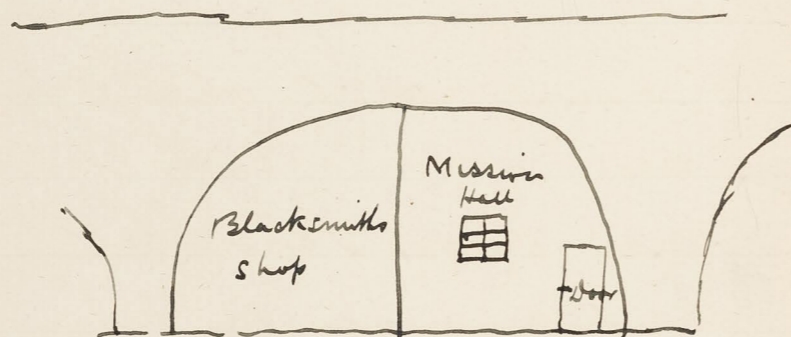
Hand-sewn Boots made to order from 18/6.

Work called for and sent home same day, if required.

REPAIRS DONE IN WEST END STYLE, AT POPULAR PRICES.

Mr John Dyer
Mission Hall, Cabul Road

GHS



37 87
Mr John Dyer. Agent of the R. S. U. 3. 14
11 Stormont Road. Lavender Hill. S.W.

Beside the Shaftesbury Wellcome, particulars of which are given in Book Cxx p 65. Mr Dyer has a small hall off Cabul Road, close to the gipsy encampment there. It is half a railway arch, the other half being a Blacksmiths shop, from which it is divided by a wooden partition. Through the ~~upper~~ cracks and crannies near the roof the smoke from the smithy has penetrated and pencilled lines of black on the painted boards.

The place holds about 150 and is fitted with desks and a platform, while the bareness of the walls is relieved by texts and coloured mottoes.

A Sunday School is held with nearly 200 children, all of whom could scarcely crowd in at the same time. A service is held on Sunday evening to which some of the women and many of the children come. A Band of Hope is also held.

The work is carried on by 8 or 9 persons, ~~was~~ several of whom are connected with the Wandsworth Y. M. C. A.

The surroundings of the place are very dirty. It ^{mission} is reached by a unpaved roadway by the side of the railway, which affords access to some stables and the gipsy's encampment.

Here the children all knew and welcomed Mr Dyer and he was also on easy terms with their parents. - These are the people who attend the hall with a few others from the poorer homes in the neighbourhood. No person unfamiliar with the district would even suspect the existence of the hall. It has no notice outside and even if seen from the Cabul Road by any foot passenger, would be easily mistaken for a stable or workshop.

Rev. L. Edwards
Welsh Calvinistic Church
Beauchamp Road

EJA
Apr. 10/1900

The Policy of the Presbytery

37/91

Rev. Llewellyn Edwards M.A. 40 The Chase,
Clapham Common. Minister of The Welsh Calvinistic
Methodist Chapel, Beauchamp Road, Clapham Junction.

Mr Edwards is a white headed and bearded patriarch with a sunny face, ~~his~~ and a clear eye. He is a ~~big~~ ^{tall} well built and developed and in his younger days must have been an exceptionally fine man. Even now, when probably considerably over 60, he is hale, active and vigorous and is an imposing personality.

Beauchamp Road Chapel or Church is one of the newest causes of the ~~the~~ eleven Welsh Methodist Churches in London, and of which New Jerwin in Fawn Street EC (see Book LXI. page 3) is chief.

In planting their London Churches, the Presbytery have been governed by two important principles: -

(1) The centralizing principle & to satisfy this they have two or three strong, attractive Welsh chapels, where preaching is the main idea - Jerwin a type of this; (2) The decentralizing principle by which they

multiply

The London Welsh

Edwards - Welsh Beauchamp Road

multiply ^(small) local chapels with the hope of getting an increased social influence without weakening the strong churches.

He reckons that 4000 Welsh people come to London every year and of these they can only trace 1000. To reduce this loss they have sent a central address to every ~~Welsh~~ chapel in Wales, asking that the names ~~of~~ and addresses of any young people coming to London may be sent to a central committee, which will forward them to the minister of the nearest church. They hope to retain a much larger proportion of the young people coming to London by this means.

He divided the London Welsh into two classes. The people who have gone down below a certain level, and are hopeless. The Welsh missionary can get at these; Mr E. goes to see some of them but they will not ~~go~~ come to the churches. Then there are the young people, domestic servants and shop assistants, & those engaged in business, and their servants. These ~~are~~ form their churches and it is there they strive to reach.

With the Welsh their own language is the language of their emotions, whilst the English is the medium for business and on this account they ^{ministers} attach importance to the teaching of the Welsh language and getting the people as they come to London. Large numbers of the Welsh have come to London with strong religious feelings but have learned the habit of being satisfied without their church and even forget their language.

The district of this church extends from Clapham to Putney & Wimbledon and south toward Croydon. It was placed here as a convenient centre. A good many come from Battersea & round Lavender Hill.

The Church holds about 300. It is the shell of old Tom Taylor's old house of which Lavender Sweep was the carriage drive.

The Sunday morning service is sparse. The people come in for the Sunday School, at 3 p.m. It is mainly adults - about 60. They remain for tea and the evening service ~~at~~ which about 100 are present. Two services are held during the week.

The Church district

The Church

Services held

Social Agencies

Church membership

Visitation

Persons employed

Charitable Relief

The Police & Prostitution

Edwards - Welsh, Beauchamp Road.

97

The Social agencies are made prominent. Concerts, tea meetings, literary meetings for the young. These generally begin at 8 pm. and after that, they people are always dropping in. Have also a good Choir, which bring many young people. Church membership is 220 and Mr Edwards visits all regularly & systematically. Goes to all the shops, linen drapers especially but only stop a minute - and he added "~~the~~ The Missionary stops too long & he is turned out." For the shops he generally has to go late in the evening, between 10 & 11 pm. Will go and ask if they have Welsh employees.

Has 4 deacons, extremely faithful but in business, and 15 Sunday school teachers. Mr Jones the missionary also helps.

For Charitable purposes they have a Penny collection scheme. Relief does not amount to much & is mostly given to the broken down Welsh.

The Police, Mr E. does not think do their duty well, especially as regards prostitution or the immoral houses in the neighbourhood would be checked. Some of these are in quite respectable roads

Such

Edwards - Welsh, Beauchamp Road.

99

such as Elspeth Road - he would not have known of this but that a young friend of his went to lodge in that Road. In Beauchamp Road, he sees young girls every night. Clapham Common is also a terrible place, especially on Saturday night.

The Welsh are thrifty at home but not in London. Some are actually worse off than ^{when} in Wales altho' earning much more.

Mr Edwards is doing good work as a pastor. He evidently does not spare himself and he has the personal qualifications that would endear him to his people. A fatherly man, to whom a young person would readily confide in times of trouble & with wide sympathies.

100
Rev J. E. Flegg.
Chatham Road Baptist Church.

GrA
April 23/1900

The Church & its Membership

Rev J. E. Flegg, 48 Brookwood Road, S.W.
Minister of Chatham Road Street Baptist Chapel.

Mr Flegg is a quiet mannered middle aged man; slightly built. He reminded me strongly of Mr Clatworthy the strict Baptist pastor at Rotherhithe. He has only been here about 10 months and was in business before he became a minister. When I called, he had been summoned to the sick bed of one of the members. His wife a quiet little housewife, showed me into the study to await his return. It was plainly but comfortably furnished - two large bookcases, a table with large open Bible on it, easy chair, desk and a few other chairs, whilst some texts were above the mantel.

The Church is strict but not the strictest set of the strict Baptists. They will admit other Christians to the Communion, if they are in membership with churches that only admit immersed believers and ~~practice immersion~~ and have been immersed themselves.

The Church started 5 years ago with nine members. Had increased to 34 when Mr F. came. He has added 20 and the membership is now 65.

The Building

The Workers

Services held

Social Agencies

The People Reached

The Chapel holds 300 + they have land at the back to build school etc.

Mr F. is the only paid worker but they have some good voluntary helpers. 4 deacons, 15 S.S. teachers, and 5 or 6 distributors, who take notices etc to the houses.

Sunday Services at 11 + 6.30. Numbers have increased. Used to get 20 in morning + 40 to 50 at night. Now 120 to 130 at night. Prayer meeting on Monday (20-25) and Service on Thursday 40 to 50. Thought of starting at 8 pm instead of 7.30 for week night service but find this would shut out some of the elder people.

Sunday School, Bibleclass etc. during winter.

The Social agencies are slight: discharging rows for the children. Also with the lenten they get some of the parents who will not go to ordinary services.

Quite three-fourths of the people come from the immediate neighbourhood - the roads around Northgate Road with a sprinkling from beyond. "I don't want them much from beyond" he added. They are a mixed class: one or two families well off; about one fourth live in apartments. From Chatham Road itself

they

Visitation

Charitable Relief

Other Religious Influences

Hegg Strict Baptists, Baltham Road.

107

They do not get many to the services but most of children come to the Sunday school.

Visits their own members and beyond when desired. "I am at the beck & call of all". They take leaflets announcing services & special engagements to the homes. He finds that the people do not appreciate visitation. "They don't care to have a lot of persons prowling round their houses".

Relief given is small and mostly for those connected with the place. Occasionally has persons call upon him, some of them apparently deserving. Don't see so many cadgers here as at Wood Green - his previous pastorate.

Does not know any of the ministers except Mr Felmingham, with whom he is friendly. Thinks the churches are doing well here - the Wesleyans splendidly. Canon Clarke is popular - everybody speaks well of him - good, generous, are adjectives used. Has not heard anyone speak badly of him & Mr F. was impressed by the fact that even outsiders spoke well of the Canon.

General Questions

Hegg - Strict Baptist, Batham Road.

109

Prostitution by the Commons. Crime, not much. People generally thrifty. The two worst things he has noticed are the drink and the "aping people better than themselves." People with £100 a year try to do the same as those with £200 and the results are not good.

Mr J Warren
London City Missionary

Personal Note

The District S.W. of Clapham Junction

GLS
April 24/1900

37. 20
Mr J. Warren. London City Missionary.
33 Newcomen Road, Clapham Junction S.W. III

Mr Warren is a tall grey man, still hale and vigorous, although well on in years. Strong kindly face, prominent nose, mustache and slight whiskers. He has been 27 years on the district and has lived in this house, facing St Peter's Church for many years.

This district consists of the closely built block of houses between Lavender Road & Winstanley Road from Falcon R^d and Clapham Junction to Plough Road and a group of poor streets to N.W. of York Road between Price's Candle Factory and the Distillery.

The district is changing and the change has been most rapid in the last 10 years. When he came nearly every house was occupied by a single family and many of the families kept a girl. Now nearly each floor has a family and in some places such as the York Road end of Lavender Road more than one family is found on one floor.

Lavender Road is the best ^{on} of the district e.g. the portion

A working population

Visitation

Services at Price's Factory

Warren - Lcm, Meyrick Road District

113

Between Falcon Road & Newcome Street.

The people are almost entirely working people, a very large proportion being employed in the factories. Those living in the roads between the Thames and York Road are nearly all factory labourers. Many railway men also live here; signalmen &c.

Mr Warren visits the whole of the district regularly taking about 3 months to cover it. Is very well received everywhere. It was not always so but he has become well known and so many doors are open to him. He reckons that he has about 600 visitable ^{houses} families and about 900 visitable families. The latter figure represents the number of almanacs he distributes yearly, giving one to each family at the beginning of the year.

Beside the homes, he visits the factories regularly. The Starch factory (Orlando Jones) at breakfast time; Massons & Scotts at dinner time; Bus yard, 5pm & on Sunday morning when the men are attending to the horses.

At Price's Candle Factory, 10 minute services are held every morning from 8.40 to 8.50, one for the women & one for the men. These are managed by a Committee.

Mr W. takes one of these services on Wednesday and

another on

another on Friday. That for the girls is held in their work room - The machinery is stopped & the meeting ~~being~~ begins at once - about 170 girls. The mens meeting is held in the mess room. Of the 10 minutes 5 is the employers' & 5 the work peoples' time.

For many years, Mr W. has held an open air service on Wandswoth Common on Sunday afternoons, which is ^{well} supported ~~xxxxxxxxxx~~. Many of the people from the district come to the common on Sunday afternoon ^{& evening} for the service. On Sunday evening, a service is held in the ~~xxxxxxxxxxxx~~ Workmans Institute of the Starch Factory. Average attendance - about 50.

Of the people in the neighbourhood a very large percentage go nowhere "They are like an india rubber ball. You make an impression while you have your thumb on them but take it away and they are back again". This saying which he ascribed to C.H. Spurgeon - he thought aptly described the people.

St Peters (Mr Bell) gets a 'pretty good' congregation as does Speke Hall and Providence Chapel. All get some from the district.

Other Services held

Many Non-church goers

Drunk.

General Questions

The pawnshop flourishing

Warren - Lem, Mexrick Road District

Mr W. takes a bright view of the situation. While there is much to depress, there are many cheering features and he hears of results ~~from~~ to his work from time to time. Drunk is the worst enemy and to enforce this proposition he told several incidents from his visitation: of a man & wife, who were obliged to sell their house from owing to drunk. Another man ~~who~~ has not paid any rent for 12 years. His indurated wife kept the family. He never gave her a good word & now ~~has~~ is awaiting trial for cutting her throat.

Notices a decrease in Sabbath observance. People do not dress on the Sunday. Very little immorality this side of the Junction but the people marry early as a rule. The people are more migratory than they used to be. Occasionally a family is evicted but it is invariably the result of drunk. The pawnshop is a great institution here, especially on Saturday and Monday. One woman gets her living or nearly all of it by taking parcels to Uncle and fetching them back again ~~for~~ which, she borrows paying a percentage for the service. Mr Warren is rather pleased that this sense of shame

still

Warren - Lem, Meyrick Road District.

119

still remains with some of the women & will not permit them to go to the pawnshop.

Mr Warren is a earnest steady, and I think, methodical worker. His long residence gives him a peculiar hold many of the people being the children of his earlier days. He frequently is greeted in other districts by parents and children who have known him here.

Rev. F. H. Benson. B.A.
Wesleyan Minister

GLL

May 4/1900

The district & people

Church district

Rev. F. H. Benson. B.A. Minister of Broomwood
Wesleyan Church. Corner of Northcote + Broomwood Road.
Seen at his residence: 62 Broomwood Road

Mr Benson is a tall well built young man, good face, with regular features, high forehead. Wears a clerical coat + collar. He has been at Broomwood about three years, this being his first charge and ^{he} is now on probation.

His account of the district is similar to that of the other witnesses. Darley Road he would place with Chatham Road as being about as poor but better ~~owing~~ owing to the absence of the publichouses. These two roads are the 'happy hunting grounds' of ^{all} the Missions. Has noticed the increased tendency to a 'two families in the house' level. Not much change however ~~except~~ except here + there. Bramfield Road a little poorer. The feature now is the rapid development + building on the ground at the top of Broomwood Road by Clapham Common.

The Church's district extends from Clapham
Junction

From Methodist Times June 21. 1900

WHERE WILBERFORCE LIVED.

OPENING OF NEW CHURCH AT BROOMWOOD.

William Wilberforce, the slave emancipator, was, as all the world knows, a prominent figure in that famous coterie of Low Church philanthropists—the Clapham Sect—and he lived at Broomwood House on the western side of the Common. The house still stands, though the grounds in which a century ago Wilberforce, Zachary Macaulay, Henry Thornton, and many another worthy planned the Bible Society and the C.M.S., are to-day covered with streets of small suburban villas. In the whole area, from Nightingale-lane to Clapham-junction, there are now nearly 20,000 people. Wesleyan Methodism gained a foothold in the neighbourhood twelve years ago through the labours of the Queen's-road Mission Band. Five years ago an iron chapel was erected; here under the successive pastorships of Revs. E. Stanley Edwards, C. R. Butcher, and F. H. Benson, B.A., the Society has trebled, and to-day numbers nearly 200 members. The rapid increase in population, and consequently in congregation and membership, rendered a permanent church imperative, and at length a splendid position in the Broomwood-road was secured. Last June the foundation-stones were laid; the architects chosen were Messrs. Read and Macdonald, and Messrs. Holloway Bros. have been the builders. In architecture the church is of the "free Gothic" style, and with its three vestries forms an imposing building erected in red brick, with windows and dressings in "Monk's Park" and "Basterton" stone. There are four entrances to the church. A school and further class-rooms are shortly to be erected behind the church, and the whole scheme involves an outlay of £10,500. Under the able leadership of its untiring Superintendent, Rev. Josiah Banham, the Clapham Circuit has risen splendidly to face its task. A subscription list of £3,100 was first secured; £900 were raised at the stonelaying; the Metropolitan Chapel Building Fund granted about £2,700; only three weeks ago a great bazaar realised £800 net, and it therefore appeared somewhat doubtful whether the £250 scheduled for the opening services would be received. When at the close of the evening meeting on the opening day (Wednesday, June 13) it was found that £205 were already in hand, that fear was for ever banished. The proceedings began at four o'clock, when the spacious church, seating over 900, was nearly full. It had been hoped that Rev. Charles Garrett would preach, but some weeks ago the state of his health compelled him to give up the idea. His place was taken by Rev. C. H. Kelly, who preached an interesting and forceful sermon from the words, "And the gold of that land is good." The service was followed by tea in marquees erected opposite to the church, on ground kindly lent by Mr. Percy Thornton, M.P.

The evening meeting found an even larger assembly than that of the afternoon and from beginning to end it was marked by the greatest enthusiasm. Mr. Thomas Holloway presided. Prayer was offered by Rev. A. T. Kinnings, and Rev. Josiah Banham in an interesting speech spoke of the progress of this great scheme. The principal speakers were Revs. John Bond and C. H. Kelly. Each of these tried veterans had a good time. In the spirit of Imperialism now so manifest, they found apt and telling points as they spoke of the spread of Methodism and the Kingdom of Christ. On Sunday there was a great congregation in the morning when Dr. Waller preached on Deut. xxxii. 47. At night when Rev. Marshall Hartley spoke on John i. 38, 39, the building was packed. Collections for the day nearly £26. Next Sunday the services are to be taken by Rev. William Hawken, of Barnet, and Rev. Mark Guy Pearse.

Buildings Used

Persons Employed

Benson - Wesleyan, Broomwood Road.

Junction to Nightingale Lane. Most of the people come from the roads between the Commons; a few from Balham and there is a sort of exchange between Clapham and Broomwood. At Clapham the service is liturgical and the Clapham folk who don't like the liturgy come across to Broomwood, whilst from this side, some with a preference for a liturgical service go to Clapham. Most of the people come from immediate neighbourhood - they have several families in the Moutholme Road. They draw from all classes - a good many clerks and City people, also civil servants and working people.

At present they only have a 'tin tabernacle' into which they crowd 300 people. This is used for all purposes. In six weeks time, they will open the new chapel at the corner of Kyrle Road and Broomwood Road. Will seat 900 & soon will be full.

Mr B. is the only paid worker. Have quite 50 voluntary workers, including 25 S.S. teachers, 8 class leaders, tract distributors & mission workers. Compared with most places, they are very favourably situated. Have a large number of young married people coming into the district from the central churches

and

Notes on Services

Benson - Wesleyan, Broomwood Road.

125

and from the country. Thinks if all the teachers left he could re-staff it again.

Have 225 to the Sunday morning service, apart from the children. In the evening the place is full - 280 at least. Bring extra chairs into the aisles every Sunday. At the Wednesday evening service average about 45. Prayer meeting on Saturday. Have 9 Class meetings with a membership of over 200; the attendance would be about $\frac{2}{5}$ of the membership. During the summer they hold an open air meeting at St John's Road; altho' far from Broomwood, they regard it as worth while as they can thus reach the crowd thronging that road on Sunday evening. The practice of church attendance differs: some attend every time the door is open. It would be a good deal better if some were attending to their home duties. Some never attend a week night service. He notices however that those who attend class meetings also ~~the people~~ attend the week night services. Particulars of other societies & meetings are given on the next page: -

BROOMWOOD.

Stewards, &c.

Society Stewards—Mr. W. Denton and Mr. J. W. Freeman
 Poor Stewards—Mr. H. J. Capon and Mr. I. J. Martin
 Chapel Stewards—Mr. T. Sheppard and Mr. C. J. Paull
 ORGAN AND CHOIR. Organist—Mr. H. C. Watts
 Treasurer—Mr. I. J. Martin Secretary—Mr. H. J. Capon
 Choir Practices are held on Wednesday evenings after the
 Public Service.
 Chapel Keeper—Mrs. Luff

Chapel Committee.

Chairman—Rev. Josiah Banham
 The Circuit Stewards for the time being; the Trustees Messrs.
 T. Holloway, Smith, Paull, and Sheppard; with Messrs.
 Capon Martin, Upton, Freeman, Denton and Norminton
 Secretary—Mr. C. J. Paull Treasurer—Mr. T. Sheppard

Sunday School.

Open in the morning at 10, and in the afternoon at 2.45.
 Number of Scholars 183. Number of Teachers 22.
 Superintendent—Mr. C. J. Paull Treasurer—Mr. Capon, Senr.
 Secretary to School and Committee—Mr. Crysell.
 Librarian—Mr. F. Bacon Organist—Mr. J. H. Freeman
 Committee—Messrs. Bockett, Denton, Freeman, Kelly, Martin,
 Edwin Turner, T. Sheppard; Miss Edney, and Miss
 Norminton
 Representative to Quarterly Meeting—Mr. A. Holloway.

Juvenile Missionary Association.

Secretary—Mr. Albert Kings
 Committee—Messrs. Dewar, A. Holloway, T. Sheppard, Mrs.
 Dunstan, Miss Edney, and Miss Norminton.

Men's Bible Class.

Leader—Mr. F. W. Shuter Secretary—Mr. H. Morgan.
 Sunday 3 p.m.

Tract Society.

Secretary—Mr. I. J. Martin
 Committee—Mr. Mear; Mesdames Denton, Driver, Kings and
 Sheppard
 Treasurer of Benevolent Branch—Mr. W. Denton

Total Abstinence Society.

President—Rev. F. H. Benson, B.A.
 Vice-Presidents—Messrs. Capon, Senr., and Denton
 Treasurer—Mr. I. J. Martin Secretary—Mr. T. Hutchens.
 Registrar—Mr. Narbeth
 Committee—Messrs. Bacon, H. J. Capon, W. Capon, H. J.
 Dunstan, Foot, A. Holloway, Sheppard, Tebbutt, Edwin
 Turner, Ernest Turner and C. H. Young; Mrs. Martin
 and Miss Blanche Kings.
 Visitors—Mrs. Pull and Mr. Foote

Band of Hope.

President—Rev. F. H. Benson, B.A.
 Vice-Presidents—Messrs. Hutchens, Paull and Tebbutt
 Treasurer—Mr. A. Holloway. Conductor—Mr. Edwin Turner.
 Secretary—Mrs. Edwin Turner Registrar—Miss Blanche Kings
 Committee—Messrs. F. P. Bacon, W. Crysell, Denton, Squire,
 Martin, Sheppard; Miss Edney and Miss Parker.

Provident Slate Club.

Deposits are received on Saturday evenings, from 6.30 to 7.30
 o'clock. Number of Depositors, 100. *Yr. inc 120.*
 President—Rev. F. H. Benson, B.A. Secretary—Mr. Young
 Trustees—Mr. W. Denton and Mr. J. Coles *Mostly outsiders*

Foreign Missions.

Treasurer—Mr. I. J. Martin Secretary—Mr. C. B. Bockett
 Committee—Messrs. Capon, Senr., Freeman, Mear, Paull and
 Sheppard.
 Collectors—Mrs. Mear, Miss Denton, Miss Parker and Mrs.
 Norminton.

Mothers' Meeting.

Treasurer—Mrs. Martin Secretary—Mrs. Dunstan
 Visitor—Mrs. Kings
 Committee—Mesdames Capon, Chivers, Denton, Norminton,
 Paull, Rose and Washington. *20-25. Mostly*
from Chatham & Darty Roads

Visitation

They get "quite as many socials as I want." Having
 all their meetings in one place makes it awkward to arrange
 these gatherings, whilst hearing the "Star of Bethlehem"
 three times each winter rather dampens Mr B's
 enthusiasm for social gatherings.

Mr B. visits systematical amongst the
 congregation and has tried house to house visitation
 but does not think it pays. He now likes to get an
 introduction of some kind such as the children being in

the

Care in Sickness

Charitable Relief

Benson - Wesleyan, Broomwood Road

129

the Sunday School &c. The ^{Class leaders} ~~elders~~ visit the sick and the tract distributors work in Darley and Chatham Roads - "the happy hunting grounds for all the Christian workers in the district". The people in the other streets resent the tract; they are going to have tickets to drop in the letterboxes.

In sickness the people help each. The Bolingbroke Hospital is the chief institution in the neighbourhood and the accident ward is a boon.

The Communion fund is small (only about £8 a year) but all they require. Mr Benson being only a probationer may not administer the sacraments, so the service is only held when one of the other ministers is at Broomwood hence smallness of fund. Most of their need is due to special difficulty and in these cases private collections may be made. Thus one of their men was in financial difficulties and £15 was raised for him. In another recent case, the man died & £20 was collected in the circuit for his wife.

In the district some poverty exists, but it is due chiefly to accident or personal fault. Drunk is a frequent fault.

Other Agencies

Prospects.

Benson - Wesleyan, Broomwood Road.

The Church of England is active. If you visit from house to house everybody says they go to St Lukes. "A cynic would say that the building was not large enough".

Northcote Road Baptist - very successful.

Mallinson Road Free Methodist. Weak - had a split & has not recovered. 50 or 60 went to Northcote Road.

Chatham Road Baptist & Salvation Army - small.

Free Church Council not doing much. Held two united services on Clapham Common last year.

The prospects are very bright. We shall have a full church in a few years. The neighbourhood is good for Methodists.

Rev. Hugh M. Mackenzie
Presbyterian Minister

G.A.
8/5/1900

Clapham Junction - an infant Church.

Personal Note

Persons reached

Rev^d Hugh M. Mackenzie, 23 Sisters Avenue, Clapham Common S.W.
Minister of Clapham Junction Presbyterian Church
Battersea Rise S.W.

This Church was started in 1894 with 6 members from Wandsworth & 10 from Clapham Road Presbyterian Churches as an attempt to provide for Presbyterians who resident in the neighbourhood, who, being too far from the other churches on either side, attached themselves to other churches in the neighbourhood.

Lavender Hill Cong^l Church has about 20 families there.

Mr Mackenzie is about 60. Middle height, thin intellectual face, grey hair and mustache. Bright cheery manner and an easy flow of language. He has been 31 years in the Presbyterian ministry & came here from Southwark to start this church in 1894.

The congregation is mainly middle class and drawn from the district between the Commons and north of Lavender Hill. A few from beyond these limits, as Chelsea & Wandsworth & Battersea, are exceptional. Their best men are a few solicitors, doctors and civil servants with incomes of £250 or a little more, ^{to £500} the rank and file are high class

artizans

Buildings used

Services Held

Mackenzie - Presbyterian, Altenburg Gardens.

artizans and clerks with about £180 a year.

The Church holds 500 + is built so that gallery may be added. In addition they have a church hall holding 350. A considerable debt still remains on the buildings and hampers them greatly as they are a small body.

Sunday school has over 100 children, largely congregational. Sunday services at 11 + 7. Congregation ranges from 150 to 250 and differs little in number between morning and evening. Week evening service is literally a frost. ~~The~~ Commence at 7.30 with a dozen or a maximum of 20. Some come in later. These people work longer hours than artizans, partly because they earn more and some earn more than working folk because they work longer.

Have a strong literary society - 40 to 50 members and an average attendance of about 30. These societies flourish with them, because their people are usually better educated than ^{those} of other non-con churches. Dr M. gave as a reason for this, that some people joined them because (I do not say it egotistically) they

They can always be sure of an educated ministry.
[A Presbyterian minister must have undergone a three years arts course before taking up his three or four years course of divinity]

Mrs M. visits pastorally and the elders visit the sick. Practically in touch with all.
"I personally am"

No relief given. They have no funds for nor have they any poor. "I don't know anybody to whom you could give a cart of coals without giving offence" said he and after a pause he added "Unless you sent them here".
The income of the church is only about £450 & the expenses connected with maintenance & debt £250, so that they cannot go in for mission work which means money.

The Church membership is 120-130 and is increasing slowly, and the tendencies.

St Barnabas church is crowded. The first man was a very good man & Metcalfe is like minded. Has told him that he (Mr Mack) was "sorry you are so evangelical for you spoil us".

Visitation

No charitable relief

Church membership

St Barnabas

"I am ultra-orthodox" said he. "Some think me narrow." He recognises that orthodoxy is not popular and said if he ~~would~~ preached what said he should certainly be heterodox. Many people would come to the church if I told them there was no hell, no judgment &c.

One characteristic of the neighbourhood he had noticed was that the people were very domestic. Particularly fond of their families and the home influence was very powerful. With the non church goers, Sunday is the day for outings and indeed for some church goers. They will go out for long cycle rides and go to church in the evening.

The influx to the district, Mr M. regards as a good thing from their church point of view, bringing as it does persons unattached. They have not felt any effects of the outflow from the district.

The Church now appears to be consolidating its work: building up a nucleus around which it may develop. The debt hampers it much - not only being a burden to those in the church but also acting as a deterrent to wealthy people, who might join them except for the responsibility of ^{this incubus}

Mr F. W. Cannon
London City Missionary

GH
May 7. 1900

The district

Orville Road & its inhabitants

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Mr F. W. Cannon, L. C. M. 98 Bramfield Road
Wandsworth Common. SW

Mr Cannon is a well dressed and well educated man of 35 to 40. Has a pleasant manner & ready speech. One of the best types of the L. C. M. Has been 6 years in the City Mission and has worked at Battersea & all that time.

His district is an irregular block, bounded by High Street, York Road, Lombard Road and Green Lane. It includes the whole of the Cairns Mission district and a small portion of the Mother parish.

Orville Road (Black) is the worst part of the district but Lombard Bldgs, Lombard Road (L13) runs it close. People are of the same character but the regulations are stricter & act as a restraint. Warwick and Teboston Roads are declining and approximating to Lombard Bldg. Gwynne Road is the best of the bunch.

On Orville Road (3 storied houses) 4 or 5 families live in every house. Evictions are common. Vestry van comes and takes the things away and stores them in the vestry yard. There are
a

Some act as touts for bookmakers

Churches do not touch these people

Houses & families on district

Cannon - SCM, Green Lane District

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a number of criminals in the ~~the~~ road, mostly young men - 17-20 or so. They join the militia and when not away on training, hang about ready for anything. 'Velvet cap' and other gangs. The road facilitates their 'getting away' when wanted by the police or to escape. They pop through one of the houses, over the railway and thence into Lombard Road. A boiler works behind there has been broken into several times; steal gun metal, brass etc.

The road is also a gambling rendezvous. Pickets are placed at each end. Police inspector has told Mr C. that it is a matter of impossibility to stop them. Plain clothes men have been tried but are recognised. Road has two nicknames: Little Hell and Stillborn Avenue.

None of the churches or missions touch these people. Indeed Mr C. thinks it is no use for a minister to visit there; especially if clerically dressed. He has been received but only because he has gone for a long time and goes as a man.

Many Irish Catholics there & the priest visits but Mr C. fears "they are very bad church members."

In this district he has about 600 houses, all

visitable;

The Services at the
Hall of Varieties

Cannon - SCM.

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visitable, and reckons about 1800 families in these houses. Beside the houses, he visits some factories in Lombard Road and takes 9 to 10 weeks to get round the district.

Mr Cannon has no meeting place of his own. He helps Mr Warren on Wandsworth Common and at the Starch Factory service. He also helps in the Gospel Services at the Grand Hall of Varieties, Clapham Junction. These are managed by Mr Gann, a missionary to soldiers. Meetings are held on Sunday afternoon and evening. The afternoon meeting is small but 700 to 800 come in the evening. Majority are casual visitors and they undoubtedly get some non-church goers. Mr C. also thinks they get a number of lapsed church members - people who want the privilege but not the responsibility of church life. From a church members point of view, this is a cheap and selfish way of getting religion and Mr C. thinks these people should pay.

The services are bright and the Hall very comfortable, plush seats &c. Have a choir and musical instruments.

~~musical~~

Small proportion of
Churchgoers on district

Social questions the working man's
chief interest

Bannon - SCM.

The church attendance is very small. Going through any street he could not find more than 6 families attending places of worship - by family he means the parents. The young people go to Sunday School but soon drift away afterward "if they have not been brought to a knowledge of the truth in Jesus". Battersea Chapel has a crowded mixed meeting for children on Sunday evening.

The churches, both established and non-con, are almost empty. The Cairns Mission endeavours to get the people by regios and other entertainments. These are the bait. They flock to these but when it comes to Sunday evening they don't bite. Very few attend. At Mrs Hamilton's church (Baptist) it is practically the same. The Salvation Army Corps (No 1. in High Street) is now very small & it is very hard work for the officers.

The working men are given over to the social problem. They gather at their club; discuss at the Gates of Battersea Park and at the Princes Head on Sunday mornings and afternoon & sometimes in the evening.

The Social Democrats

Attitude toward Clergy

Drink

The Monday collectors and the women

Bannon - Lem.

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The Social Democrats have a Hall in York Road. Sir H.B. Rogers 6 Gwynne Road is their principal man. They have gone down since they severed from John Burns. Not a powerful body but rabid. Mr Cannon never tackles them in a body but singly, and then "It is surprising how little they know" Have no intelligent grasp of their subject but ^{have to} only taken up some cries from their leaders. ~~The~~

The attitude of the working man toward the minister is: He cannot respect the minister because they ~~are~~ paid to do their work & they do it because they are well paid for it. Let us get our betterment here first & then we shall be able to attend to religion.

Drink is decidedly increasing amongst women. Drink with the men is not to be compared with that among women. On his district at least three women to be seen drinking to every man. The C.D.S. at Corner of Wye It is a woman's house.

On Mondays the women are out, dodging tallymen, landlords and agents of all kinds. The plague of collectors & tallymen is a great evil here.

Moral condition

No Thrift

Many elderly men unemployed

Charitable Relief

Cannon - S.M.

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They come round selling all kinds of things - mainly luxuries, and the people are induced to buy things they do not want at an exorbitant price.

Several women get their living by pawning for others on the district.

Very few prostitutes but many are immoral. Great many young women have children and then live with the man. Mr C. questions the wisdom of forcing marriage in such cases as it leads to a 'cat and dog' life in many cases.

No thrift - one or two slate clubs. People are stranded as soon as they are out of work.

A large number of men over 50 always out of work. They get a little from one or another of their children. These children have been trained in the same way school; cannot adapt themselves and tend to the same end. They will join a dispensary and keep up their payments for a time. Sometimes drop it thro' stress of employment or the want of it, at other times through neglect.

Charitable relief he has none to give. Superintended some 1/2^d dinners one year - 11000 in three months -

but

The Battersea C.O.S.

"Many of the ladies are most unsuitable. Living in the West end, what do they know of the wants of the poor women?"

Cannon - SCM.

but refused to do so the following year as the weather was open and he did not think it was needed.

Cannot work with the C.O.S. Nearly every case is refused. He does not think they should go back 8 or 10 years ~~to~~ when inquiring into cases. As a man, he likes Mr Woolacomb but thinks that these people who have never known the want of anything cannot understand the condition and feelings of the people. They lack sympathy. As an example he told the case of a woman, the wife of a reservist ^{had been employed at Denny & Doms.}. His mother lived with them. He was called up & the wife applied for help from the fund for reservists. A lady called upon her, suggested amongst other things that she should move into smaller rooms & sell some of her pictures, winding up by asking if she had any pawn tickets. Upon this the woman showed her visitor the door & consequently received no help. Mr Cannon knew the people as respectable & deserving ~~people~~ & subsequently ^{he} was able to get a Bible class to allow her 10/- a week for a month, while she pulled round. Another point he did not like was the manner of

communicating

Not much change of occupants,
except in poorest parts

Cannon L.C.M.

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Communicating refusals, which as a rule is done by putting a slip under the door without knocking.

Mr Cannon is friendly with Mr Woolacomb, who when he first came into the district, asked him if he would serve on the Committee. Subsequently on seeing Mr W. the latter said in reply to a query "You must let that rest". The Committee would not have Mr C. because he was an L.C.M. At least, that was the inference.

Not much change in the district except in Orville Road and Lombard Bldgs where removals are frequent. Nearly 30% will shift between his visits. Some only pay the first week's rent and that is all they intend to pay. It then takes 7 weeks to get them out, during which they destroy the place. He has seen the doors and skirting taken for firewood.

We might see
Mr Brown L.C.M. in old Battersea (Europe Place).
He lives at 178 Bridge Road. Also Mr
Mr E. Marshall, Sec. of the Battersea & Clapham
Division of the London United Temperance Council.

Battersea and Clapham Divisional Council.

President:
Mr. R. W. Essex.

Chairman:
Mr. G. J. W. Gilder.

Hon. Secretary:
Mr. E. Marshall, 6, Pountney Road, Lavender Hill, Battersea.

Committee:
Messrs. G. Goodley, Eason, L. A. Benham, W. J. West Dawe, Seymour, Evans, Maskrey, J. C. Jacques, Mrs. Bridge, Mrs. Terry, Mrs. Olding, Mrs. Pull, Mrs. Jacques, Mrs. Holland, Mrs. Rashbrook.

Licence Committee
Messrs. West, G. Goodley, Baxter, Denning, Joiner, and E. Marshall.

ANNUAL REPORT, 1899.

In reviewing the work of the past year we are pleased to report the Council has steadily grown in numbers and usefulness.

We were enabled to obtain a very large number of petitions numerously signed against all new applications for licences in Battersea and district, which (with the help of the London Council, who supplied both a solicitor and barrister) we opposed at the Annual and Adjourned Licensing Sessions at Wandsworth, with results that were very encouraging.

We have had a number of complaints regarding badly conducted public-houses and drinking during prohibited hours on Sundays, which we have carefully investigated, and in one case have secured a conviction against the publican and two men, the first for serving and the latter for being on licensed premises during prohibited hours.

We feel sure that, with careful judgment, much good may be done in this direction.

One of our friends reported two constables for drinking while on duty, and was thanked by the police authorities.

Our Chairman and three other members of our Executive Committee were elected on the Vestry. Two of our members have a seat on the Overseers' Board, with the result that much good has been done.

We have been able on several occasions to secure opposition within the Vestry to the Drink Traffic, and also to secure the instruction of the Vestry solicitor to oppose, on behalf of the Vestry, the grant of all new licences in Battersea.

The arrangements for the Battersea Park Demonstration were made by our Committee. Nearly all our Executive and a large number of members and friends gave us valuable assistance with very successful results. Thirty-two Societies took part in the demonstration.

We have held large public meetings at the Town Hall and Grayshott Road Chapel, and supplied chairman and speakers in connection with the Battersea

Gospel Temperance Missions Special Week at the Town Hall, and in connection with several societies—Pilgrims' Rest and Shaftesbury Park Lodges, and Canon Farrar Tent of the Rechabites, and others.

Council Meetings and Conferences have been regularly held during the year at the Central Public Library.

We organized a Choir of eighty Rechabites for the Crystal Palace Fete. A good number of our members took active part in the arrangements at the Palace. Altogether we feel we have more than justified the existence of the Council, and we trust many other friends will become members and help us to increase our influence by inducing their societies to associate.

ELIAS MARSHALL, *Secretary.*

ASSOCIATED SOCIETIES.

Advance Lodge, I.O.G.T.

Congregational Lecture Hall, Bridge Road, Battersea, S.W.
Mrs. Holland, 155, Bridge Road, Battersea, S.W.

Battersea Branch, W.T.A.U.

Miss C. Binns, 6, Falcon Grove, Battersea, S.W.

Battersea Phoenix Sunday Mission Society.

c/o E. Marshall, 6, Pountney Road, Lavender Hill, S.W.

Battersea S.T.

Mr. Maskery, 32, Surrey Lane, Battersea.

Canon Farrar Tent, I.O.R.

Lecture Hall, Stormont Road, Lavender Hill, S.W.
J. Hollingsworth, 29, Church Road, Battersea, S.W.

Canon Farrar Juvenile Tent, I.O.R.

Lecture Hall, Stormont Road, Lavender Hill, S.W.
E. Marshall, 6, Pountney Road, Battersea, S.W.

Hope of Lambeth C.T.

U.M.F.C. Schools, Paradise Road, Clapham, S.W.
J. Pither, 10, Kenchester Street, South Lambeth, S.W.

Clapham Licence Watch Committee.

F. Eason, 53A, Klea Avenue, Clapham Common, S.W.

Little Pilgrim Juvenile Temple, I.O.G.T.

Girls' British Schools, Benham Street, Plough Road, Battersea, S.W.
C. Callingham, 14, Trott Street, Battersea, S.W.

Shaftesbury Memorial Lodge I.O.G.T.

P. M. Schoolroom, Grayshott Road, Lavender Hill, S.W.
W. J. West, 112, Lavender Hill, S.W.

Sir Wilfrid Lawson Juvenile I.O.T.A.S.P.

Brighton Coffee Tavern, Battersea Park Road, S.W.
F. Rose, 48, Bullen Street, Battersea, S.W.

St. John's Hill Lodge I.O.G.T.

Lecture Hall, Mallison Road, Wandsworth Common, S.W.
C. B. Milton, 30, Parma Crescent, Lavender Hill.

St. Stephen's C.E.T.S., Clapham Park.

Parish Room, Grove Road, Clapham Park, S.W.
Frederick H. Stearn, 68, Sistova Road, Balham, S.W.

Wesleyan Band of Hope.

Wesleyan Church, Bridge Road, Battersea, S.W.
E. C. Walker, 22, Rosenau Road, Battersea, S.W.

LONDON UNITED  TEMPERANCE COUNCIL.

President—RT. HON. VISCOUNT MORPETH. *Chairman and Treasurer*—A. F. HILLS, Esq., D.L.
General Secretary—MR. C. PINHORN.

Offices—36, MEMORIAL HALL, FARRINGDON STREET, E.C.
 Telephone—No. 1321, HOLBORN.

UNITED TEMPERANCE COUNCIL is a UNION of existing Temperance Organizations (adult and juvenile) within the electoral area of a Council's operations, whose representatives meet periodically (or as may be necessary) to consult as to the best means of advancing the cause generally, and to arrange for carrying out any united action that may be agreed upon. The objects of the Councils are :

- (1) To create and promote unity amongst the forces of the Temperance Movement.
- (2) To educate the community in the principles of Total Abstinence from alcohol.
- (3) To secure electoral action with a view to the immediate reduction of drinking facilities and the ultimate attainment of prohibition.
- (4) To obtain a better administration and enforcement of the Licensing Laws.

The Council does not interfere in any way with the rules of any existing organization; and whilst certain Temperance Societies carry on their work with a "dual basis," and the United Kingdom Alliance do not require its members to be abstainers, they may, at the same time, join the United Temperance Councils.

Local Societies are grouped in Parliamentary areas to form Divisional Councils, and those within a County constitute the County Council.

By means of the National Council, the experience and system of working of each Council is available for the information of all others, and prove of great value by suggesting useful and new modes of operation.

Full particulars for Societies and friends willing to join the Council may be obtained of the Secretary.

Societies are associated on payment by Juvenile Societies of 1s. and Adult Societies 2s. 6d. per annum.

Subscribers of 1s. and upwards are members of the Divisional Council in their own Parliamentary Division; Subscribers of 5s. and upwards are also members of the County Council, and receive free, by post, the Quarterly Temperance Gazette; and of £1 1s. also members of the National Council.

Card received from A. Raymond
re the Yelverton Mission
22 Yelverton Road
York Road

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2.9

Yelverton Rd. Mission. 10 Parma Ges.
Dear Sir
In reply to yours of 17th inst. - I do
not think that I could supply you
with any information that would be of
use, other than that already given by
Mr. F. Cannon, who is the L. C. M. in
that district, & who has a much more
intimate knowledge of the people than I have.
Yelverton Mission is at present an
Evangelical Mission ~~meetings~~ only on
Sundays & scarcely any visiting work has
been done, it is managed by members of the
Y.M.C.A. but is not connected to that institution,
is only some 4 weeks old. The old Yelverton M.
having removed to Milton Hall Am. Cong. & can be
of no use yours truly
A. Raymond.

Report of interview with Mr. Reader Harris, Q.C., at
Palace Chambers, Westminster. (H.A.) Ap.9.10.00. 37

Mr. Harris is a man of about 55, and practices at the Parliamentary Bar. In earlier life he was a civil engineer and was at one time Consulting Engineer to the Government of Bolivia. At the present time most people are familiar with his name as the chief spokesman of the Pentecostal League, and it was in connexion with this that I saw him. His portrait is given as a frontispiece to one of the books that he gave me -- "When He is come".

As his professional life has been a varied one, so also has his religious experience. He started as a Sunday School teacher; was an Agnostic for 8 or 9 years, and was at one time a devoted follower of Bradlaugh. He left him, but not his agnostic opinions, when "The Fruits of Philosophy" was published, considering that Neo-Malthusianism was a harmful and dirty doctrine. He thinks that nearly 1000 young men left Bradlaugh at this time. But it was in the early eighties that his opinions began to change, and it was in 1884 that "I became a new creature". It was soon after this that he began his practical work. Walking in Battersea one day, and wondering how he could make his daily life consistent with his Christian experience, he heard cries of "Murder" coming from a house; went in, and found a miserable man armed with a knife, threatening to take the life of the miserable woman who was his wife.

Reader Harris

(2)

Mr. Harris took the knife away; stopped and talked until disputants were the ~~xxxxxxx~~ quiet; invited himself to dinner the next day; went, taking the dinner with him, and kept up the acquaintance until they were converted. The couple ~~are~~ now ~~living~~ decent Christian lives. This incident began his active Christian life. Speke Hall, in Battersea, appears to have been acquired soon after this, as an evangelistic and mission centre. The need of the deepening of the spiritual life appears to have been soon ^{forced} upon him as the supreme need, and in 1891 the Pentecostal League, a prayer-union, was formed.

Speke Hall, formerly a Variety Hall, appears to have attracted large congregations from quite early days, a success that Mr. Harris attributes in part to the retention at first of all the fittings, (mirrors, gildings, etc) of the building, so that the people felt quite at home in it. It is now almost the only separate building occupied by the League, the object of which is, not to form a new sect but to diffuse itself among the members of all churches. Centres are formed, just as branches of the Christian Endeavour Society or the Confraternity of the Blessed Sacrament, might be, and, with the exception of the Roman Catholics, are now said to exist in almost every branch of the Christian Church, including the Greek Church and the Copts. ^{among}

Reader Harris

(3)

Although they have no R.C. centres, they have a certain number of detached R.C. members. Unitarians are not admitted to membership. A wide-spread sympathy is claimed, & the Bishop of London was mentioned as having written recently commending the objects of the League. "For some reason" the High Church appears to give it a more cordial welcome than the Low. The present membership, which he considered however was in no sense a measure of its influence, he put at something under 30,000. "From the commencement the seal of God's favour has rested upon the League in a remarkable manner. While comparatively slight efforts have been put forth to extend the organization as such, yet its membership has rapidly increased throughout this country, and in many other parts of the world. Clergy and Ministers, Churches and people of all denominations, have welcomed the League. Meetings, Missions, and Conventions have been held, and many League Centres formed". (Extract from booklet "The Pentecostal League".) The members are mostly of a poor class, but all classes are represented. Of professional men, they have more barristers than any others.

Speke Hall is retained, not primarily for the evangelistic work that is carried on there, but because some centre is necessary, where the Missioners of the League, of whom there are now about 100, may get experience and training. (See booklet "The Pentecostal League", pp. 4.5.)

Reader Harris

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As regards the actual work carried on at Speke Hall Mr. Harris said little, except to emphasise its almost exclusively spiritual character. He thought that there might be a Band of Hope, and perhaps one or two agencies of that kind surviving from the earlier days, but evidently attached but little importance to them, his whole point of view being exactly the opposite to that which we have come to regard as almost normal among the great majority of clergy and ministers whom we have seen. Thus, when I asked him if members of the League were total abstainers, he said that there was no rule, but that ^{ct} practically all were such. It followed as a natural consequence of the adoption of the spiritual life. He himself "never gives a ~~tax~~

I happen to have come across a member of the League in the country, the wife of an agricultural labourer, an excellent and hard-working woman, but not, as it happens, a total abstainer. In the village in which she lives, there are two Centres, one at the Church and the other at the Chapel. The Sec. of the latter is very poor, and cannot afford the 3/- or so that it would cost to travel up from ~~xxxxxxxxxxxxxxxx~~ the nearest station to London, to attend the annual meetings of the League at Exeter Hall. But by walking to Watford he can catch a workman's train, and travel for nine-pence. In order to do this he has to start in the small hours of the morning, and this, with his wife, I am told that he has done for the last two or three years.

temperance address". It is not drink, but sin, that he wd. dislodge. He does not particularly want a man to take the

Reader Harris

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pladge, or join a temperance social club, but to secure, by humility and prayer, a greater in-pouring of the Holy Spirit. When that great end has been attained, the rest follows. "If you get a man right with God, he will be right with himself and his fellows".

Thus, Churches and Chapels seem to Mr. Harris to be most of them "on the wrong road". Sometimes, they are little better than "clubs", run on an exclusive religious basis and when they open their doors with a wide welcome, they resort to methods that are simply disguised forms of "worldliness"-- teas, magic-lantern lectures, attractive music, charitable relief agencies, social clubs, etc. etc. "they are all on the wrong lines", and if religious practice does not become more spiritual and more prayerful, "religion is on its last legs". He mentioned Chandler's meetings in the Poplar Town-Hall, at one of which he had recently spoken on "My escape from Agnosticism", as an illustration of things that were excellent in intention, but wrongly planned, and especially did he dislike the secular labour songs that were sung. Chandler himself he admired a good deal.

He feels that Foreign Missions, like the home churches are on the wrong road. It is claimed, he says, that two million heathen have been converted during the century, bu

Reader Harris

(6)

during the century the heathen population of the world has increased by two hundred millions. "There are thus 198 million more heathen now than at the beginning of the century" There must be something wrong. "The church has sought to evangelize the heathen without sanctifying itself, and evangelizing the masses at its own doors". (cf. "The Divine Method of Missions", pp. 10 and 12).

The members of the League being Christians, not much could be said as to the effect of their adherence to it upon the material conditions of their lives, save perhaps of those at Speke Hall. Here, Mr. Harris claimed, not only that the congregations were large, but that, although the people were poor, it was the rarest thing for any material assistance to be asked for. The character of several adjacent streets had, he claimed, changed, and, although a drunkard might be occasionally found in them, they were practically streets in which sobriety ruled, instead of, as formerly intemperance. As a proof of the change he said that the value of some of the public houses round about had appreciably declined*. The congregations are, as stated, poor, but Mr. Harris claimed that he could get anything done that he wanted, and mentioned the response that had been made to his special appeal ~~to a collection~~ on behalf of the Soldiers' widows and orphans ~~that the had xxxxxxx~~ The collection realized

* These statements and those relating to the Poplar + Bromley Tabernacle on the next page, seem, as tested by other evidence, to be somewhat "embroidered".

£81

In London and the Suburbs, 42 Centres are advertised in the April number of "Tongues of Fire". These include the Poplar and Bromley Tabernacle, Brunswick Road, which was, Mr. H. said, nearly empty two years ago. He was at that time asked to nominate a minister, and this he did, recommending a Mr. Tilsley. He also requested about 100 of the League members living in the n'hood to rally to the place and give what help they could for a time, and now it has one of the largest congregations in the district. It is run almost exclusively on "League lines", that is, without "worldly" organizations: it is primarily a centre of prayer and preaching; of seeking after holiness of life and for the gift of the Holy Spirit.

Mr. Harris is a somewhat remarkable man. He is well-educated; clear-headed; clever; an excellent talker. He may have some Jewish blood in him, but he looks like a banker, or a substantial M.P.. He is pronouncedly Anglo-Saxon in his sympathies, and has educated his followers, so that the Pro-Boer element, rampant a few months ago, now hardly shows itself. But it is this man, with his belief in the civilizing genius of our race; in the God of Battles as well as in the Prince of Peace; who believes a also in the personal and not long-to-be-deferred Second

Advent of Christ; who believes in Hell, but preaches urgently the possibility of a present heaven -- and who denies the doctrine vehemently that Salvation only comes with Death; whose conversation, showing constantly the keenest practical common-sense, is largely of the Bible and of Christ, and to whom the indwelling of the Spirit is a very real fact.

The following notes will throw further light on his own opinions and on the constitution of the League.

Mr. Harris is an autocrat, not believing in Committees. At one time, while consulting engineer to the Bolivian Republic, they had a constitutional President, "one of the best men I ever knew"; a revolution came, the President was overthrown, and the usurping Dictator took his place, "one of the worst men I have ever known, but his was the better government". Mr. Harris applies the political lesson of Bolivia to the government of the Pentecostal League, but he claims that it is so organic in its life, that it would be in no way endangered by his own demise. He appoints the District Secretaries; edits the official paper, and appears to write most of it; decides what Centres shall be recognized etc. etc. But still he said that the League was in no way dependent on him. If anything happened to him his place would be taken in the first place by his wife; his sons a

are growing up, and he is hoping for much help from them. But, if all members of his family failed, he doubts not (or woman) but that the right man would be easily found. But, for the moment he rules, with his wife as no mean consort, an absolute monarch.

At the great meetings of the League ^{who is invited} no one is allowed to speak for more than five minutes. "At four and a half minutes I ring a bell; if he goes on after the five minutes, the people begin to sing". "But" I said "you speak for longer". "Oh yes" he replied, "I do; the Leaguers want to hear what I have to say to them; I speak for an hour sometimes".

All the work is voluntary, no one being paid by the League. There is no rule forbidding this, but it is a matter of principle to which a good deal of importance is attached to have no paid agents of the League. Occasionally a person working for the League who is not well off, is paid for privately by some one who is, as is the case at the present moment with one of his own Secretaries. But this is the only departure from the principle of voluntary service.

The League organ "The Tongues of Fire", pays its way, and has done so almost from the first. "I had a journalist friend who came down to give me advice at the start. He was very kind, and I took down all his points, but did

Reader Harris

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the opposite. He said that I must have a picture, and I determined to write a picture. That is my first page, which has been a feature since the first number. I was to have £5000 at least, but I had no such sum available. "Of course" I was to have advertisements, and I have never had any, the only things advertised being the League meetings, and the League publications. The present circulation is nearly 30,000, and there is a separate paper for America.

Mr. Harris told me with excusable satisfaction of his departure from all the rules the expert lay down for him. In the same way, it is possible that the methods of the League have a certain piquant attractiveness for him inasmuch as they too run counter to the accepted practices of most churches. On every hand, Church of England, Nonconformist, even with the Roman Catholics, we find the social, the philanthropic, the recreative or the eleemosynary sides prominent -- Clubs, Guilds, Provident Societies, Literary Clubs, Relief Committees and what not. All wrong, says Mr. Harris. "They are on the wrong lines! Probe them, and all these things are found to be really "worldly"". Prayer is the weapon that we must learn to wield better. The spiritual life must be our quest. It is the mission of the League "to reveal God in Christ". "The Holy Ghost is the executive of God" a phrase that dropped out more than once, and one that, although it smacks somewhat of the committee room, well indicates his central belief in the reality of the presence and in the vitalizing power of the Holy Spirit.

If Mr. Harris is asked what is the great hindrance to the religious life, he does not say indifference, or drink, or the stress of life, as so many have done, but sin. "Quit sinning, and you will ~~quit~~ cease doubting". But sinful men still "want God", and it because a sense of the Divine

Reader Harris

(11)

Presence is given by the meetings of the League, that "men come to us".

"We give no literature away now, although we used to. But we have come to think that one sold is better than twelve given".

Neither does the League advertise now, except through its own members and its own paper. Advertisement in the religious papers has been found to be practically useless, and in the secular press not to be worth the expense.

A sense of the serious position of the various religious bodies is brought home to Mr. H. by general observation, but a belief that he holds that nearly everyone has been through some kind of religious association, and has thrown off the bond, ~~xxxxxxxxxx~~ makes the matter appear to be much more serious. Some few years ago, he took up his position on Vauxhall Bridge, with some of his helpers, and he asked every man who passed, or as many as he could find time to arrest in passing, the question "Are you a Christian?" The plan appears to have been for Mr. H. to accost, and then, if it were possible, to ^{then} pass on to one of his friends, who also made notes of the answers given. But the fact that was impressed on Mr. Harris' mind was that eighty per cent of the answers were to this effect: "I was, but am not". Mr. H. could not tell me how many were spoken to, but said that they were of all classes, and tha

Reader Harris

(12)

he never received an uncivil answer. Neither was he able to give me an analysis of the remaining twenty per cent, comparatively few of whom appear however to have said that they were Christians. Some said that they were Agnostics or Infidels, but none described themselves as "Atheists" a disuse of this last word that appeared to Mr. Harris to point to a considerable change from the more dogmatic negationism of twenty years or so ago.

This lapse of the multitude from past Christian associations coincides with another point mentioned by Mr. H., namely, that in his experience no Agnostic has ever become such through agnostic argument. They come through the Sunday School, the Church and the Chapel. "It is the way in which God is interpreted there that does it". "I was a Sunday School teacher myself, and so was almost every Agnostic I have known". The foregoing explains the offer of the Agnostic press some time back to give free advertisement to religious meetings. It is significant, too, that the Freethought Society some time back, when wanting to engage a lecturer, advertised as one of the qualifications, that he must have been a Christian. Mr. H. told me that he applied for the post, to see the kind of questions they would put to him, but that some one in the office recognised him, so that his little plan failed.

ADMIT ONE TO PLATFORM AFTERNOON & EVENING.

STRAND ENTRANCE (Platform Stairs.)

"Helping together by prayer." 2 Cor. i. 11.

THE PENTECOSTAL LEAGUE.

Inter-Denominational and International League of Prayer for the filling of the Holy Spirit for all Believers.

NINTH ANNUAL MEETINGS

WEDNESDAY, MAY 2nd, AT 3.30 & 7.30 P.M.

EXETER HALL,
STRAND, LONDON,

MR. READER HARRIS, Q.C.
will preside.

FIVE MINUTES' ADDRESSES BY
REPRESENTATIVE CLERGY AND MINISTERS
OF ALL THE GREAT DENOMINATIONS.

SPECIAL ADDRESSES BY
MR. & MRS. READER HARRIS.

Doors open 2.30 and 6.30.

Come Early.

LEAGUE CONFERENCE in the Lower Exeter Hall at 11.30 a.m.
The holder of this ticket cannot be GUARANTEED admission
to the EVENING meeting after 7 p.m.

(13)

Since writing the foregoing, I have been to the Annual Meeting of the League (see card). Exeter Hall was full, it being possible to get seats only at the extreme back of the building, or on the platform. I had a ticket for the latter, and had intended to use it, on Mr. Harris' advice, to get to the area more easily. Finding the place so full, however, I sat on the platform, with the hundred or more there, and had a splendid view of the audience, with Mr. and Mrs. Harris in clear profile on my right.

The audience appeared to be almost entirely lower middle and working class; perhaps a third were men. There were a few ministers on the platform, but I knew none of the speakers, except Mr. Harris. As a platform it was not distinguished. Many were lady members of the League, dressed in what may, I suppose, be called the League bonnet.

The "Five minutes' addresses by Representative clergy and ministers of all the Great Denominations" was, so far as the evening meeting was concerned, rather a poor affair, and resolved itself mainly into "testimonies" of the value that the League had been to the speakers and to the congregations over which they ministered. A Primitive Methodist from South Wales; an English Presbyterian; and a Baptist minister from Cambridgeshire, made up the list. No one had to be pulled up, but they were told before they began

Reader Harris - Pentecostal League (14)

that five minutes was the limit. After each speech a ~~short~~ rousing chorus was sung, to organ accompaniment, the singing at this and at all other times being hearty and of full volume. People appeared to be interested, and interjected aspirations were common, very much as at a Salvation Army meeting. A short speech from a Miss Scholefield, one of the League missionaries, brought the miscellaneous speaking to an end. She was a lady of about 35, and spoke quietly and well.

Throughout the whole of the meeting Mr. Harris made himself felt as a little dictator, and those who attend the League meetings in a very real sense "sit under" him. He is cock of the walk here, and I must confess that he did not impress me half as favourably at the meeting when he perhaps felt himself to be surrounded by some four or five thousand people nearly all of whom were intellectually and socially his inferiors, as he did when talking quietly in his own room.

The proceedings ended with an address from the Chairman; then a prayer, and a very short pause for silent prayer. Then, almost without an interval, he asked all to remain, with eyes closed, in the attitude of prayer, and those who wished to make a special supplication to the Spirit for any gift of which they stood in special need, still with closed eyes, to rise in their seats. Large

numbers did so, I should think nearly half of those present. A few more words of prayer, a collection, a hymn, the Benediction said by one of the ministers present, and the meeting was at an end, with a reminder to any who might wish to join the League, a very catholic invitation to do which had been previously given, to come forward and do so. So far as I could see, however, very few accepted the invitation, the great majority having been already enrolled probably.

I omitted to mention that ⁱⁿ ~~at~~ one of the many little speeches that Mr. Harris made, he read out a long list of well-known people who had written in sympathy with the objects of the League, and these included the two Archbishops, the Bishops of London and Rochester, Dr. Horton, Price Hughes, the Moderator of the Presbyterian Body, the ex-Chairman of the Baptist Union, etc. etc.

"YE SHALL BE WITNESSES UNTO ME."

THE PENTECOSTAL LEAGUE.

ITS OBJECTS, METHODS & RESULTS.

BY
READER HARRIS, Q.C.

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"AS THE FATHER HATH SENT ME EVEN SO SEND I YOU."

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Notwithstanding the great and increasing activities and multiplication of organizations in the religious world of to-day, a lack of vital force and Spiritual power has long been felt by the more earnest and thoughtful in our Churches.

How to meet this need, so generally acknowledged, was the problem, which resulted, in 1891, in the formation of the Pentecostal League.

The League is an Inter-Denominational and International Prayer Union which any one may join. The

members pray daily for their Churches and for one another, that the Holy Spirit may mightily

The Pentecostal League. 3

fill and use them and that a general spiritual awakening may follow, remembering the promise that, "The heathen shall know that I am the LORD, when I am sanctified in you before their eyes." Ezek. xxxvi. 23.

It appeared to many that the widest field of usefulness lay before an organization, which would unite the thousands in our Churches and other places of worship in such a holy **fellowship of prayer.**

They were not mistaken. From the commencement the seal of God's favour has rested upon the League in a remarkable manner. While comparatively slight efforts have been put forth to extend the organization as such, yet its membership has rapidly increased throughout this country, and in many other parts

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of the world. Clergy and Ministers, Churches and people of all denominations, have welcomed the League. Meetings, Missions, and Conventions, have been held, and many League Centres formed.

"Tongues of Fire."

the official organ of the Prayer Union, is circulated very widely, and read by many thousands. The booklets and other publications bearing on the Christian life have also found a ready acceptance.

From among the League members are selected a limited number, who, after a period of candidature and training, prove themselves to be spiritually and otherwise qualified to be *Workers* in the League. These are sent to take Missions, in response to the many invitations we receive from

the Churches, and to establish Prayer Union or League Centres. Speke Hall, near Clapham Junction Station, London, is the Head Centre of the Movement, where these candidates are trained.

One distinctive feature of the work is, that neither the Missioners nor any of the Workers are paid for their services.

All support themselves,

mostly by their trades or professions; and are voluntary workers for God.

The League seeks to help all existing religious organizations. The aim of all League members should be to assist *their Churches and Ministers*, by a spirit of loving prayer and ready service, and to promote the interests of Christ's kingdom everywhere. In-

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deed, the Pentecostal League might well be described as a society for the improvement of Church membership. It is our solemn conviction that *every* believer should go on to perfection. We believe that the **WHOLE** Church should engage in the

glorious work

of spreading the knowledge of salvation; and we do not believe in the plan, far too generally adopted to-day, of Christians practically leaving the work of God alone, so long as they pay some one else to do it.

We believe that the Churches have made a huge mistake, *not* in employing regular Ministers, Evangelists, and others, but in neglecting to train every believer as a minister and witness for the Lord Jesus Christ.

One great object, therefore, of the

League is, by God's grace, to reach the thousands in the Churches who are not only *idle* in respect to God's work, but are squandering themselves, their energy, sympathy,

time and money

on what they call "innocent enjoyments." We would win these people for the aggressive work of God. We would have them give as much, or more, than they do now, for the support of Ministers and others; but we would have them give *themselves* wholly to God, and let His fellowship and His service be their luxury, their enjoyment, and their all. We would not have them evade their duties or vacate their positions of responsibility; but, cleansed by the blood of Christ, and empowered by the Holy Ghost,

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shine for God whether in the cottage or the palace.

The fear expressed by some, that the formation of a League Centre in a Church would tend towards disunion, has been proved to be groundless. The League does not sever; it unites and combines in closer union with one another all true hearts, to

claim, receive and transmit the mighty purifying and energizing power of the Holy Spirit. In proof of this, it is very gratifying to state, that wherever the Pentecostal League and its Workers have been welcomed, blessed results have quickly followed.

While cordially inviting all who wish, to join this Union of Prayer for the Holy Ghost—irrespective of any special dogma, creed, or spiritual experience—to prevent any possible

misconception, we state briefly the truths which we, and our Workers among the Churches, hold and seek to propagate.

We accept the Old and New Testaments as a sufficient and complete revelation of God's will to man.

We maintain the Unity in the God-head of the Father, the Son, and the Holy Spirit.

We recognize the love of God to the world, as manifested by the gift of Christ.

We hold the fact of man's fall and spiritual death; and of redemption from sin and eternal punishment, only through the Propitiatory Sacrifice of the Lord Jesus Christ.

We adopt as our Creed, Titus ii. 11-14.

We recognize the necessity of the

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direct work of the Holy Spirit to impart and sustain spiritual life and to sanctify the believer; the essential oneness of all who have received

the baptism of the Spirit

(1 Cor. xii. 13); and the obligation resting upon all those who name His Name to afford evidence of their discipleship by a life of obedience to His commands.

We also specially emphasize the following doctrines:—

THE NEW BIRTH in its *negative* and *positive* aspects. *Negatively*: Repentance and remission of sins (Acts ii. 38). *Positively*: The inbreathing by the Risen Christ of the Spirit of Life, received by simple faith (John iii. 5; xx. 22).

THE BAPTISM OF THE HOLY GHOST. *Negatively*: The "purifying of the heart by faith," and the "crucifixion" and "putting off" of the "old man" (Acts xv. 9; Rom. vi. 6; Col. iii. 9). *Positively*: The mighty endowment with love and power for abundant and efficient service.

Our methods

are the simplest in the world, we lift up, at every meeting, a Saviour who saves TO THE UTMOST. We do not attempt to amuse, entertain, or even educate people; we propose, by the grace of God, to *save* them, and then send them out to save others.

We dare to believe the whole Word of God. We see no reason why the Acts of the Apostles should not be repeated; we have the same God, the same Saviour, and the same Holy Ghost; the same promises, and the same commands. We look to the same power, and expect similar results. We thus

pray, preach, testify.

exhort, and believe for the immediate sanctification of believers, and consequent conversion of sinners, convinced that the antidote for the ills

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of mankind, the shortest cut to true reform in church and society, is the vigorous proclamation by lip and life of Jesus Christ as a Saviour able and willing "TO SAVE THEM TO THE UTMOST THAT COME UNTO GOD BY HIM."

Above all, we encourage men and women to pray for and receive the Holy Spirit, who alone can lead them into all truth

The League assumes no denominational functions, and is

not a sect

in any sense of the word. We think there are more than enough sects already. Our principles, objects, and methods are not such as would tend to the promotion of a sect. We seek not to reduce the membership roll of the Churches, but to increase

the efficiency of their members and greatly to add to their number. We would teach those already in the Churches to be *over-comers* rather than *out-comers*; and those outside the Churches to be *in-comers* and then *over-comers*.

Instead of being antagonistic to the work in the Churches, we seek to combine the forces of those already in the field, for the better and more speedy accomplishment of the larger purposes of God in the sanctification of His people and the evangelization of the world.

With such aims, objects, principles and methods, it is not surprising that very many Christians of all denominations, as well as Clergymen and Ministers, have joined the Pentecostal League. May we not ask others,

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who approve of our objects, to give us their prayerful, practical sympathy by adding their names to the long roll of membership of the League? It may be well here to add that the annual subscription of one shilling, after defraying the expenses of postage, &c., is used for the spread of Scriptural Holiness by means of meetings, Conventions and literature. A balance-sheet, audited by chartered accountants, is published annually, and forwarded to all subscribers.

Is there not a need for such a League as this? Let us look around us upon

present-day facts

of terrible import and significance to every Christian mind and heart. The world lying in wickedness: the professing Church, in many cases,

feebly battling against the powers of darkness; Agnosticism, bold and blatant, seeking a citadel in the Church itself; men and women of intelligence turning from a half-hearted Christianity to seek satisfaction, if it may be found, in Theosophy, Spiritualism, and other forms of mind-culture, rather than in personal union with that Saviour, whose words are:

“WHOSOEVER DRINKETH OF THIS WATER SHALL THIRST AGAIN, BUT WHOSOEVER DRINKETH OF THE WATER THAT I SHALL GIVE HIM SHALL NEVER THIRST.”

We turn to

God's Remedy

for all this in the person of the Lord Jesus Christ, who, not only as the Lamb of God, “beareth away the sin of the world,” but who, also as the ascended Saviour, “baptizeth with the Holy Ghost.” We, and

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doubtless thousands of our readers, are convinced that the need of this world can be met—and can only be met—by a personal, ecclesiastical, national, and universal Pentecost.

We look forward and see, with the eye of faith, men and women, once weak and sinful, now holy in heart and righteous in life, as lovely as any we read of even in the Scriptures. We see Ministers and workers mighty to convince, to persuade, to win, because pure and holy; and possessing that double power promised to the saint:

power with God

in prayer for men, and

power with men

in preaching and witnessing for God. We see villages, towns, and whole countries arrested, converted, saved,

and sanctified by the mighty power of the Holy Spirit flowing with uninterrupted force through the willing channels of thousands of cleansed hearts and yielded lives.

As we ponder over that vision, we hear a voice saying: "WHOM SHALL I SEND, AND WHO WILL GO FOR US?" Yes, who? That is *the* question to-day, for our

need of more workers

is very great. The widest spirit of enquiry exists concerning the possibilities of grace and the necessary conditions for efficient service. Hunger and thirst after holiness and righteousness are to be met with among all sections of the Church on earth. Applications flow in upon us to send Spirit-filled men and women to proclaim in Church and Chapel, in

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Public Hall, or in the open air, "THE FULNESS OF THE BLESSING OF THE GOSPEL OF CHRIST." In many cases we are unable to accept these invitations for lack of suitable workers.

Will some among the multitude of **earnest Christians** of both sexes whose hearts God has touched, and whose circumstances permit them, offer their lives for this blessed and reproductive service? first praying over the matter and then communicating with us.

Ministers, friends, fellow-labourers, true yoke-fellows, let us not be backward in taking advantage of

God's ability and willingness to use the humblest instrument for His glory and the accomplishment of His great purpose in the Church and the world.

LEAGUE CENTRES.

Where there are twelve League members or more in a locality, they may form themselves into a "League Centre." The leader is termed a Secretary, and arranges a weekly Holiness and Prayer Meeting, if possible, in connection with their own Church, at the same welcoming League members and friends from other Churches. Where several Churches in a locality have formed such League Centres, a United Monthly Meeting is held in some suitable undenominational building for mutual encouragement and help.

The Secretary keeps the names of the members, collects the annual subscriptions as they become due, and forwards them to Headquarters; and arranges for the sale of *Tongues of Fire*.

SPECIAL MISSIONS.

We are prepared to send Workers of the Pentecostal League to conduct Meetings, Missions, or Holiness Conventions anywhere, free of charge, except travelling and lodging expenses.

Application should be made to Reader Harris, 51, Clapham Common, North Side, London, S.W.

HOW TO JOIN THE LEAGUE.

SEND FULL NAME AND ADDRESS WITH ONE SHILLING POSTAL ORDER TO READER HARRIS, 51, CLAPHAM COMMON, NORTH SIDE, LONDON, S.W., WHO WILL FORWARD YOU CARD AND BADGE OF MEMBERSHIP. FOR AN ADDITIONAL SUBSCRIPTION OF 1/6, "TONGUES OF FIRE" WILL BE SENT MONTHLY, FOR ONE YEAR, POST FREE.

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WE do NOT believe in absolute or sinless perfection. The perfection we teach derived from the presence of a perfect Saviour, and is that which He commands in the Sermon on the Mount. Matt. v. 48.

WE do NOT teach that we can reach a state of experience where we shall not be tempted. Matt. iv. 1.

WE do NOT teach that we can reach a state from which we cannot fall. Heb. vi. 4.

WE do NOT say we have not sinned, that we cannot sin, but that He "WHO IS ABLE TO KEEP US FROM FALLING" saves us now. Jude 24.

BUT we DO say that our Lord and Saviour Jesus Christ "GAVE HIMSELF FOR US, THAT HE MIGHT REDEEM US FROM ALL INIQUITIES AND PURIFY UNTO HIMSELF A PECULIAR PEOPLE ZEALOUS OF GOOD WORKS." Titus ii. 14—Extract *Tongues of Fire.*

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"The great practical problem, whose solution demands the prayerful and prompt attention of every believer, is this: How may the Church of Christ carry the good tidings round the world, during the lifetime of this generation? For the present generation of the saved to reach the present generation of the unsaved, is the one question of the hour that leaves all others far in the distance. To the solution of that problem in God's own way, the Church, and every member of it, should bring all the brains, heart, conscience, will, money, intelligence and enterprise at command."

ARTHUR T. PIERSON, D.D.

THE DIVINE METHOD OF MISSIONS.

GOD'S WAY TO REACH THE HEATHEN.

BY READER HARRIS, Q.C.

I propose to prove two great facts. (1) That the present methods of missionary enterprise will *never* evangelize the heathen, either at home or abroad. (2) That God's methods will.

The past 19 hundred years.

Let us begin by a rough examination of the past nineteen centuries. If we are right in supposing that our Lord was born in the year B.C. 4, and that this is in reality the second year of the 20th century eighteen hundred and sixty-seven years have come

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4 *The Divine Method of Missions.*

and gone since He uttered the words: "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE." From that day to this two-thirds or more of the world's population have never even heard of Jesus Christ! In these 1867 years, and taking 33 years as a generation THIRTY THOUSAND MILLIONS of heathen have lived and died upon this earth without ever hearing the Gospel. Our minds without the assistance of illustration fail to grasp such numbers. If these thirty thousand millions passed in procession day and night, at the rate of one a second, they would take 1,000 years to pass!

What did the apostles do?

They tarried *until* they were cleansd from sin and filled with the Holy Spirit. Then they went.

God's Way to Reach the Heathen. 5

Neither devils nor men could stop them. They followed the appointed order, "Beginning at Jerusalem." There they preached and witnessed before all the people, even to Caiaphas and Annas. From Jerusalem they spread out into "all Judæa." From there to Samaria. Then, many years after Pentecost they went to the heathen. Wherever they went they taught the whole Church to become a missionary agency. The two first missionaries, Paul and Barnabas, were typical of all who joined and followed them. They were filled with the Holy Ghost. They were chargeable to no man. Paul earned his living by his trade. Barnabas supported himself. Wherever they went they began with the Jew. From the Jewish Synagogue they went to

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6 *The Divine Method of Missions.*

the heathen around. Wherever they
went they taught every convert to be
a saint, and every saint to be a soul
winner. Within three hundred years,
amid terrible persecution, the whole
reachable heathen world was evan-
gelized.

What followed?

Three great historical events mark
the period.

The conversion of the Emperor
Constantine in the fourth century,
brought about the establishment of
Christianity as the religion of the
Roman Empire. A close alliance
sprang up between the Church and
the State. Whatever missionary
enterprise existed was carried on by
the sword.

With the Reformation in the six-
teenth century, the Bible began to

7 *God's Way to Reach the Heathen.*

be read by the people with marked
result both upon the legislature and
the nation. Little or no direct mis-
sionary enterprise was attempted, but
certain great political events, such
as the Puritan exodus to America,
affected the heathen.

The revival under Wesley in the
eighteenth century resulted in the
widespread proclamation of Christ
as an uttermost Saviour. This was
followed by the inauguration of
religious societies, and organization
outside the parochial system and
unconnected with the State.

The past century.

With the nineteenth century, the
missionary era began. A new
method of religious work was adopted.
Evangelism, whether at home or
abroad, was not only to be independent

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of the State, but also independent of the spiritual condition of the Church. A sort of ecclesiastical or religious income tax was established, in which every man was to be his own assessor. With the revenue thus derived a certain number of paid agents were appointed to carry on God's work at home and abroad, while the remainder of the Church could devote themselves to the affairs of this present world, to business, to pleasure or anything else, provided they gave the necessary money to support the Churches at home and the Missionary Societies abroad. The Established Churches, the Nonconformist Churches, and the Missionary Societies are to a great extent carried on upon this principle. What have they accomplished in the past hundred years?

The state of things to-day.

At home, what do we find? Drunkenness and lust, infidelity and sin are sweeping over the land. The condition of the Church is in many cases even worse,—worse in proportion to its exalted privilege and great responsibility. Worse, because to its unfaithfulness must be ascribed the godless state of the world to whom it is specially commissioned to hold forth the Word of life. In London, the very centre of Christianity, with its marvellous ecclesiastical organization, seven people out of eight do not enter any place of worship. While among the comparatively limited number who make some religious profession there is a terrible indifference to the condition of things around them, the result of ignorance of the personality

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and work of the Holy Spirit.

The state of things abroad.

Abroad, what do we find? It is
estimated that there are to-day
NINE HUNDRED MILLIONS
of heathen, and some eight to ten
thousand missionaries, irrespective of
native helpers. The present genera-
tion of heathen standing with out-
stretched hands side by side would
belt this world forty times. While
the missionaries standing side by side
would only go forty times round
Trafalgar Square! It is claimed
that in the past century two millions
of heathen have been converted.
But while these two millions have
been converted the population of the
heathen world has increased by two
hundred millions. There are, there-
fore, to-day, one hundred and ninety-

eight millions more unconverted
heathen than there were in the year
1800!

We have surely said enough to
prove that the present methods will
never evangelize the heathen either
at home or abroad.

The Divine method of missions.

What is the Divine method for
the evangelization of the world? It
is shortly this:

“YE SHALL RECEIVE POWER AFTER THAT
THE HOLY GHOST IS COME UPON YOU, AND
YE SHALL BE WITNESSES UNTO ME, BOTH
IN JERUSALEM, AND IN ALL JUDEA, AND
IN SAMARIA, AND UNTO THE UTMOST
PART OF THE FARTH.” Acts i. 8.

Christ has never altered the order of
procedure here enacted. First the
reception of the Holy Spirit in Pen-
tecostal power, then the effective
witnessing which is to begin in Jeru-

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saalem, from there it is to move out
into all Judæa, then into Samaria,
and finally to the heathen beyond.
The Church has not followed this
order. It has tried to improve upon
the Divine order—and failed. The
Church has sought to evangelize the
heathen without sanctifying itself
and evangelizing the masses at its
own doors. The Divine method and
order of action are plain and simple.
Three passages from different parts of
the canon of Scripture will suffice to
illustrate the order and plan there
laid down.

Ez. xxxvi. 23—Inward sanctifica-
tion of the Church, then the in-
gathering of the heathen.

"THE HEATHEN SHALL KNOW THAT I
AM THE LORD, SAITH THE LORD GOD,
WHEN I SHALL BE SANCTIFIED IN YOU
BEFORE THEIR EYES."

John xvii. 23—Christian perfection
of all those who profess to follow
Christ, then the knowledge to the
world, of Christ and the love of God.

"I IN THEM, AND THOU IN ME, THAT
THEY MAY BE MADE PERFECT IN ONE;
AND THAT THE WORLD MAY KNOW THAT
THOU HAST SENT ME, AND HAST LOVED
THEM, AS THOU HAST LOVED ME."

Acts i. 8—The exact order of pro-
cedure.

"BUT YE SHALL RECEIVE POWER, AFTER
THAT THE HOLY GHOST IS COME UPON
YOU: AND YE SHALL BE WITNESSES UNTO
ME, BOTH IN JERUSALEM AND IN ALL
JUDEA, AND IN SAMARIA AND UNTO
THE UTMOST PART OF THE EARTH."

The evangelization of the world is
a Divine enterprise. It can only be
successful by Divine methods and
under Divine inspiration and power.
The whole Church is needed to win
the whole world. An unsanctified
Church will never provide either the

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men and women, or the money needed.
A Spirit-baptized Church will give
itself, men and women, pockets and all.

How is it to be done?

How can this Divine method of
missions be carried out? Easily,
thoroughly, and expeditiously.

"ASK OF ME, AND I WILL GIVE THEE
THE HEATHEN FOR THINE INHERITANCE,
AND THE UTMOST PARTS OF THE
EARTH FOR THY POSSESSION." Ps. ii. 8.

The way to accomplish great
things for God is to ask great things
in accordance with His revealed will.
If the Church or any considerable
part of it, unites to pray for a mighty
reception of the Holy Spirit, we
shall see such a revival as perhaps
the world has never known.

The first step is fairly and honestly
to realize the present appalling con-
dition of affairs both at home and

abroad. When seven out of eight
people in London, rarely, if ever, enter
a place of worship, and when the
heathen population abroad is gaining
upon heathen converts at the rate of
one hundred to one, it is surely time
for Christian people to bestir them-
selves.

The next step is to unite all faithful
believers in prayer for the professing
Church of all denominations and all
Christian nations; that it shall be
so baptized with the Holy Ghost, that
it shall itself become one great
missionary agency both at home
and abroad.

The whole Church needed.

The whole Church is needed to
evangelize the whole world. It is
absurd to think that a few more
thousands of missionaries will be

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sufficient. If we doubled, or even trebled the present number, they would be little more than a drop in the bucket in comparison with the ever increasing multitudes of heathen. Nothing but the revival of the whole Church under the mighty baptism with the Holy Spirit, will ever bring the heathen to the feet of Jesus. Let us follow God's order and method. Let us, therefore, unite in prayer for the Holy Ghost, Has He not said :

"ASK OF ME AND I WILL GIVE THEE THE HEATHEN FOR THINE INHERITANCE AND THE UTTERMOST PARTS OF THE EARTH FOR THY POSSESSION."

"IF TWO OF YOU SHALL AGREE ON EARTH AS TOUCHING ANYTHING THAT THEY SHALL ASK, IT SHALL BE DONE FOR THEM."

Let us receive by faith and go forth to win this world for Jesus Christ.

The greatest revolution of the age lies right before us. Beginning in

the Church and flowing out from the Church to the heathen masses at her own doors and to the dark masses abroad. Spirit-filled Christianity proclaiming salvation up to Bible standards, will spread as only God's fire can. Nations will be born again in a day and the stone which the builders rejected, will become the Head of the corner. Men and women of God, of every sect and clime, hearken to these words :

"ARISE, SHINE; FOR THY LIGHT IS COME AND THE GLORY OF THE LORD IS RISEN UPON THEE. FOR BEHOLD DARKNESS SHALL COVER THE EARTH AND GROSS DARKNESS THE PEOPLE: BUT THE LORD SHALL ARISE UPON THEE AND HIS GLORY SHALL BE SEEN UPON THEE. AND THE GENTILES SHALL COME TO THY LIGHT, AND KINGS TO THE BRIGHTNESS OF THY RISING." Is. lx. 1-3.

Eighteen hundred and sixty-seven years ago our Lord prayed that

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18 *The Divine Method of Missions.*

the world might know that He was
sent of God and that God loved the
world as He loved Him. Let us do
our part in hastening the answer to
that prayer, by following God's method
of evangelization, by believing His
Word, by obeying His command, and
uniting the Believers of all lands in
prayer for the Holy Spirit.

Who will join the praying thousands
of the Pentecostal League in this
glorious Crusade? Not for the rescue
of the holy sepulchre, but for the
sanctification of Christ's Church and
the evangelization of the world for
whom He died.

*"We need a new spirit of prayer among
us. . . Oh for this spirit of prayer! And if
you want to know what to pray for, let me
ask you to pray especially and peculiarly for
the Holy Spirit."* WILLIAM TAYLOR, D.D.

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Interview with Father Harradon, of the Church of the Salesian Fathers, Trott St., Battersea. Seen at the Presbytery, Orbel St. (E.A.) May 1, 00.

Father Macey, the Head of this branch of the Salesian Order, did not answer our letter, but Father Harradon made an appointment for me, when he thought that I should be sure to find his Superior in. When I came, however, I found that he was again out. Father H. had been instructed to give me one or two figures, and tried to run away the moment he had done so. But we talked for a few minutes, and I felt quite sorry for him all the time, he so obviously felt that he was exceeding his instructions.

The parish adjoins that of Dr. Whereat on the west, and includes, according to a census made a year or two ago, 1000-1100 Catholics. The people are all working class, and appear to be scattered all over the district. In reply to a question as to whether they were congested at any points, Orville Road, and Europa Place, black and black barred on the map, were mentioned.

The people were, he thought, tending to get poorer, and he spoke of the influx quite recently of a lower class from the other side of the river. On the social condition of the people, however, the opinion of Father H. would not have any special value, as most of his time is taken up in the schools, Education being the special work of

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37
1-7

Harradon - Salesian Fathers (2)

the Salesian Order.

There are five masses on Sunday, and the attendance is good, averaging, he said, 7 or 800, a proportion of the total census that probably points to error or exaggeration, somewhere. The Schools are important, and include a middle-class school. The total ~~xxxxxxxx~~ register was put down at 600, and these were said to include a certain number of non-Catholics. They have 169 boys, ~~xxxx~~ in attendance.

There are seven priests, "not all", as implied above, working in the parish, but rather in the Schools.

They have no convent attached, and no Sisters to help in the work. Very little lay help is to be had: "I wish we had; there is much need; all my time is taken up with answering the door", and, when he had said that, Father Harradon felt that he had almost gone too far; he was afraid he must go, and ~~he~~ ran away. He was a rather timid creature ~~xxxx~~ rather like an overworked second-rate usher, in a cassock. He had been there for about 8 years.

The head-quarters of the Order are at Turin, and a photograph was on the wall of the room into which I was shown, of the General Chapter. They were an extraordinary set of faces, many of them most unprepossessing. Almost all were Italians, Father Macey, who was in the group, being, so far as I could discover, the only Englishman.

Larradon - Salesian Fathers (3)

The Church, entered from Trott St., is a rather beautiful building, with a perfectly proportioned spire. The latter is not very lofty, but the effect is greatly heightened by the lowness of the all the surrounding houses -- little two-story dwellings. The church would hold, perhaps, 600 ~~people~~ people, and the interior is bright and attractive in appearance.

Interview with the Rev. R.W. Little, of the Wesleyan
(Chelsea) Circuit. Attached especially to the Chapel in
Bridge Road, West. Seen at his residence, 7, Albert Bridge
Road. (E.A.) May 4.00.

37
2-7

Mr. Little has been already seen, while he was at the
Liverpool Road Church, and he has only been at Battersea
since September. He appeared to me to be somewhat more in-
dolent than the ordinary Wesleyan type; in appearance he
was rather unkempt, and he smelt strongly of tobacco. But
he talked like a solid man, with just a touch of the Schol-
ar about him. On Sundays, I doubt not but that he makes a
sufficiently impressive figure in the pulpit. His present
position is very different from that at Liverpool Road,
where he had one of the declining chapels to minister to,
and one that was, on his departure, and largely on his
representations, made over to the West London Mission. Mr.
Little himself would I suspect make but an indifferent mis-
sinner, and is better placed in Battersea.

For services and some other particulars of the Cir-
cuit, see the Plan.

BUILDINGS: Chapel (600), and Schools. *See Mission room.*
SERVICES etc. Sunday morning, 300; Sunday evening, 400.
Members, 280-90. People belong to the middle, lower middle
and working class; come from a wide area; and, in spite of
considerable local changes, numbers are keeping up. The

Little Wesleyan Bridge Rd (2)

chapel has always been attended by large numbers of people connected with education, teachers, etc. a fact partly explained by the proximity of the Southlands Training College. The students and staff of this are all attached to the Chapel, and help considerably to swell membership and attendance, there being 108 students, besides the staff.

(An Infant School is connected with the College, as a kind of training ground for the students.)

He could not tell me the number of children attending the Sunday School, but said that it was looking up, and that most of the scholars ~~xxxx~~ belonged to members of the congregation. except perhaps those attending at Surrey Lane, where a small mission is run, a house (2 rooms) being occupied. The School and Mothers' Meeting here belong to the Chapel. On Sunday and Tuesday evenings, the rooms are let to the L.C.M. for services. This little Mission room and the Chapel Mission Band, that carries on outdoor preaching appear to be the only mission work carried on. There is no district "worked".

SOCIAL AGENCIES include Band of Hope, and "the usual things". Five Slate Clubs meet at the Schools, but have no very close connexion, so far as their membership is concerned, with the Chapel. Four are for men, divided up according to ages, and one for women. There is a ^{Chapel} Guild,

Little Wesleyan Bridge Road West
(3)

with comprehensive religious, social, and literary objects,
and a membership of 60 or 70.

The Charitable Relief administered from the Chapel,
is given exclusively to their own poor.

PREACHERS' NAMES AND ADDRESSES.

G. CHARTER, 33, Walpole Street, Chelsea, S.W.
R. W. LITTLE, 7, Albert Road, Battersea, S.W.
A. J. SOUTHOUSE, 135, New King's Road, S.W.
J. CHAPMAN, Southlands, Battersea, S.W.
C. W. MOWSON, Transvaal.
J. H. RIGG, D.D., Brixton Hill, S.E.
W. PERKINS, Mission House, E.C.
J. H. HOCKEN, London Garrison.
F. UTILEY, District Missionary.
W. GOODERIDGE, Doughty Street, W.C.
J. C. WRIGHT, Clapton.
W. PIESING, 14, Bowerdean Street, Fulham, S.W.
R. THORNE, 39, Octavia Street, Battersea, S.W.
G. DOUTHWAITE, 83, Wandsworth Bridge Road, S.W.
W. HEATH, 17, Barclay Road, Walham Green.

H. SALMON, 346, Lillie Road, Fulham, S.W.

H. J. MARTIN, 4, Woolneigh Street, Fulham, S.W.

ON TRIAL.

A. J. MATTHEWS, 157, Church Road, Battersea, S.W.
N. MARTYN, 36, Oakley Street, Chelsea, S.W.
C. E. RANDALL, 16, Lowndes Terrace, S.W.
R. GREEN, 14, Norman Street, Chelsea, S.W.
G. SPENCER, 31, Rosenau Road, Battersea, S.W.

FROM OTHER CIRCUITS.

W. J. BACK, 95, Earl's Court Road, W.
C. T. WADE, 14, The Grove, Wandsworth, S.W.
P. REES, B.A., B.Sc., 68, Cambridge Street, Pimlico,
S.W.

Little Wesleyan Bridge Road West
(3)

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Pastoral Visitation of Classes.

CHELSEA.

Mr. O. Craske	Sunday, May 27,	10.15 a.m.,	Charter.
Mr. G. Craske	" "	27, 3.15 p.m.,	"
Mrs. O. Craske	Monday, "	28, 8.0 p.m.,	"
Mr. G. Craske	" "	28, 8.30 p.m.,	"
Mr. Matthews	" "	21, 8.30 p.m.,	"
Mr. Kennedy	Tuesday, "	29, 7.30 p.m.,	"
Mr. Barrow	" "	June 5, 8.0 p.m.,	"
Mr. Burr	" "	" 5, 8.0 p.m.,	"
Mr. Davidge	" "	" 5, 8.0 p.m.,	"
Mr. Walker	" "	May 29, 8.15 p.m.,	"
Rev. G. Charter	Wednes, "	30, 3.30 p.m.,	"
Mrs. Kennedy	" "	30, 7.0 p.m.,	"
Junior-Mr. Strong	Friday, June 8,	7.0 p.m.,	"

BATTERSEA.

Mr. Brittle	Sunday, May 27,	10.0 a.m.,	Little
Rev. R. W. Little	Monday, "	28, 7.30 p.m.,	"
Mrs. Brittle	Tuesday, "	29, 3.0 p.m.,	"
Mrs. King	" "	22, 8.30 p.m.,	"
Rev. R. W. Little	Wednes, "	30, 7.30 p.m.,	"
Mr. Abraham	Thurs., "	24, 8.0 p.m.,	"
Miss Sykes	" "	31, 8.0 p.m.,	"
Southlands College	Friday, "	18, 7.30 p.m.,	"
Junior-Miss Thorne	Tuesday, June 5,	7.0 p.m.,	"

JUSTICE WALK.

Miss Glyde	Monday, June 4,	8.0 p.m.,	Charter.
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WALHAM GREEN.

Mr. Glasspoole	Sunday, May 27,	10.0 a.m.,	Southouse.
Mr. Richardson	Monday, "	28, 8.0 p.m.,	"
Rev. A. J. Southouse	" "	28, 8.0 p.m.,	"
Rev. A. J. Southouse	Tuesday, "	22, 3.0 p.m.,	"
Mrs. Piesing	Wednes, "	23, 6.30 p.m.,	"
Mr. Heath	Thurs, "	31, 8.30 p.m.,	"
Mr. Piesing	Wednes, "	23, 8.0 p.m.,	"
Mr. Friday	" "	23, 8.0 p.m.,	"
Mrs. Richardson	Friday, June 1,	8.0 p.m.,	"
Junior-Mrs. Miles	Wednes, "	6, 6.0 p.m.,	"

Circuit and Church Officers.

CIRCUIT STEWARDS.

HOWARTH BARNES, Cranleigh, North Side, Clapham
Common, S.W.
OSWALD CRASKE, Rutland Lodge, Albert Road, S.W.

SOCIETY STEWARDS.

CHELSEA.

J. H. SLACK, 7, Beauchamp Road, Lavender Hill.
H. J. DAWE, 149, Ebury Street, Chelsea, S.W.

BATTERSEA.

J. BRITTLE, 97, Geraldine Road, Wandsworth Com-
mon, S.W.
F. H. BRIDGE, 52, High Street, Battersea, S.W.

JUSTICE WALK.

W. G. GIBBS, 1, Peveril Street, Battersea, S.W.

WALHAM GREEN.

W. RICHARDSON, 107, Moore Park Road, Walham
Green.
T. DEAN, Claremont, Parson's Green.

QUARTERLY MEETING SECRETARY.

W. B. BUNDOCK, 22, Beaufort Street, Chelsea, S.W.

Little - Wesleyan Bridge Road West
(3)

with comprehensive religious, social, and literary objects,
and a membership of 60 or 70.

The Charitable Relief administered from the Chapel,
is given exclusively to their own poor.

LONDON (CHELSEA) CIRCUIT.

APPOINTMENTS OF MINISTERS AND LOCAL PREACHERS, 1900.

Place and Hour of Service.	APRIL.					MAY.				JUNE.			
	1	8	15	22	29	6	13	20	27	3	10	17	24
Collect.....	5th in Lent.	6th in Lent.	Easter Sunday.	1st of Easter.	2nd of Easter.	3rd of Easter.	4th of Easter.	5th of Easter.	1st of Ascension.	Whit Sunday.	Trinity Sunday.	1st of Trinity.	2nd of Trinity.
Morning Lessons....	Exod. iii. Luke v. 17-39	Exod. ix. Matt. xxvi. 17-35	Exod. xii. 1-28 Rev. i. 10-18	Num. xvi. 1-35 1 Cor. xv. 1-28	Num. xx. 1-13 Luke xx. 27 to xxi. 4	Num. xxii. Luke xxiii. 26-49	Deut. iv. 1-22 John iii. 22-36	Deut. vi. John vi. 41-71	Deut. xxx. John x. 22-42	Deut. xvi. 1-17 Rom. vii. 1-17	Isaiah vi. 1-10 Rev. i. 1-8	Josh. iii. 7 to iv. 14 Acts ii. 1-21	Malachi iii. 1-7 Matt. iii.
Chelsea 11.0	Charter	Little E	Southouse	Little CE	Charter FM	Southouse	Charter	Little SA	Charter	Southouse	Charter	Little	Southouse H
" 6.30	Little s	Hocken E	Charter	Charter CE	Southouse FM	Charter s	Little	Gooderidge SA	Southouse	Charter s	Little	Rees	Charter LH
Thursday 7.30	Charter	Charter GF	Little	Southouse	Charter LM	Charter	Matthews	Perkins SA	Charter	Southouse	Charter	Little LM	Charter
Friday, P.M. 8.0	Charter MP		Kennedy	Charter SP	Charter	Charter MP	G. Craske	Charter	Strong SP	Charter MP	Charter	Matthews	Charter SP
Battersea 11.0	Little s	Southouse E	Charter	Southouse	Mowson FM	Rigg	Little	Southouse	Little SA	Charter	Little	Southouse	Charter H
" 6.30	Southouse s	Little M	Little	Little	Little FM	Chapman s	Charter	Charter	Little SA	Little s	Charter	Little L	Little H
Tuesday 8.0	Little	Little GF	Charter LM	Little	Little	Little	Little	Little	Little LM	Charter	Little	Little LM	Little
Friday, P.M. 8.0	Little MP		Bridge	Little SP	Little	Little MP	Brittle	Little	Little	Little MP	Little SP	King	Little
Justice Walk .. 10.30	Spencer	Old Scholar CA	Martin	Matthews	Randall	Martyn	Southouse	Matthews	Green	Matthews	Piesing	Heath	Spencer
" 7.0	Heath E	Rees CA	Piesing	Green	Thorne FM	Little s	Spencer	Martyn	Randall	Martyn	Martin	Matthews	Thorne L
Wednesday 8.0	Randall	Wright GF CA	Little	Martyn	Matthews	Southouse	Randall	Spencer	Martin	Charter	Martyn	Green	Little
Walham Green 11.0	Southouse x	Douthwaite	Little E	Charter	Southouse FM	Little	Utley	Charter	Southouse	Little	Southouse CA	Martin	Little H
" 6.30	Charter xs	Southouse	Southouse E	Southouse	Charter FM	Southouse s	Utley	Southouse	Charter	Southouse s	Southouse CA	Southouse L	Southouse H
Thursday 7.30	Southouse	Southouse GF	Southouse	Charter LM	Southouse	Southouse	Martyn	Southouse LM	Southouse	Charter LPM	CA	Southouse LM	Southouse
Monday, P.M. 7.0	Southouse MP	Southouse	Richardson	Southouse SP	Southouse	Southouse MP	Southouse	Douthwaite	Southouse SP	Southouse MP	Heath	Southouse SP	Southouse
Mission Hall (Bat'sea) 7.0													

Notices.

Local Preachers' Meeting at Walham Green, on Thursday, June 7th, at 8.30.

Circuit Quarterly Meeting on Monday, June 25th, at Battersea. Tea at 6.30. The Circuit and Society Stewards meet at 5.30.

The Stewards are requested to see that due notice is given of *Sacraments, Lovefeasts, Collections, &c.*, also that the *Collections* are made as appointed, and forwarded without delay.

Every Preacher is expected to *punctually* fulfil his own appointments, or *himself* procure an accredited substitute.



References.

- FM—Foreign Missions.
- L—Lovefeast.
- LM—Leaders' Meeting.
- MP—Missionary Prayer Meeting.
- S—Sacrament of the Lord's Supper.
- SP—Sunday School Prayer Meeting.
- CE—Chapel Expenses.
- E—Education Fund.
- CA—Chapel Anniversary.
- SA—School Anniversary.
- H—Metropolitan Hospitals.
- GF—Good Friday.
- X—Supplementary.

Mr J Kirkley
An Exclusive Brother.

GLA
17/5/1900

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3.13
Mr J. Kirkley, 213 Lavender Hill. Sw.

I called to see Mr K. respecting a little Mission Room in High Street (No 122), Battersea, used by the Brethren. He had sent the following card in response to our letter:-

PC. 15/5/1900
213 Lavender Hill
2.40 P.M. North
Thursday 13
Sir about 8.15 a.m. S.W.
In reply to yours, I am at home generally now, but I know of no labouring brethren at 122 High St. Therefore could say nothing in the positive, in relation to a refutation. But I could be almost at anytime
I Suit you Yours, Resply
J Kirkley

Mr Kirkley is a master baker with a modern shop on Lavender Hill. When I called he was not at home

but whilst I was making enquiries he came in. He is a stout quietly dressed man with a short pointed beard and hair turning grey, probably about 50 years old. "Ah! yes" said he, looking at his watch "it is about 3 o'clock." He did not ask me in so we stood in the shop for a short time talking.

The opening was rather unpromising: he knew nothing of Mr Booths work and did not show the slightest desire to see the poverty ^{map}. No mission work was done at High Street - simply a few like minded men met to read their bibles and for worship. I soon discovered that Mr K. was an 'Exclusive Brother'. He referred to the 5 or 6 parties that had split off but would not express an opinion on these differences and when I referred to the great split when Dr Cronin came out, he only remembered the fact & had forgotten the details.

The talk continued on the condition of the churches today, Mr K. believes that the present outward condition of the churches is proof that they are not of God. The absence of the outward unity is wanting and Mr K. did not recognise that unity might exist without this outward uniformity. The Spirit of God in the believer leads to unity and these differences are the result of not yielding the human will to the

the

the governance of Christ - this is his argument. Of the present condition of things he naturally takes a very pessimistic view. The visible church is in the condition of the one depicted in the Revelations - "rich and increased in goods" in her own eyes whereas Christ saw her poor and wretched.

Towards the end of our talk he was a little more communicative about their meetings. They meet for worship on Sunday evening, for the breaking of bread in the morning, whilst for those who can attend 3 services a day a Sunday afternoon Bible reading is arranged. A prayer meeting is held on Monday and another service late later in the week.

He has a strong objection to the announcement seen outside many 'brethrens' hall of the meeting for breaking of bread on Sunday morning. This he regards as a private gathering a sort of family party when they gather to the Lord Jesus and he thought it improper that public announcement should be made of such meetings. Whilst he protested that he was only expressing his own views, ~~there~~ he was undoubtedly voicing the
the

The sentiments of the Exclusives. I have an old copy of their hymnbook. It is divided into two parts: one for "Public worship", the other for "Private use"; the latter being the hymns intended for their private gatherings.

The position taken by these brethren is that they are dead to the world and cannot therefore have anything to do with its affairs. They have very little, if any, social engagements. Whilst touching on this point Mr H. mentioned incidentally that he had not been out to tea a dozen times in as many years.

Rev J. Foster
United Methodist Free Church

GH

May 21/1900

District declining socially

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Rev J. Foster, Minister of Mallinson Road
United Methodist Free Church, Wandsworth Common
Seen at 15 Almeric Road, Battersea Rise, SW.

Mr Foster has been here 3 years, having previously
been stationed at Deptford (Brunswick) and
Islington. He is a clean shaven, square jawed
elderly man. Altho' probably close on 60, his hair is still
brown and wavy but gradually receding from the
forehead. In speech he is fluent but discursive
ever running off on social topics ^{with} under the idea
that these were the special points ~~order~~ investigation.

He said he knew of Mr Booth's previous work,
being in Whitechapel when the enquiry was being made, yet
immediately after confounded Mr Booth with the General.

Though his experience is short, he thinks the
neighbourhood is deteriorating. There are three families
in some of the houses in Almeric Road. Of the other
roads in the immediate neighbourhood, Mallinson
& Bunnerly are the worse. The people are com-
fortable working people, clerks and others engaged
in the City, with a strong contingent of theatrical &

music hall

The State of the Commons

Buildings used

Foster - U. Meth. Free, Mallinson Road.

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music hall people. They come home by the late trains from Victoria & Waterloo & he hears many of them going past his house.

His strongest complaint about the district is the state of the two Commons at night, which during the summer months he regards as a public scandal. His structures were mainly on Clapham Common, which he compares unfavourably in this respect with other parts of London. As example, he told how, having saved a blackbird from the claws of a cat, in his back premises, late one night he took it on the common to set it free. In that short walk he came on eight couples on the grass - almost stumbled over them. He thinks the police are very lax - they should move the people on - all the seats by the bandstand are occupied.

Drink is not so bad here as in some places.

His church seats 700 & the Hall 250. It is close to Wandsworth Common. The premises are alright but in the wrong place. As one of his

friends

friends said "You can't get bodies or souls out of this grass".

He has a fair band of workers, mainly the young men & women of the Endeavour Society, who are 'splendid'. From the City people, little can be got - they work late on the week evenings and even on Sundays are too exhausted to be of much use.

Mr F. is the only paid worker.

Sunday Services at 11am & 6.30pm. Has special services for young people once a month & also for young men. Has set himself to get the young, whom he regards as the only hope. Congregation is gathered from a wide area but is not large. I suggested 200 but he thought better than that but did not give another figure. Varies with weather etc.

Have open air meeting at corner of road. Sunday School with about 280 children from the neighbourhood.

Of week evening meetings the C. E. with a membership of 50 & an attendance of about 30 appears to be the best. Week night service is small 20-30.

Social Agencies are fairly strong. Mr F believes in "looking after the bodies as well as the souls"

Workers

Services held

Social Agencies

They have two Good Templars lodges, Junior & Senior - meeting on Tuesday evening and a Temperance meeting on Thursday. Temperance feeling is strong. Had a Literary Society but gave it up last winter to run a popular entertainments on Saturday nights to keep people from the publichouses. These were crowded & the L.C.C. intervened - moved by the local drunk interests Mr F. says. Tennis club, &c. Also organise Saturday outings by cycle & train, which are announced from pulpit. People go & meet at a given spot, where tea is provided. In the winter they arrange social gatherings at the chapel. Finds these gatherings useful in removing the stiffness that is apt to arise.

Visitation is very difficult in the district as you don't know when to go. He wanted to have a Sister as she could go at all times. He visits the Church ^{& congregation}

Relief is given from the Benevolent fund, which is derived from a monthly collection. Amounts to about £10. A tea is also given to poor lads from Battersea at Christmas time.

Membership is 435 & is slowly growing, in spite of constant loss by removals.

Visitation

Charitable Relief

Church Membership

The people go to Tooting and to the roads off the east side of Wandsworth Common. They will do more still further out.

In the future, Mr F. thinks that they must go in more for entertainments. The people will have amusement & he would give it in a good form so that the young people should not be led to the theatres &c. They go for the sensational, the religious faculty is not much developed here. On the other hand he admits that the entertainments do ^{not} lead the people to the services. Their meetings last winter did not increase the congregations on Sunday.

Other witnesses have spoken of the strength of the home ties in this district. Mr Foster gave another view of it, when he said that one of their difficulties ~~was the~~ ^{is} was the growth of the Sunday visiting. People got up late on Sunday and after dinner ~~who~~ went to see their friends or else received them. Quoted Almeric Road where the pianos & harp organs are going on the Sunday night. His people will often say in response to

an inquiry "We had so + so come to see us". Well why did you not bring them" Ah, Mr Roberts, we see each other so seldom" &c.

Of the work of the other churches, Mr F. said little. Mr Felmingham's is the principal church of the Church of England, he sees little but no doubt they are doing good work".

Capt. D. McDonald S. A.
Clapham Junction Corps

GLA
June 19/1900

The District

The Corps

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5.26
Capt D. McDonald, of the Salvation Army Corps,
Bennetley Road, Clapham Junction. Seen at the
Officers' Quarters, 21 Comyn Road, S.W.

Capt McDonald is a keen, lean young man, almost youthful in appearance altho' he has had 7 years experience in the S. A. A bright face, slight mustache & hair on chin and a wealth of wavy hair on top. One of those earnest restless spirits, of whom the Army has so many. Reminded me of Capt Fowler of Limehouse. Came here in February. His lieutenant is a contrast: a sturdy, square shouldered youth, fresh from the training home, with a full fresh coloured face and the making of a fine man physically and mentally in the future.

The district worked by the Corps is roughly that included between the two commons and north of Broomwood Road to the Junction. North of Clapham Junction, Battersea I. works & the streets off Lavender Hill are worked by the Corps at Dorothy R.

This Corps was formed about 2 years ago
by

Building used

Meetings held

Salvation Army,
Bennerley Road, Clapham Junction.

MEETINGS

are held in the above regularly as follows:

Sundays, 7 & 11 a.m., 3 & 6.45 p.m.

Mondays
Thursdays
Fridays } **8 p.m.**

Children's Services,
Tuesdays & Fridays, 7 p.m.

Sundays 10 a.m., 3 & 6 "

3 classes.
You can rely on something Bright, Instructive
and Helpful, at any of the above Meetings, and
shall always be pleased to see you.

Look out for further announcements.

Yours to Help, Visit, or Pray, any hour of the
day or night,

D. McDONALD, Captain,

Address—21, Camyn Road,
Clapham Junction.

Band of Love.
25 members. Teach Sewing,
Knitting &c.

McDonald - S. Army, Bennerley Road

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by the transfer to it of members of neighbouring corps living in the district. It is still small - 40 soldiers and 24 Junior soldiers. Beside the captain & lieutenant there are 8 local officers and 7 bandmen.

The people are all working class and drawn from the roads in the district - Alivale, Comyn, Grandison, Darley, Chatham &c.

The Hall in Bennerley Road is used by the Army 5 days a week. On Wednesday & Saturday it is used for other purposes.

Meetings are held at the Hall as on bill annexed. As regards attendance, the Sunday evening meeting is the best - average 60. The Hall is off the main thoroughfare and they cannot get the outsiders to the Hall, so that the congregations are mostly their own people and are very small on week nights (12 to 15) unless something special is announced. At their open-air meetings, however they get the people, especially at two regular stands - the corners of Shelgate and Alivale Roads. These meetings are held on Sunday and one on Monday, Thursday and Saturday. The people stand round & seem interested

but

Visitation

Slight Improvement

A Hard district

Financial Condition

McDonald - S. Army, Bennerley Road.

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but will not follow to the Hall. Some of the local people say the bad entrance is one of the causes.

They are visiting the district systematically from house to house. The Captain visits on Wed, Thur & Friday from 2 to 5. The local officers also visit their own people, the district being divided into two wards for the purpose.

Things are looking brighter within the past two months although their roll has declined. He has taken off 17 names, mostly servants since February. Mostly servants, who have left the district and some 'bad cases'. Their childrens meetings are increasing - had 15 to 20 fresh children last Sunday evening.

As a district for S. A. work it is frightfully hated. Too respectable and a great love of pleasure. For their hall they pay 23/- a week and now they are not able to pay all expenses. The corps is £7 in debt. ~~But~~ The Captain & Lieutenant only draw 5/- a week each for their keep, although the regulations permit them to have 18/- & 16/- respectively. I asked how they managed & the Captain said, of course they could not buy clothes. Before the Lieutenant came the Capt. drew 6/- a week & when he first came he was

all

Other Corps in District

McDonald - S. Army, Bennerley Road.

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ill & had to ask for some money, which was sent by return of post. The Provincial office does not send him anything without asking, as they know that if he wanted it, he would write. Looking over his book I noticed that neither officer had drawn more than 5/- even in weeks such as Whit week when the receipts had been greater than expenditure.

The Corps at Dorothy Road (officered by two young men) is even worse off than their own. It is quite a new corps. At some meetings, they have only had 5 and they have closed the Hall & gone to Battersea I. Capt. McDonald & his people go to help them on Wednesdays in the open air. He expects that in September the two corps will be united & they will go to Dorothy Road and give up the Bennerley Rd Hall.

Battersea I. is he thinks the largest corps in the District. The new officer, Adjutant Narrows (F.) 67 Musjid Road, is a very good officer.

Battersea II. has lost some of its bandmen, thro' a split.

McDonald - S, Army, Bennerley Road.

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Of the local churches, Mr McD. knew little except that Mr Felmingham's was doing well. He met some of their people.

Capt Mc Donald has been stationed at several London corps. Old Ford & Dulwich were two of the best - better than Clapham Junction. Limehouse was difficult but they got all kinds of people & Rotherhithe was very difficult - Richardson's church took the people.

