

B 247  
City of London

Nonconformist

LXI

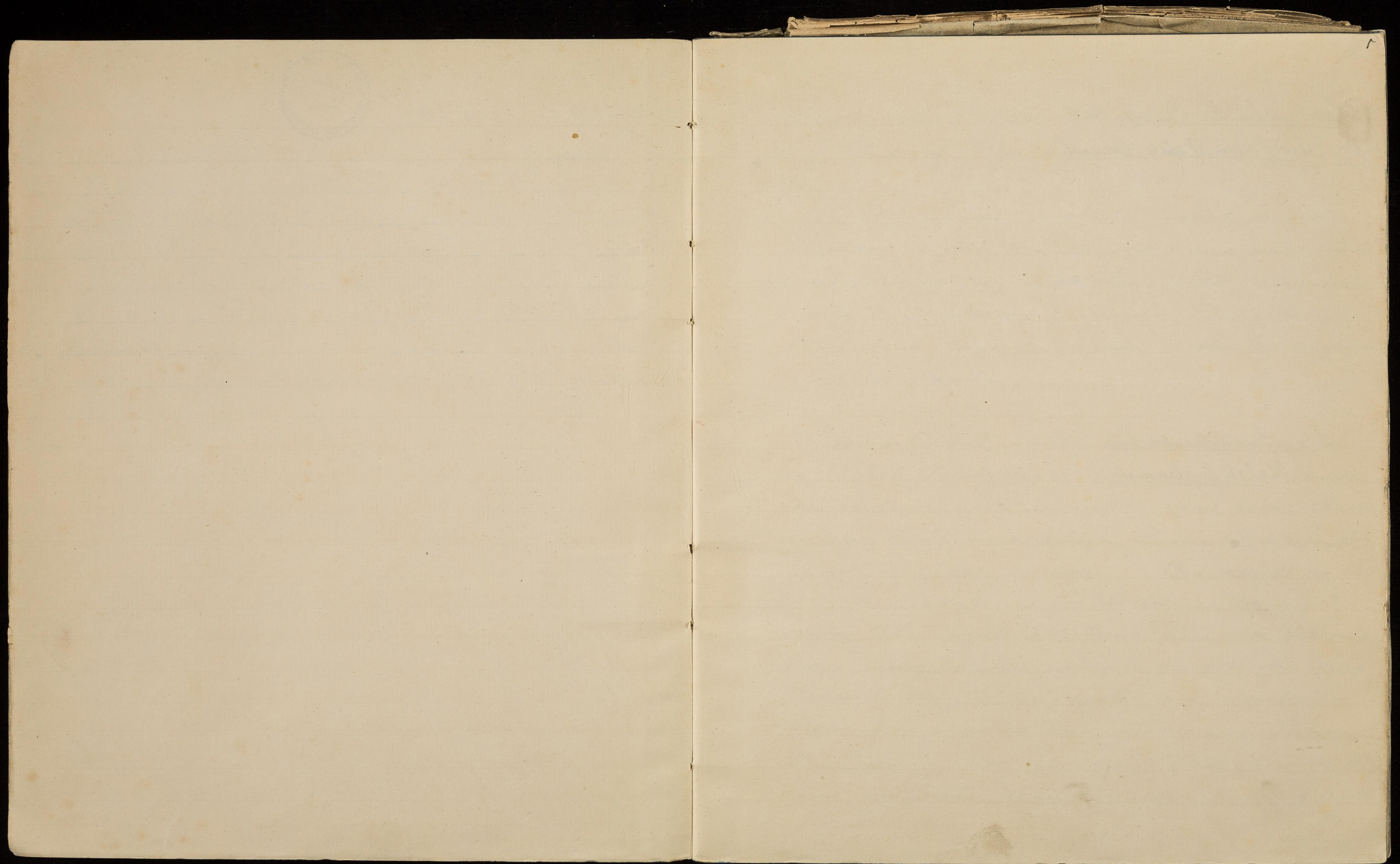
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District 1 - Book LXI

Name.		Address.	Page
- Davis	Rev. J. & Welsh Chapel Found. St. 96	16 Barnsbury Park. W.	3.
- Grear	.. J. Bishopsgate Chapel Norton Folgate	50 Ansbury Park. Stamford Hill W.	19
- Storrow	.. A. Hay Silver. Cong. Falcon Square	31 Tyrwhitt Pl. St. Johns	27.
- Schellena	Rev. A. M. Dutch Church Austin Friars	14 Upper Horsewell Lane W.	39
- Jones	Rev. W. A. Welsh Baptist Ch. Monfields	58 Portway West Ham Park	47
- Parker	Rev. City Temple.	24 Abchurch Lane London E.C. 4	49
- Nicholls	Mr. J. L.C.M., Fleet St. & Holborn	206 Copenhagen Street	73



Rev<sup>d</sup> John E. Davies M.A.  
New Jewin Welsh Church

The London Centre for  
Welsh Calvinists

Rev<sup>d</sup> John E. Davies. M.A. 16 Barnsbury Park St.  
Pastor of New Jewin Welsh Church, Farn Street  
Alltregate Street.

ELT  
May 9/98

Mr Davies is a tall man of about 50; shoulders slightly rounded; hair and short rounded beard turning grey in patches. Clear musical voice and pleasant manner. He probably inherits a large proportion of his countryman's talent for preaching.

Jewin Chapel is the principal chapel in the Welsh Presbytery of London of the Calvinistic Methodists, which includes some twelve churches, including Wilton Square Islington, Sussex Rd. Holloway &c. See list in Report annexed. One result is that it is the rallying point for Welshmen coming to London. They meet old friends and this fellowship brings many that live nearer to one of the other Welsh Churches, so that the congregation and membership is drawn from a wide area. Some from Putney & New Cross. For the most part, however they come from the district between Highbury and the

The milkmen are numerous in the City, Mr D. says, altho little seen & they are all Welsh & live in City with their families. & in this are an exception to the ordinary City tradesmen.

### The Welsh Immigration

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the Elephant & Castle and <sup>between</sup> Cambridge Heath and Charing Cross Road. ~~Regent Street (S)~~. A great number come from the City, milkmen with their shops in out-of-the-way corners where they live, and <sup>persons</sup> those engaged in the drapery-houses.

There is a steady influx to London: & a great many have come from Cardigan shire, where some lead mines have been abandoned, as unprofitable. The people come up to London, not only the young people but families. Always come up to a situation. They <sup>have</sup> friends in some of the City warehouses & these exert themselves on their account. This immigration is still going on proceeding on a considerable scale. They receive 100 to 150 new members in a year mostly from Wales, whilst against this has to be set the efflux - young men & others from the warehouses going to shops in the country &c.

The Chapel (now seating 700) is being enlarged. An adjoining warehouse has been bought & will be thrown into  
the

### Buildings Used

Persons Employed

Services Held

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The Chapel increasing the sittings to 1000. Basement will form library & 24 classrooms. Have schoolroom below chapel.

Minister, seven deacons, 20 Sunday school teachers

Sunday Services 10.45 and 6.30. Small in the morning but packed congregation in the evening 600 to 700. Last Sunday held services at the Y.M.C.A. Aldersgate Street - uncomfortably crowded.

Sunday School. (2.30) for adults and children. About 200 on books & attendance about 150 of whom two-thirds would be adults. On the same lines as the Welsh S. Schools. Catechising etc.

5.30. Childrens Meeting. Attendants come long distances Tea is provided between School & the evening service & is followed by a lecture, meeting, or singing. Often have 100 to Tea.

Monday. Prayer Meeting. About 50 present but the individuals vary from week to week.

Thursday. Church Meeting. 40 to 70. Something like the Wesleyan Class meeting.

9  
Tuesday 7. PM. Band of Hope. 8 PM. Good Templars Lodge.

Friday - Literary Society.

All meetings and services are conducted in the Welsh language. Speaking of the influence of the language, Mr D. said that amongst the people living a family life the preference for the Welsh was marked - the dialect was used at home. Amongst those, especially the young people, engaged in business houses who have no opportunity of using the language in daily life it is declining. The young people become more familiar with English & lose their facility with Welsh - these are consequently lost to the Welsh Churches & join English communities.

Mr D's aim in visitation is to visit each member once a quarter (there are 700) but this he cannot succeed in doing. He however visits all cases of sickness. The difficulty of visitation is much increased by the wide area over which the members are scattered.

Visitation

## Charity

Practically no poor relief. The collections for this purpose last year amounted to £12.16 - but they have only one old woman receiving help from the fund. They however assist any poor Welsh and also contribute to the support of 4 London City Missionaries working amongst the London Welsh.

## Church Membership

The Church is growing. 12 years ago when Mr D. came, it numbered 400, now 700 members. Main increase is from the influx from Wales.

Of those who leave London, a proportion go back to the "old country" and join one of the churches there; others going to English towns not having a Welsh church join a non-conformist church. Some <sup>but not all</sup> that go away from London and leave no trace are lost to the Church. It is mostly amongst the young people, these losses take place: the families keep together.

To lay hold of the immigrants to London they have ~~have~~ quarterly meetings to which special invitations



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invitations are issued in the City houses and in many of the large business houses they have ~~men~~ in prominent positions, who 'keep their eyes open' for young people coming to London, and write them to the meetings. Welsh ministers and religious people in Wales also write when they hear of young people coming to town. & then Mr D. looks after them at once. Had written to one case of this kind ~~when~~ & on the morning I met him. He recognises that a number are lost sight of at this time of their life and is evidently anxious to alter it.

In connection with the Church they have a system of examination in ~~the~~ scripture for adults & children & prizes and certificates are awarded. A similar system of examination in the Welsh language is also instituted and Mr D. said, with some little pride, that their children were well trained in this, & that at "Jewin" we should find "the most perfect Welsh spoken."

No provision is made for nursing nor is it needed. Hospital letters are obtained for those who need them.

Drink

15  
Glancing down the list of general questions, concerning, which Mr D. did not feel disposed to say anything, he stopped at Drink. "We find this a difficulty. A good number are total abstainers" but they are not so successful in keeping them in face of the temptation. If they fall, no one knows and the second fall is easy but they keep away from the chapel influence. In the Welsh villages, everybody would know and influence could be brought to bear.

The Church takes a great interest in Foreign Missions & also in a Home Missionary Committee, whose duty it is to plant new Welsh churches where needed. They have opened two in the last 2 years. These projects absorb the energies of the communion, which is almost entirely composed of business people, of whom none are poor and a few are well to do.

As a local Christian community the chapel has little interest. As the centre of a Welsh colony it is more important & it is probably the only instance of a City church enlarging its premises.

CYFRIFON AC YSTADEGAU

EGLWYSI

*Y Methodistiaid Calfinaidd*

MEWN CYSYLLTIAD A

CHYFARFOD MISOL LLUNDAIN

YN NGHYD AG

*Ystadegau yr Ysgolion Sabbothol*

AM Y FLWYDDYN YN DIWEDDU

✧ RHAGFYR 31AIN, 1897 ✧

Ulywyddion am 1897.

**Parch. S. E. PRYDDERCH.**

**Mr. WILLIAM EVANS (Wilton Square.)**

Ulywyddion am 1898.

**Parch. LLEWELYN EDWARDS, M.A.**

**Mr. WILLIAM JONES (Stepney).**

Frysorydd.

**L. H. ROBERTS, Ysw.**

Ysgrifenydd.

**Mr. EVAN DANIEL.**

## GWEINIDOGION.

- Parch. J. E. Davies, M.A., 16, Barnsbury Park, N.  
 ,, W. Ryle Davies, 76, Tufnell Park Road, N.  
 ,, John Elias Hughes, M.A., 10, Canonbury Park North, N.  
 ,, Abraham Roberts, 11, South Villas, Camden Square, N.W.  
 ,, Robert Parry, B.A., 62, Bolton Road, West Ham, E.  
 ,, Llewelyn Edwards, M.A., "Ardwyn," The Chase, Clapham Common,  
 ,, S. E. Prydderch, 23, Sudbourne Road, Brixton Hill, S.W. S.W.

## PREGETHWYR.

- Mr. William Prydderch Williams, Isleworth.  
 ,, R. V. Thomas, 6, Avondale Square, S.E.  
 ,, G. Parry Williams, B.A., Dinbych.  
 ,, J. D. Evans, Jesus College, Oxford.  
 ,, W. L. Davies, Trefecca College.  
 ,, D. J. Williams, Trefecca College.  
 ,, D. J. Evans, Bala College.

## BLAENORIAID.

**Jewin Newydd, Fann Street, Aldersgate Street.**

- Mr. John Hughes, 112, Long Acre, W.C. (*Trysorydd*).  
 ,, Evan Daniel, Thavies Inn, E.C. (*Ysgrifenydd Gohbol*).  
 ,, Tudor Roberts, 114, Earl's Court Road, W.  
 ,, Jeremiah Williams, 19, Lady Somerset Road, N.W.  
 ,, Thomas Benjamin, 68, Bushfield Street, E.C.  
 ,, George Morgan, 1, Great Sutton Street, E.C. (*Trysorydd*).  
 \**Ysgrifenyddion Arianol*—Mr. David Edwards, 10, Blackmore Street, W.C.  
 \*Mr. David Edwards, 182, St. John Street Road, E.C.

**Charing Cross Road.**

- Mr. Richard Williams, 64, Camden Square, N.W. } *Trysoryddion.*  
 ,, William Davies, 41, Blenheim Crescent, Notting Hill, W. }  
 ,, R. L. Whigham, 22, Brook Street, W.  
 ,, Thomas Phillips, 124, Harley Street, W.  
 ,, Benjamin Evans, 136, Shaftesbury Avenue.  
 ,, Richard Thomas, 13, Upper Baker Street.  
 \**Trysorydd y Building Fund*, Mr. David James, 50, William Street.  
 \**Ysgrifenydd* " " Arthur O. Davies, 41, Blenheim Crescent,  
 Notting Hill.  
*Ysgrifenyddion*—Mr. R. L. Whigham, 22, Brook Street, W.  
 \*Mr. Tom Thomas, 13, Upper Baker Street.

**Wilton Square, New North Road, Islington.**

- Mr. Lewis H. Roberts, 8, Willow Bridge Road, Canonbury, N.  
 ,, William Evans, 41, Maury Road, Stoke Newington, N.  
 ,, Hugh Edwards, 18, Alwyne Road, Canonbury, N.  
 ,, William W. Griffith, 14, Canonbury Square, N.  
 ,, Humphrey Evans, 77, Osbaldeston Road, Stoke Newington, N.  
 \**Trysorydd*—Mr. John Jenkins, 2, Buckingham Road, Kingsland, N.  
 \**Trysorydd y Building Fund*—Mr. T. Woodward Owen, Garn Dyfi, Cornwall  
 Road, Finsbury Park, N.  
*Ysgrifenydd*—Mr. William Evans, 41, Maury Road, Stoke Newington, N.  
 \**Ysgrifenydd y Building Fund*—Mr. W. J. Jones, Bodlonva, Poets Road, N.

**Falmouth Road, New Kent Road.**

- Mr. J. L. Jones, The Chase, Clapham Common.  
 ,, E. D. Morgan, 155, Commercial Street (*Trysorydd*).  
 ,, John Morgan, 53, Southwark Park Road, S.E.  
 ,, D. C. Davies, 8, Goodwin Buildings, Marshalsea Road, S.E.  
 ,, James Evans, 17, Brunswick Square, S.E. (*Trysorydd y Building Fund*).  
 ,, James Evans, 98, Crampton Street, S.E.  
 ,, Morgan Morgan, 68, Alscott Road, S.E. (*Ysgrifenydd y Building Fund*).  
 ,, J. H. Morris, 47, Denmark Hill, S.E.  
 \**Ysgrifenydd*—Mr. David Jones, 29, Newington Crescent, S.E.

**Holloway (Sussex Road, Seven Sisters Road).**

- Mr. John Morgan, 25, Barnsbury Grove, N. (*Ysgrifenydd*).  
 ,, John Evans, 64, Upper Tollington Park, N.  
 ,, Thomas Edwards, 347, Caledonian Road.  
 ,, E. W. Jones, 13, Archibald Road, Tufnell Park (*Trysorydd*).  
 ,, R. T. Owen, 70, Crayford Road, Tufnell Park (*Ysgrifenydd Cynfredinol*).  
 ,, O. M. Williams, 20, Vartry Road, Stamford Hill, N.

**Shirland Road, Paddington.**

- Mr. William Hughes, 4, Woodfield Road, Harrow Road, W.  
 ,, James Richards, Elizabeth Terrace, England's Lane, N.W.  
 ,, Evan Edwards, 1, Millwood Street, Notting Hill, W.  
 ,, Thomas Johns, 87, Hall Place, Edgware Road, W.  
 ,, T. J. Anthony, 83, Edgware Road, W.

Mr. James Richards, Elizabeth Terrace.

Ysgrifenyddion—Mr. T. J. Anthony, Edgware Road.  
\*Mr. R. H. Davies, 57, Latham Crescent, W.

**Stepney (White Horse Street).**

Mr. William Jones, 14, Botolph Road, Bow, E. (Ysgrifenydd).  
" Owen Williams, "Melrose," Romford Road, E.  
" John Edward Booley, 37, Huddart Street, Burdett Road.  
\*Trysorydd—Mr. John Evans, 42, Cheshire Street, E.

**Hammersmith, Southern Road.**

Mr. J. D. Jones, 99, New Oxford Street, W. (Ysgrifenydd yr Eglwys).  
" Robert Parry, 38, Eardley Crescent, S.W.  
" David Lewis, 14, Bramley Road, Notting Hill (Trysorydd yr Eglwys).  
Trysorydd y Building Fund—Mr. James Richards, 42, England Lane, N.W.  
\*Trysorydd yr Ysgol Sabbothol—Mr. J. R. Jones, 11, Abingdon Road, W.  
\*Ysgrifenydd y Building Fund, Mr. Edward Evans, 147, King St., Hammersmith.

**Stratford, Romford Road.**

Mr. Steven Jones, 6, Amity Road.  
" William Griffith, 32, Willow Grove, Plaistow (Trysorydd).  
" William Morgan, 45, Devon Road, Bow, E.  
" William Bevan, 46, Holness Road, E.  
" H. R. Francis, 9, York Terrace, Upper Road, Plaistow, E. (Ysgrifenydd).  
\*Trysorydd y Building Fund—Mr. J. Rees, 1, Hannibal Road, Stepney.  
\*Ysgrifenydd " Mr. R. S. Williams, 88, Pottway, West Ham.

**Clapham Junction, Beauchamp Road, Lavendar Hill.**

Mr. David Evans, 1, Soudan Road (Trysorydd y Building Fund).  
" D. R. Davies, 517, Battersea Park Road (Trysorydd yr Eglwys).  
" William Rattray, 46, Webbs Road.  
" John Williams, 50, Lavender Hill, S.W. (Ysgrifenydd yr Eglwys).  
\*Ysgrifenydd y Building Fund—Mr. D. H. Evans, 15, Park Road, Battersea.

**Walham Green, Effie Road, S.W.**

Mr. John Thomas, 36, Warwick Road, Earl's Court.  
" Timothy Davies, Pantycelyn, Putney, S.W.  
" John Phillips, 10, Darlan Road, Fulham, S.W.  
" John Thomas, 253, North End Road, Fulham, S.W.  
" Isaac T. Lloyd, 267, King's Road, Chelsea, S.W.  
\*Trysorydd y Eglwys—Mr. Isaac T. Lloyd, 267, King's Road, Chelsea, S.W.  
Building Fund—Mr. John Thomas, 253, North End Road.  
Ysgrifenyddion yr Eglwys—Mr. Timothy Davies, Pantycelyn, Putney.  
\*Building Fund—Mr. Henry Williams, 6, Broadway, Walham Green.

\*Heb fod yn aelodau o'r Cyfarfod Misol.

*Willisdau ffrain*

**SWYDDOGION Y**

**GWAHANOL GYMDEITHASAU**

(YN GWEITHREDU DROS Y CYFARFOD MISOL).

**Y GENHADAETH GARTREFOL :**

Ysgrifenydd : Mr. W. W. GRIFFITH (Wilton Square).

**Y GENHADAETH DRAMOR :**

Ysgrifenydd : Mr. TUDOR ROBERTS (Jewin).  
Trysorydd : Mr. EVAN JONES (Jewin).

**YR ADRAN GYMREIG O'R GENHADAETH DDINESIG.**

Trysorydd : Mr. OWEN WILLIAMS (Stepney).

**Y FEIBL GYMDEITHAS.**

Ysgrifenydd : Mr. JEREMIAH WILLIAMS.

**Y GYMDEITHAS YMOSODOL (Forward Movement).**

Trysorydd : Mr. RICHARD WILLIAMS (Charing Cross Road).  
Ysgrifenydd : Mr. R. L. WHIGHAM (Charing Cross Road).

**Swyddogion Undeb yr Ysgolion am 1897.**

Llywydd : Mr. JAMES EVANS, Falmouth Road.  
Is-Llywydd : Mr. T. J. ANTHONY, Seymour Place.  
Trysorydd : Mr. JOHN DAVIES, Barnsbury.  
Ysgrifenydd : Mr. J. O. DAVIES, 2, Fraser Road, Walthamstow.

**YSTADEGAU YR EGLWYSI AM Y FLWYDDYN 1897.**

Jewin Newydd	Charing Cross Road	Wilton Square	Falmouth Road	Holloway	Shirland Road	Stepney	Hammersmith	Stratford	Clapham Junction	Walham Green	Cyfarfif	Clydd	Lleihad
5	5	1	1	..	1	10	3	..	1	..	28	..	..
17	9	1	6	..	5	..	4	..	17	..	90	17	..
4	1	2	..	..	..	2	..	..	1	1	11	3	..
1	..	..	..	..	..	..	..	..	..	1	2	..	2
136	54	93	111	115	76	53	29	41	25	..	733	..	..
23	2	6	9	9	5	7	1	4	5	4	75	6	..
11	1	5	..	..	..	1	2	1	..	24	45	..	..
5	1	6	..	..	..	2	15	..	..	1	50	11	..
13	..	1	4	3	..	2	..	1	..	3	27	..	..
647	561	318	403	330	310	182	153	99	85	..	3088	73	..
78	142	55	75	56	66	16	40	17	38	88	671	..	..
4	1	8	2	8	1	1	..	5	5	..	35	..	..
17	9	2	..	13	5	..	4	15	17	..	95	10	..
53	77	31	49	48	54	15	83	11	8	..	437	43	..
18	16	8	..	20	16	..	3	9	..	..	90	..	..
8	..	5	..	1	..	..	..	..	..	..	14	..	..
3	6	4	1	1	..	3	..	..	1	..	4	..	..
5	6	2	7	2	1	12	3	..	2	3	44	18	..
8	6	89	114	113	80	56	17	40	25	24	761	21	..
148	55	335	430	335	312	181	111	115	136	93	3321	233	..
659	614	17	27	5	2	..	..	16	51	93	276	276	..
12	53	..	..	..	..	1	..	..	..	..	..	..	..
..	..	..	..	..	..	..	..	..	..	..	..	..	..
900	725	475	600	450	435	260	150	160	250	130	4535	165	..

x Achoswyd y Lleihad ymddangosiadol hwn trwy symudiad Aelodau i Walham Green ar sefydliad Eglwys yno.

CYFRIFON ARIANOL YR EGLWYSI AM Y FLWYDDYN 1897.

	JEWIN	CHARING CROSS	WILTON SQUARE	FALMOUTH ROAD	HOLLOWAY	SHIRLAND ROAD	STEPNEY	HAMMER-SMITH	STRAFORD	CLAPHAM JUNCTION	WALHAM GREEN.	CYFANSWM	CYNNYDD	LL
Haw Trysorydd yr Eglwys, Ion, 1897	£ s. d. 300 10 1	£ s. d. 202 1 5½	£ s. d. 16 10 3	£ s. d. 112 11 0½	£ s. d. 14 10 7	£ s. d. 60 8 3½	£ s. d. 64 14 0	£ s. d. 37 10 6	£ s. d. 2 19 7½	£ s. d. 26 18 7½	£ s. d. 54 10 0	£ s. d. 2225 4 7	£ s. d. 67 19 3	£
Y Building Fund	181 18 11	102 9 5	38 9 11	215 15 10	78 19 2 5	0 3 0	42 10 1	0 2 0	2 4 6	0 16 8	20 0 0½	575 0 2½	46 2 8½	
Yr Ysgol Sabbothol	8 7 11	1 14 7	8 18 8	3 13 10	10 0 5 0	18 15 7	1 18 3	4 9 10	...	5 14 7	...	1659 16 6	302 3 9½	
Yr Tlodion	0 2 10	2 5 1	2 8 5	...	6 5 0	0 7 7½	4 2 10	...	...	...	...	201 14 8	14 5 5½	
Achosion ereill	14 14 4	8 15 5	8 16 0	...	...	...	...	...	...	4 14 0	...	58 17 5	242 0 9	
Casgliadau Eglwysig at y Weinidogaeth...	389 6 3	0400 15 8	300 13 3	252 16 10	200 3 8	208 15 7½	194 2 7	68 4 1	54 8 6	74 8 1½	54 10 0	2225 4 7	67 19 3	
Cynulleidfaoel	42 7 9	33 1 3	35 8 2	70 6 7½	42 5 10	10 15 6	2 8 0	26 6 0	28 3 10½	43 16 5	28 19 9½	375 0 2½	46 2 8½	
Ardreth yr Eisteddfod	109 13 0	121 11 1	71 5 0	95 14 3	74 8 0	66 0 8	52 2 0	24 17 6	22 3 6	25 11 0	14 4 0	657 19 4	302 3 9½	
Casgliadau at Ddwydded y Capel	451 10 5	109 19 3	2 12 6	169 17 0	300 7 3	59 0 8	...	53 18 0	25 0 6	275 17 10	61 14 8	1659 16 6	20 8 8½	
Derbyniadau gwahanol Gyfarfodydd	45 15 4	35 2 10	32 3 5	39 13 0½	38 8 0	32 5 1	8 16 9	6 1 0	46 4 0	29 3 7	...	201 14 8	14 5 5½	
Yr Ysgol Sabbothol	11 7 11½	11 7 11½	13 3 5	39 13 0½	13 18 4	55 4 0	8 16 9	0 2 10	2 4 0	3 16 7	...	58 17 5	242 0 9	
Yr Tlodion	8 8 8	...	12 9 0	...	12 13 7	23 1 1	13 12 7	16 7 6	0 11 6	...	41 17 11	496 9 3	242 0 9	
Yr Achosion Cenhadol	52 19 7	...	84 5 2	...	85 6 2	6 14 8	7 1 4	...	...	...	...	51 11 2	...	
Yr Feibl Gyndeithas	9 1 6	...	11 18 0	...	2 14 5	3 10 7	7 1 9	...	...	...	...	27 13 6	...	
Yr Ysbyttai	4 14 0	...	5 6 3	...	6 8 11	6 14 8	7 1 9	...	...	...	...	455 2 6	...	
Achosion ereill	100 19 7	...	13 7 0	...	6 8 11	14 0 0	25 1 0	4 3 6	A 98 19 3	B 78 9 8	14 9 2	2849 0 4	...	
Derbyniwyd ar log (gweddill yn llaw) ar gyfer cyfnewidiadau adeiladau	4 0 0	...	30 0 0	...	25 5 6	...	13 0 0	...	13 0 0	0 15 0	...	2849 0 4	...	
answm y Derbyniadau	£ 1962 10 2	1028 14 9½	621 13 10	887 4 9	900 19 4	496 4 1½	323 16 9½	208 2 7	290 16 1½	514 3 6	215 15 6½	6081 7 5½	683 0 7½	130
Traul y Weinidogaeth	387 10 0	398 18 0	345 1 0	202 6 4	340 5 7	185 10 0	206 0 0	104 5 0	165 0 0	197 0 0	77 16 0	2009 11 11	161 12 4	9
Llogau	200 0 0	150 0 0	25 0 0	...	220 0 0	...	...	26 10 0	4 0 0	189 0 1	84 11 5	806 1 6	136 10 7	
Trethi, Yswiriant ac Ardreth Tir	103 10 3	75 4 0	24 5 0	161 2 8	33 4 8	18 0 0	...	0 18 0	105 10 0	62 6 3	10 0 0	643 2 10	48 2 2	
Adgyweiriadau	25 17 0	28 9 6	3 10 8	18 13 11	7 13 7	16 15 0	2 5 0	2 1 2	0 18 9	41 5 6	10 0 0	400 4 2	291 2 5	
Glanhau y Capel, Goleuni, Gho a Dwir	73 11 5	63 13 7	11 6 7	197 15 11	105 0 3	24 5 6	12 4 7	26 1 8	20 4 2	18 5 2½	2 16 8	406 14 9½	32 9 6	6
Yr Ysgol Sabbothol	53 13 3	63 13 7	42 4 11	52 7 4	28 2 5	43 14 2	20 15 0	4 14 10	1 9 3	0 15 0	...	200 19 6½	207 7 6	38
Yr Tlodion	11 5 0	12 8 6½	17 10 10	44 3 8½	16 6 6	37 5 5	11 16 0	0 2 10	3 3 0	2 0 0	...	59 0 3	...	
Y Cenhadaethau, Feibl Gymd., Ysbyttai...	67 10 7	101 8 6	13 0 5	35 15 5	88 0 7	14 13 5	8 17 6	15 10 2	21 7 8	22 5 8	40 6 5	486 9 6	207 7 6	52
Achosion ereill a man dabadau	149 19 5	163 2 3½	49 7 4	55 19 3	17 7 6	45 19 3½	41 10 4	11 19 0	21 7 8	22 5 8	19 0 9	597 18 6	...	
answm y Taliadau	£ 1140 19 5	1024 15 7	615 13 9	768 4 6½	866 4 9	415 5 6½	331 13 4	192 2 8	327 12 10	534 11 9	231 11 3	6448 15 5	877 4 6	108
gweddill yn llaw Trys. yr Eglwys 31/12/97	300 5 2	256 2 6	25 17 11	135 13 0½	Dr 10 15 0	68 10 5	62 10 8	21 13 9	4 12 5	...	2 13 8½	...	...	
Y Building Fund	1013 13 2	48 0 9	25 7 10	256 4 8	138 15 7	49 3 2	42 10 1	27 10 0	Dr 36 19 9	8 10 10	1 10 7½	...	...	
Yr Ysgol Sabbothol	0 10 0	0 14 0	19 11 10	Dr 0 16 10	7 15 1	36 15 3½	Dr 1 9 0	8 1 2	0 14 9	9 6 9½	...	...	...	
Y Tlodion	Dr 2 13 6	2 5 1	1 17 5	...	8 14 1	1 18 8½	Dr 1 9 0	0 17 4	...	1 10 3½	...	...	...	
Achosion ereill	15 10 0	14 2 10	8 8 4	...	...	4 5 6	...	...	...	Dr 1 12 3½	...	...	...	
Newyddion, Llundain	...	...	...	...	...	...	...	...	...	...	...	...	...	
led bresenol y Capel (heb gyfrif yr hyn ydai yn llaw y Trysorydd neu yn ddiogel)	8070 0 0	2465 0 0	800 0 0	5275 0 0	865 0 0	475 0 0	...	680 0 0	2922 0 0	4000 0 0	...	25552 0 0	...	

Dr.—Dyledus.

A—Cynwysa y swm hwn Rhodd L. H. Roberts, Ysw., Wilton Sq., £10 10 at Stratford.  
do. Hugh Edwards, Ysw. do. 2 2  
do. Y Forward Movement do. 50  
do. Y Cyfarfod Misol do. 36  
do. do. do. 75 at Clapham Junction.

Y CYFARFOD MISOL—CYFRIF ARIANOL.

DERBYNIADAU.

	£ s. c.
Casgliad Cyfarfod Eglwysig y Pasg	... 6 12 4
Cylch y Weinidogaeth	... 10 5 10
Cyfran-dal yr Eglwys at Dreuliau y Cyfarfod Misol	31 2 0
Yn ddyledus i'r Trysorydd Pasg 1898	... 70 19 3
Cymanfa Ganu 1897	£ s. d. 6 15 10
Mewn llaw 31/12/96	... 14 4 5
Derbyniadau am 1897	21 0 3
Treuliau	... 13 7 6
Mewn llaw 31/12/97	... 7 12 9
	<u>£118 19 5</u>

TALIADAU.

	£ s. d.
Yn ddyledus i'r Trysorydd, Pasg 1897	... 61 2 11
Am argraffu Adroddiad y Pasg	... 7 18 6
Lluniaeth, &c., yn ystod Cymanfa y Pasg yn y Manchester Hotel	... 9 11 8
Treuliau Cenhadol Cymdeithasfaol	... 10 13 6
” y Cyflerddiaeth (Arbitration)	... 6 15 0
” Argraffu Cylch y Weinidogaeth	... 7 12 6
Mr. C. Daniel, Ysgrifenydd y Cyfarfod Misol	... 5 5 0
Cyfran-dal i Gymdeithasfa y Gogledd	... 2 5 0
” Deheudir	... 2 15 0
Treuliau a Gwobrwyon at yr Arholiad Ysgolion Sabbothol	... 5 0 4
	<u>£118 19 5</u>

Archwiliwyd a chafwyd yn gywir, O. M. WILLIAMS.

# YR ACHOSION NEWYDDION.

## A P Ê L

*At bawb sydd yn caru yr Arglwydd Iesu,  
ac yn dymuno llwyddiant Ei achos yn  
mhlith Cymry Llundain.*

Y mae cyfaill anwyl a ffyddlawn, nad yw yn dewis dadguddio ei enw, trwy y Parch. Llewelyn Edwards, M.A., wedi addaw rhodd flynyddol o £25 yr un, at amryw o achosion gweiniaid ac achosion newyddion, yn perthyn i'r Methodistiaid Calfinaidd yn Llundain, ar amodau penhodol. Nid yw y cynhygiad haelionus hwn mewn un modd yn ymyraeth â gwaith y Pwyllgor Cenhadol cysylltiedig a'r Cyfarfod Misol; yn hytrach, yr amcan ydyw cefnogi y Pwyllgor a'i gynorthwyo yn y gwaith pwysig sydd ganddo mewn llaw.

Cynhygir £25 y flwyddyn, am o leiaf dair blynedd, i'r achosion canlynol:—*Clapham Junction, Walham Green, Willesden Green, Stratford, achos (os cychwynir un) yn y N.E. ac achos (os cychwynir un) yn y S.E.* Rhoddir y £25 yn flynyddol i bob un o'r achosion hyn, ar yr amod fod y Pwyllgor Cenhadol yn rhoddi o leiaf £25 yn flynyddol hefyd; ond disgwylir i'r Pwyllgor Cenhadol, os yn ei allu, roddi £50 y flwyddyn.

Teimla y Pwyllgor Cenhadol yn ddiolchgar iawn i'r cyfaill caredig hwn, pwy bynag ydyw; ac y mae holl aelodau y Pwyllgor yn benderfynol i wneyd pob peth yn eu gallu er dod i fyny ag amodau y cynyg. Y mae dwy ffordd bosibl, wrth ba rai i weithredu, yn awgrymu eu hunain: (1) Gwneyd casgliadau yn mhob Capel yn unol a rheolau y Pwyllgor Cenhadol. (2) Sicrhau tanysgrifiadau oddiwrth bersonau sydd yn gweled pwysigrwydd yr ymdrech ddifrifol a wneir i geisio cyrhaedd Cymry Llundain yn mhob ardal, ac yn teimlo parodrwydd i wneyd eu rhan tuag at hyrwyddo llwyddiant y mudiad.

Y mae'r Pwyllgor Cenhadol eisoes wedi dechreu gweithio o ddifrif, y mae'r eglwysi yn gwneuthur casgliadau, ac y mae nifer luosog o bersonau unigol wedi addaw tanysgrifiadau blynyddol i'r Drysorfa; ond y mae eisiau llawer o gynorthwy ychwanegol, er mwyn cyfarfod ag amodau y cynyg, ac yn arbenig er mwyn cyfarfod ag anghen Llundain Gymreig ar hyn o bryd. "Y mae y meusydd yn wynion eisoes i'r cynhauaf" ar bob llaw; a'n hapel gan hyny yw "Deuwch a chynorthwywch ni" yn ol esiampl y boneddwr haelionus sydd wedi agor y ffordd trwy roddi addewid mor dywysogaidd i'r amcan pwysig hwn.

A wnewch chwi ein chynorthwyo trwy addaw tanysgrifiad blynyddol?

Ydym, ar ran y Pwyllgor Cenhadol,

LEWIS H. ROBERTS, Trysorydd.

TIMOTHY DAVIES, Ysgrifenydd.

# CYFARFOD MISOL LLUNDAIN.—ACHOSION NEWYDDION A CHENHADOL.

*Ebrill 1897 hyd Ebrill 1898.*

DERBYNIADAU.			
	£	s.	c.
<i>Jewin Newydd</i> —	£	s.	c.
Casgliad ...	3	12	0
Parch. J. E. Davies	1	0	0
<i>Charing Cross Road</i> —	4	12	0
Casgliad Ebrill ...	5	7	1
„ Rhagfyr ...	4	3	2
<i>Trwy Dr Phillips</i> —	9	10	3
Mr. T. J. Harris ...	5	5	0
„ Jno. Griffith ...	5	5	0
„ Richd. Williams ...	5	0	0
Dr. T. Phillips ...	2	1	0
Mr. David James ...	1	1	0
„ David Jones ...	1	1	0
„ James Evans ...	1	1	0
„ David Evans ...	1	1	0
„ H. Ll. Williams ...	1	1	0
Miss Roberts, Brack Street ...	1	1	0
Mr. Ben. Griffith ...	1	0	0
„ T. J. H. Williams ...	0	10	0
„ Oliver ...	0	10	0
„ R. T. Williams ...	0	10	0
„ W. Meyler ...	0	10	0
„ D. Pierce ...	0	10	6
„ Tom Jenkins ...	0	10	6
„ Ed. Jenkins ...	0	10	6
Miss E. Roberts ...	0	5	0
„ Williams ...	0	5	0
Mr. Robert Hughes ...	0	10	0
<i>Wilton Square</i> —	29	8	6
Casgliad diwedd y flwyddyn ...	3	0	0
Mr. L. H. Roberts ...	15	0	0
„ Hugh Edwards ...	5	0	0
„ John Jenkins ...	2	0	0
<i>Falmouth Road</i> —	25	0	0
Mr. James Evans ...	1	0	0
<i>Shirland Road</i> —			
Casgliad laf ...	2	0	0
„ 2ail ...	2	12	0
Mr. James Richards ...	5	0	0
„ H. O. Jones ...	1	0	0
„ T. J. Anthony ...	1	0	0
<i>Holloway</i> —	11	12	0
Casgliad ...	1	8	11
„ ail ...	2	16	4
Parch. W. Byle Davies ...	1	0	0
Mr. John Morgan Barnsbury ...	0	10	0
<i>Stepney</i> —	5	15	3
Casgliad ...	2	0	0
„ ...	2	0	0
Mr. William Jones ...	2	10	0

	£	s.	c.	£	s.	c.
<i>Hammersmith</i> —						
Casgliad ...	2	0	0			
Mr. W. Robert Parry	1	0	0			
„ Prytherch Williams	2	0	0			
<i>Stratford</i> —				5	0	0
Casgliad ...	2	0	0			
<i>Clapham Junction</i> —						
Casgliad ...	2	0	0			
Mr. D. R. Davies	0	10	6			
<i>Walham Green</i> —				2	10	6
Casgliad ...	1	11	6			
Mr. Timothy Davies	22	0	0			
				23	11	6
Cyfaill adnabyddus i'w dalu Clapham Junction ...				25	0	0
				£151	10	0

## TALIADAU.

	£	s.	c.	£	s.	c.
<i>Stratford</i> ...				36	0	0
<i>Clapham Junction</i> —						
Ardreth Halls ...	40	3	0			
Penderfyniad y Pwyllgor ...	50	0	0			
Rhoddir Haelionus	25	0	0			
				115	3	0

Mewn llaw y Trysorydd ...				0	7	0
				£151	10	0

Archwiliwyd a chafwyd yn gywir, 25 Mawrth, 1898.

H. EDWARDS.  
T. J. ANTHONY.

YSTADEGAU YSGOLION SABBOTHOL METHODISTIAID CALFINAIDD LLUNDAIN.

	Nifer y Dosparthiadau.	Athrawon ac Athwesau.	Ysgolheigion ar y Llyfrau dan Ileg oed.	Ysgolheigion o Ileg oed ac uchod.	Cyfanti ar y Llyfrau set Cyl. 2. 3. 4.	Mwyafrif y Preseoldeb.	Lleiafrif y Preseoldeb.	Cytartaledd yn bresenol pob Sabboth.	Adnodau.	Pennillion.	Pennodau o'r Rhodd Mam.	Hollidydd Bach.	Hyfforddwr.	Cymhariaeth a'r Flwyddyn 1896.			
														Yn Gyfanti ar y Llyfrau.	Yn Nghy-fartaledd y pre-senoldeb.	Yn Gyfanti ar y Llyfrau.	Yn Nghy-fartaledd y pre-senoldeb.
1 New Jewin	18	18	60	249	327	124	47	89	5,202	26	6	...	...	7	...	11	5
2 Hackney	4	4	10	30	44	42	8	30	120	96	6	...	...	3	...	...	5
3 Charing Cross	16	16	19	169	204	113	41	88	9,210	96	...	...	...	10	...	...	...
4 Pimlico	3	3	8	25	36	26	2	15	1,154	...	...	...	...	23	...	...	4
5 Wilton Square	18	18	60	121	199	114	54	96	17,507	45	9	...	...	9	...	...	...
6 Stoke Newington	7	7	29	26	62	39	17	28	5,807	120	11	...	...	8	...	...	...
7 Falmouth Road	17	17	36	151	204	110	65	98	8,030	44	...	...	...	9	...	...	...
8 Shirland Road	9	9	17	86	112	57	19	42	4,888	13	...	...	...	8	...	...	11
9 Seymour Place	5	5	12	49	66	42	7	25	2,940	...	12	...	...	11	...	...	...
10 Portobello Road	6	6	22	35	63	46	16	34	6,247	...	22	20	...	50	...	...	...
11 † Willesden Green	4	4	21	25	50	44	16	30	769	...	...	...	...	15	...	...	...
12 Holloway	14	14	59	129	202	95	43	70	8,619	606	7	...	7	1	...	1	4
13 Barnsbury	6	7	19	23	49	32	12	24	4,247	90	32	...	28	...	...	4	...
14 Stepney	9	9	35	45	89	57	19	43	4,422	525	...	...	...	...	...	...	3
15 Hammersmith	8	8	19	36	63	43	24	84	4,519	1211	56	...	6	...	6	...	2
16 Stratford	6	6	16	41	63	32	18	28	1,837	70	...	...	...	1	...	...	...
17 *Canning Town	3	3	6	21	30	21	9	12	207	...	...	...	...	30	...	...	...
18 Clapham Junction	7	7	22	46	75	51	18	34	5,067	...	...	...	...	...	...	12	1
19 Walham Green	10	10	15	69	94	56	17	40	2,034	...	...	...	...	16	...	...	...
20 Camden Town	4	2	7	43	52	38	7	23	55	7	2	...	...	...	...	24	4
	174	173	492	1419	2084	1182	459	883	92,881	2853	157	20	45	184	70	108	40

\* Cychwynwyd yr Ysgol hon mis Hydref diweddfaf.

† Dyna'r tro Cynaf i'r Cyfrifon ymddangos.

Cynydd yn y Cyfanti ar y Llyfrau 76.

Cynydd yn Nghyffartaledd y presenoldeb 30.

J. O. DAVIES, YSGRIFENYDD CYFFREDINOL YR UNDEB.

UNDEB YR YSGOLION SABBOTHOL: ADRODDIAD ARIANOL.

DERBYNIADAU.		£	s.	d.	TALIADAU.		£	s.	d.
Gweddill yn llaw y Trysorydd diwedd 1896	...	8	3	8	Cymanfa y Plant	...	25	11	4
Cymanfa y Plant	...	10	1	0	Y Bleserdaith	...	93	8	5
Y Pleserdaith	...	120	10	5	Cyfarfod Cystadleuol	...	42	14	2
Cyfarfod Cystadleuol	...	74	7	8	R. Samuel, Aberystwith (Argraphu)	...	1	7	6
Oddiwrth yr Ysgolion am Registers	...	3	4	10½	Jewin am yr Hall	...	2	0	0
Am lyfrau (Mr. Edward Jones)	...	0	5	9	Diffygion, 1896	...	12	7	9
					Stationery, Stamps, etc.	...	2	15	6
					Gweddill yn llaw y Trysorydd	...	180	4	8
							36	8	8½
							216	13	4½

Ar lóg gan Mr. T. E. Jones ... £50 19 9

Cyfrifon Arianol Canghenau Ysgolion mewn cysylltiad a'r Undeb ond heb fod dan nawdd unrhyw un Eglwys neillduol.

CAMDEN TOWN.

Derbyniadau	£	s.	d.	Treuliadau	£	s.	d.
...	15	1	4	...	11	5	0
...	...	...	...	Mewn llaw	3	16	4
...	...	...	...		£15	1	4

Archwiliwyd a Chafwyd yn gywir,

WM. PARRY, Hammersmith.

G. WILLIAMS-JONES, Falmouth Road.

Chewfwr 8fed, 1898.



CRYNODEB CYFFREDINOL.

			CYNYDD LLEIHAD		
Nifer yr Addoldai ... ..	11	2	—		
Lleoedd Pregethu ... ..	1	—	1		
Canghenau Ysgolion ... ..	9	1	—		
Gweinidogion ... ..	7	—	—		
Pregethwyr ... ..	7	3	—		
Blaenoriaid ... ..	56	6	—		
Aelodau mewn Cymundeb ... ..	3321	233	—		
Plant wedi bedyddio, ond heb eu derbyn yn gyflawn aelodau ... ..	761	21	—		
Nifer yr Aelodau sydd ar brawf ... ..	45	19	—		
Athrawon ac Athrawesau ... ..	173	—	4		
Ysgolheigion ... ..	1911	80	—		
Cyfartaledd y presenoldeb ar gyfer pob Sabboth	883	30	—		
Yr holl Wrandawyr ... ..	4535	165	—		

	£	s.	d.
Cyfartaledd y Casgliadau Eglwysig at y Weinidogaeth (£2225 4s. 7d.) ar gyfer pob Aelod Cyflawn ... ..	0	13	4 $\frac{3}{4}$
Cyfartaledd yr holl Dderbyniadau ar gyfer yr holl Wrandawyr ... ..	1	9	5 $\frac{3}{4}$
Dyled bresenol yr Eiddo ... ..	25,552	0	0
Gwerth presenol yr Eiddo (amcan gyfrif)	£72,000	0	0

Cymanfa y Pasg, 1898.

- Gweinidogion
- Parch. THOMAS REES, D.D., Merthyr.
  - " EVAN PHILLIPS, Emllyn.
  - " D. CHARLES EVANS, F.G.S., Conway.
  - " JOHN PRICHARD, Birmingham.
  - " THOMAS GRAY, Birkenhead.
  - " J. MORGAN JONES, Caerdydd.
  - " HUGH WILLIAMS, M.A., Bala.
  - " WILLIAM JONES, Treforris.
  - " JOSEPH JENKINS, Cainewydd.
  - " J. OWEN THOMAS, M.A., Aberdovey.
  - " W. WYNN DAVIES, Liverpool.
  - " DAVID JONES, Llanfawel.

DYDD GWENER, 10 a.m., YN

- FALCON SQUARE CHAPEL, Falcon Square, Aldersgate Street, E.C.
- Society Cyffredinol.
- LILYWYDD:
- Parch. LLEWELYN EDWARDS, M.A.
  - I Wneyd Sylwadau ar yr Ystadegan
  - Parch. JOHN MORGAN JONES.
  - Mater y Cyfarfod:
  - " Y SACRAMENTAU."
  - Siaradwyr:
  - Parch. JOHN PRICHARD (i agor).
  - " HUGH WILLIAMS, M.A.
  - " THOMAS GRAY.
  - " EVAN PHILLIPS.
  - " WILLIAM JONES.
  - " W. WYNN DAVIES.

DYDD SADWRN. JEWIN NEWYDD, 7.30 p.m.,

- CYFARFOD DIRWESTOL
- Llywydd:
- Parch. J. E. DAVIES, M.A.
  - Siaradwyr:
  - Parch. THOMAS REES, D.D.
  - " EVAN PHILLIPS.
  - " J. O. THOMAS, M.A.
  - " DAVID JONES.
- YN FALMOUTH ROAD, 7.30 p.m.,
- CYFARFOD DIRWESTOL.
- Llywydd:
- PARCH. S. E. PRYTHERCH.
  - Siaradwyr:
  - Parch. THOMAS GRAY.
  - " HUGH WILLIAMS, M.A.
  - " WILLIAM JONES.
  - " D. CHARLES EVANS, F.G.S.
- WILTON SQUARE A HOLLOWAY. Cyfarfod i'r Bobl leuaine yn Wilton Square Am 7.30 p.m.
- llywydd: Parch. W. RYLE DAVIES.
- Siaradwyr—
- Parch. JOHN PRICHARD.
  - " J. MORGAN JONES.
  - " JOSEPH JENKINS.
  - " W. WYNN DAVIES.

Report of interview with the Rev. Thomas Grear, Pastor of Bishopsgate Chapel, Norton Folgate. (E.A.) May 4.9

The chapel is tucked away behind the houses of 76 and 77 Bishopsgate St. Without, but, when discovered, is found to be a large building holding 700 people. It is in excellent repair, and quite recently has been redecorated and gives the impression of being the centre of a flourishing congregation. A new organ too has been put in, and altogether some £1000 has been spent. In addition to the chapel there are mission and class rooms just behind the chapel, and upon these more than £2000 was spent two or three years ago. I got a general impression that a comparatively well-to-do congregation had kept up their connexion here, and was surprised to be told that it consisted mainly of a class resident in the City -- mostly caretakers, young people in shops and police. There are some who come from a distance, keeping up an old connexion, but these seem to be in a decided minority.

The Sunday morning average attendance is about 130, and in the evenings about 300. There are 260 members, and this number is stationary, a fact that Mr. Grear thinks is satisfactory, in view of the shifting character of the people who make up the congregation.

Sunday School register 190, and average about 120.

There is a midday service once a week and the

There is a week-day service once a week, and to this from 40 to 60 people come -- quite a different set from those who come on Sundays -- probably a selection from the enormous day- population of the City.

The Annual Meeting of the Chapel has just been held, and the following cutting from the Chapel Magazine gives a summary which gives a fair idea of the general scope of the religious and social work. ~~The~~

### Annual Meeting.

**T**HE Annual Meeting of the church and congregation was held on Wednesday, April 13th. The Rev. Thomas Grear presided, dwelling, in his opening remarks, on the great amount of special effort that had taxed the energies and resources of the church in the past year, and expressing the hope that the coming year would witness renewed prosperity as the result and outcome of those efforts. The rest of the evening was occupied in hearing reports. Mr. Bye, as treasurer, spoke of the weekly offerings, and urged the more general adoption of the weekly offering envelopes. Mr. Chamberlin referred to the Sunday-school, and gave a hopeful account of its progress. Mr. Tye read a brief report of the Band of Hope work, and appealed for more helpers. Mr. Parsons testified to the value of the Magazine, and suggested that a larger number of friends who seemed to appreciate it should subscribe to its support. Mr. Cherry read the swimming club report, and Mr. C  
el

of Hope, Gospel Temperance meetings, girls' social, pence bank, flower mission, visitation, public-house brigade, and other forms of social and philanthropic effort. The membership of the church was given as 260, and it was estimated that the congregation had raised the sum of £1,800 during the year for all purposes.

hospitality was extended to various Officers of the school, and other friends. After tea there was instrumental music by Miss Kate Bye, the Misses Stacy, and Miss Haines; a recital by Mrs. J. L. Clark, and songs by Miss Way, Mrs. An-drew, the Misses Stacy, and Mr. Donald A. Cham-berlin. A pleasing feature of the evening was a presentation to Miss Haines by the members of

The last few lines of the report refer to the Mission work of the chapel. scope for which lies in the whol of the neighbourhood lying behind the main building. Mr. Grove, the Secretary of the Mission came in for part of the interview and then and during a short conversation with him alone afterwards, I gathered that, although carried on with some vigour, there is an almost complete failure to attract the Mission people on to the Chapel -- and this he described as their special desire. The MS. report of the mission was lent me and a perusal of it shows that, without any large attendances, most of the undertakings are meeting with fair success. The number of workers, rather than the scope of the work itself, is showing a tendency to decline, and the Mission Band has dropped from 40 to 30. Those who form the Band are mostly young people of both sexes employed in the City by firms ~~xxxxxx~~ like Hitchcock, Williams, and Co. The Sunday Schools have a joint average attendance of about 100, and on the Duke Street figures there is the following comment: "The numbers range from 50 in the Spring and Autumn to more than a hundred in the Winter and Summer, or when the Treats are within sight, and it is necessary to complete a certain number of attendances to go free".

I gathered that the Mission services were sparsely

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attende and the presence of some girls of the Factory Girl class seemed to be a source of difficulty in keeping othe people away. A certain amount of open-air and lodging-house work is carried on. Charity is small, but Mr. Grear said that ha had to keep it in check. It included "Christ-<sup>a</sup>mas gifts to 58 families, amounting to £8-12s-2d!"

Mr. Grear and a deaconess represent the whole of the paid staff, and the work of the latter, who was present at the whole of the interview, is confined to the Mission.

The Mission work is carried on by the "Band", but there are ~~xxxx~~ a good many other people who help, with the Chapel rather than the Mission, as their centre. In addition to, I think, 16 Sunday School teachers, there were others who, with the Mission Band, brought up the total to 70 or 80.

The Chapel charity amounts to about £20 a year, but the paster has besides a small privately administered fund, the amount of which he was unwilling to mention, as it is "asort of confidence". The money comes from a small endowment, and the object was to place a small sum of money absolutely at the discretion of the minister, so that privately he might be able to help special cases that it was undesirable should come before any more public source of help. In connexion with the Mission charity there

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is some co-operation with the local committee of the Friendly Workere, who have an office in Fleur de Lys St. (closed till October). Mr. Gear himself, <sup>when he resigned,</sup> until only last week has for some <sup>seven</sup> years been acting as Hon. Sec. for the City Committee of the ~~the~~ C.O.S., but he is a Governor of the new Bishopsgate Institute, and this gives him a good deal to do. In addition to ordinary meetings, there is an Emergency Fund of £400, and Mr. Gear does a good deal of the almonering for the committee that administers the money. In addition, he is a Guardian for the City. He has only been one for one year however, and only spoke with some diffidence on their policy, which however, he characterized as "very indulgent!"

Mr. Gear is ~~an~~ a man of about 50 capable, business like and level-headed.

**"Round the London Churches."**—Under this heading the *Independent*, our denominational weekly (price one penny) is publishing a series of articles. In the issue for April 21st, there appeared an appreciative description of our morning service on the previous Sunday. After a reference to the appearance of the Chapel inside, and to the "no little difficulty in discovering its whereabouts," but for "the friendly lamp" outside, the article says. "The service at Bishopsgate is of the simplest character, but is nevertheless bright and cheerful. The singing is brisk, and led by a good choir of voices. One special feature of the morning service is the children's hymn, which is heartily sung by quite a large number of children who occupy the end of the gallery." then follows a brief recapitulation of the sermon which is described as "brief, conspicuously evangelical in tone," and as consisting of "two central thoughts: the love of Christ as a present love, and the love of Christ as a personal love." The article concludes with a summary of the reports given at our recent Annual Meeting.

MA  
19/5/98

Interview with

Rev. Arthur Hay Storrow. Minister of Silver Street  
Congregational Chapel, Falcon Square, Aldersgate Street.

Mr Storrow called at Adelphi Terrace. He is a tall slim man of about 36. Sharp features, high cheek bones + forehead, pointed moustache. Quite unclerical in appearance: looks more like a military man in ruff. Was trained at Chestnut College & has been pastor of this chapel 12 years.

The Chapel is situated in the midst of City warehouses + next door to a publichouse - The Falcon. The congregation is drawn from the City and the districts adjacent, and some old members come from considerable distances. I see that of the six deacons, 3 are resident in the City, the others come from St John's, West Kensington & Finchley Road. Clerks and persons in business in the City form the bulk; few working people but a number of poor folk from the courts in neighbourhood. Congregation is not large, that in the evening is the best, but Mr S. did not care to state the numbers as it is not a fair test of the work of the church.

26d

Services & Meetings

# FALCON SQUARE CHAPEL MAGAZINE.

**FALCON SQUARE CHAPEL, Aldersgate St., E.C.**

PASTOR - - - REV. ARTHUR HAY STORROW.

### SUNDAY.

SERVICES, 11 & 6.30.  
SUNDAY SCHOOL, 9.45 & 2.45.

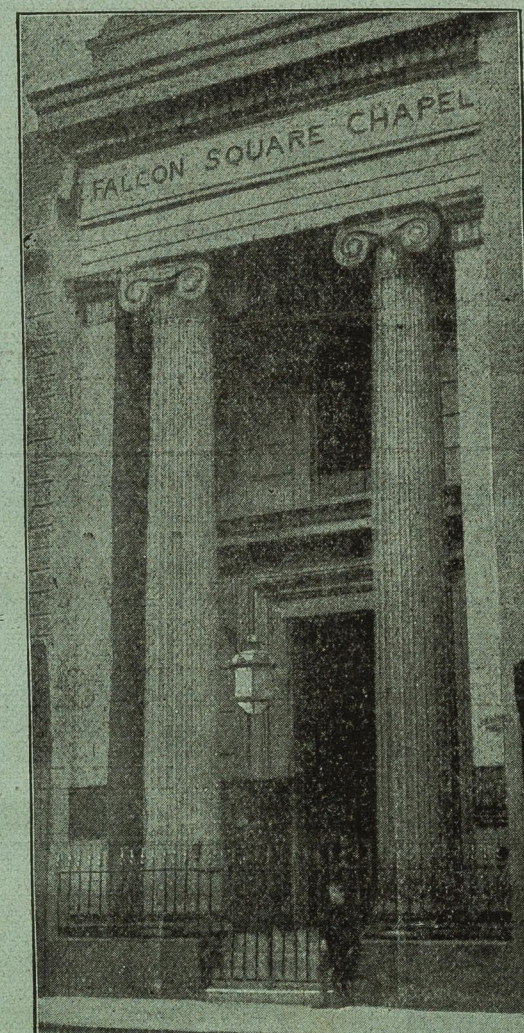
“COMMUNION,” First Sunday  
in Month after Morning  
Service.

Third Sunday in Month after  
Evening Service.

PRAYER MEETING, Second  
Sunday Evening.

### MONDAY.

MOTHERS' MEETING, 3.0.  
GIRLS' HAPPY EVENINGS, 6.30.  
YOUNG PEOPLE'S SOCIETY OF  
CHRISTIAN ENDEAVOUR,  
Alternate Mondays, 8.15.  
SUNDAY SCHOOL TEACHERS'  
MEETING, First Monday, 8.



### TUESDAY.

BOYS' CLUB, 8.0.

### WEDNESDAY.

WEEK NIGHT SERVICE, 8.0.

“CHURCH MEETING,”  
Wednesday preceding the first  
Sunday in each Month, 8.45.

SICK VISITING & TRACT SOCIETY,  
Third Wednesday, 8.45.

DORCAS SOCIETY, Third  
Wednesday, 3.0.

MATERNAL SOCIETY, First  
Wednesday, 3.0.

### THURSDAY.

CHOIR PRACTICE, 8.15.  
MEN'S MEETING, 8.0.

### FRIDAY.

BAND OF HOPE, 6.30.  
GUILD, 8.0.

### DEACONS.

- Mr. J. GARNHAM, “Hazelwood,” Crescent Road, St. John's, S.E.
- Mr. A. A. WOOD, 74, Cheapside, E.C.
- Mr. W. THORP, 22, Sinclair Gardens, West Kensington, W.
- Mr. SCHNEIDER, 46, Newgate Street, E.C.
- Mr. H. OWEN, 5, Canfield Gardens, Finchley Road, N.
- Mr. SHEPHERD, 2, Bartholomew Close, E.C.

Church Secretaries - - - Mr. THORP & Mr. SHEPHERD.



Buildings Used

Persons Employed

Notes on Services &c

Visitation

Chapel seats 700 to 800. Schoolroom underneath.

Minister, 6 deacons, 26 S. S. teachers & a few others; secretaries of societies &c.

List of Services - See cover of Magazine.

Sunday School, 239 scholars on the books; average attendance 151.

Girls Happy Evening. } Children belonging to the  
Boys' Club: } S. Sunday School. Social gatherings.

Mother's Meeting. Attendance - 50. Mostly women living in the City.

Christian Endeavor Society is small - About 20.

Wednesday Evening Service. Sat 25 to 50. Seldom the latter, Mrs S. admitted later.

Band of Hope - about 60. S. S. O. <sup>Report</sup> says 100 membership.

Guild - Young men & woman. Kind of literary Society but on a broader basis.

A Cricket Club & other social agencies are working.

Dorcas & Maternal Societies - latter working amongst the mothers.

Mrs S. does a 'good deal' of visiting amongst their own people. and the Sick visiting & Tract Society.

## Charitable Relief

### City Poor

## Church Membership

### Other Religious Influences

visits in the neighbourhood.

Poor are helped from the Communion Fund and they only help cases that they know. Have a superior, a very respectable poor class to deal with.

Mrs S. mentioned as a peculiar kind of thing the number of poor people occupying single rooms in the courts off Albion Buildings and Bartholomew Close. People who have lived in the City all their lives; some old folk in receipt of parish relief or gifts from the Churches. They prefer to remain, possibly because removal would mean the loss of their livelihood.

Church Membership is about 160.

Of the other Congregational Churches in the City <sup>are</sup> ~~the~~ were mentioned. Dr Parker's is an attraction to the young people in business & offers a brighter & more attractive service than they can give in a smaller place.

Bishopsgate Chapel (Mr Grear's) is rather more active in Mission work than "we are" partly because they have a district to work immediately behind the chapel. Mrs S. appears to regret that his own

people were not enthusiastic in this direction.

The Home Messenger is localised + 250 copies circulated monthly. The local matter in the May number contains some notes by the Pastor on the years work & I attach the pages to this account.

The Church appears to be slowly declining, the present cause being the gradual substitution of business premises for the few remaining dwelling houses and also probably to the conservative tone of the membership of the Church. From the magazine & some incidental reference I gather that Mr S. is aware of this weakness and is trying to induce his people to adopt the more active methods of Mr Gear. Fifty or sixty years ago the Chapel had a large + wealthy congregation drawn from the merchants + professional people who lived in and near Finsbury Square &c. These had be replaced by a poorer business people before Mr S. came ~~but~~ and there is little or no change taking place in the social condition of the people now.

The chapel is not far from the G.P.O. so I asked if anything was done for post office employees.

35  
'No' replied Mrs S. altho' several post office societies meet  
the at the Chapel & the postmen hold a young men's prayer  
meeting at the chapel.

Amongst the members, Mrs S. notes that  
the non-conformist element is not very strong, nor  
do the City residents appear to be keen churchmen.  
Some of their people are officially connected with  
City parishes and some of their Sunday scholars  
are children of Church people. There is no  
feeling betwixt Church & Dissent in the City so  
far as the people are concerned; certainly  
nothing like that existing in Country places.  
Does not know how the clergy regard the matter.  
They never come in contact, so cannot clash.

# FALCON SQUARE CHAPEL MAGAZINE.

No. 17.

MAY, 1898.

1D. MONTHLY.

## TO THE CHURCH AND CONGREGATION.

MY DEAR FRIENDS,

You will hardly be surprised at these few words of personal greeting from me in the May MAGAZINE, for the first Sunday of this month reminds us again that yet another anniversary—the 12th of our relation together as Pastor and People—has come round, and I take the usual opportunity of sending you a short Pastoral letter. It need not, perhaps, be as long as it sometimes has been, for I have already recently expressed some of the thoughts in my mind concerning our work and life as a Church, both in the MAGAZINE and at our Social Meeting on April 20th. The Annual Report read at the February Church Meeting contained the leading features of last year's work, and, though we wish it had shown greater success in some departments, yet, in others, we could find cause for encouragement and even rejoicing. The great event of the year was, perhaps, our Christmas Fancy Fair in December, which was a signal success, enabling us to raise the necessary fund for repairs, and also to close the year's accounts without the necessity of making the usual urgent appeal for the inevitable deficit. It is many years since this has been accomplished and we can only trust that the more excellent way may be also adopted in future. Our societies have all continued their work, some of them with more marked indications of usefulness and success. We could wish a larger number of new members of the Church had been enrolled, and it is in this direction—touching as it does the more actively religious side of our work—that I would ask the earnest prayer and effort of one and all of you. Let our energies be turned as actively in this direction as they have been turned in others, and I cannot help feeling we shall see our

due reward. Are we possibly looking in the wrong direction for success? I cannot but think that we sometimes overlook the true secret and source of real strength—I mean the Divine Power which operates in and through *Spiritual* means and aims. We are not lacking in enthusiasm; but I sometimes ask myself whether it is of the *right kind*, and whether it is directed in the *right channels*. First and foremost our Church should be a centre of *Spiritual life*. Its members should be consecrated to the *Master's will* and should seek to have the *Master's spirit* as the deepest motive of their Christian Fellowship. If this be so, then the ways and means by which we do our work will take an increasingly earnest and spiritual tone, while there will yet be plenty of room for right and healthy efforts in other directions. Let our earnest prayer at this time be for a fresh Baptism of the Spirit alike on Pulpit and Pew, and also upon every department of our work in connection with both Church and Sunday School. May I further express the hope that with the return of brighter and better weather larger numbers may be present at our Sunday services; and, that, as several of our societies will be now suspending their activities during the summer months, friends will not forget the claims of our week-night service. I cannot close my letter without expressing the indebtedness which I feel that I am under personally, and, indeed, the whole Church, to the services rendered it by my colleagues of the Diaconate. A great deal more than is generally supposed comes before them for consideration and management, and I know how conscientiously they discharge their obligations, and how well they deserve the gratitude of those whom they try to serve. I have, moreover, to express to very many my grateful appreciation, not only for services they are constantly rendering to the Church in one way or

another, but also for their kindly and helpful consideration ever shown to Mrs. Storrow and myself. May God continue to be with us, and may He grant us more abundant tokens of His presence and His blessing. May He take from us such elements as tend to weakness and disunion, and strengthen within our hearts all that makes for growth and unity in the cause of our one Lord and Saviour, Jesus Christ.

I am,  
Your Sincere Friend and Pastor,  
ARTHUR HAY STORROW.

NEWS AND NOTES.

**The Church "Social."**—A Social Meeting of the Church and Congregation was held on Wednesday evening, April 20th, at which we were glad to see so good an attendance. The proceedings were almost entirely of a social character, the object of the gathering being to bring the members together in friendly intercourse and conference. Full advantage was taken of the opportunity thus afforded round the tea tables, after which the Pastor addressed the meeting, referring to some aspects of the work done during the past year, and expressing for himself and on behalf of the Church hearty thanks to the Deacons for their co-operation and faithful services. Mr. Thorp, whom all were pleased to greet again after his recent illness, suitably responded; after which short speeches were made by Messrs. Schneider, Shepherd, and Harry Owen. Songs were rendered during the evening by Mrs. Storrow, Miss Isa C. Shepherd, and Mr. Booth. The meeting, which closed with the Doxology, was felt, we think, by all to have been both pleasant and profitable; helping us as it did to realise something of the essential unity which should bind together all the various sections of the Church in the one great central fact and purpose of our Christian Fellowship. We must mention our obligations to the ladies who undertook the arrangements for tea, &c., and to Mr. Allsop for the floral decorations provided on the occasion.

\* \* \* \*

**The Y.P.S.C.E.**—Good meetings were held during the past month on the evenings of the 4th and 18th, when Miss Margaret Wightman and Miss F. Fuller acted respectively as leaders. At the close of the Evening Service on Sunday, May 1st, the Society will hold its next meeting, conducted by Mr. Drew, who will take for his subject "Little ways of bettering the World," Phil. 2: 12-16; Matt. 5: 13-16. It was felt that it would be fitting to hold such a meeting at the close of the Sunday

which marks our Pastor's twelfth Anniversary and, as before, we cordially invite members of the general congregation to join our Y.P.S.C.E. gathering. On Monday, May 16th, Mr. John Hibbert will lead the meeting. Subject—"Our bodies God's temples," 1 Cor. 3: 16-23 (Temperance topic).

\* \* \* \*

**Easter Sunday.**—As announced in last month's MAGAZINE our Chapel was occupied on the evening of Easter Sunday by the friends of the New Jewin Welsh Chapel for the Annual Gathering of their Denomination. A good many of our own members were present and shared in the service, the first part of which was in English and was conducted by our Pastor—at the earnest request of our visitors—an excellent sermon being preached by the Rev. John Morgan Jones, of Cardiff. Those who stayed on through the Welsh Service (which included another sermon) could not fail to be impressed with the heartiness of the proceedings, though without understanding them; the congregation quite filling the Chapel. The Pastor and Officers of the New Jewin Welsh Chapel have expressed very cordially their appreciative thanks for the services which we thus rendered them on the occasion, and we feel sure that on our part it has been a pleasure to extend a helping hand to a neighbouring church in such an emergency.

\* \* \* \*

**The London Missionary Society.**—We would again remind our friends that May 15th is "Missionary Sunday," when sermons will be preached on behalf of the Society by two Missionaries from the Foreign Field (see Special Notice). We hope that good congregations will be present to hear their message, which cannot fail to be interesting, engaged as they are in active missionary work. On Tuesday, May 10th, the Annual Ladies' Meeting will be held at 3 p.m.; the Tea and Conference taking place in the School-room at 5 o'clock—tickets 6d. each. The Society has again asked us for the use of our premises for these meetings, and we feel sure the ladies of the Church and Congregation, who last year achieved such a great success by their arrangements, will again rise to the occasion and show what Falcon Square is capable of in this department.

\* \* \* \*

**The Tonic Sol-Fa Class.**—We are asked to notify that this class, conducted by Mr. Max. G. Smith, now meets on Tuesday instead of Wednesday, from 8 to 9.15 p.m., in the Upper Lecture room. Rehearsals are now being held of the music to be given at the Tonic Sol-Fa Choral Festival, on July 16th, at the Crystal Palace. Anyone holding the Elementary or Intermediate certificate is cordially invited to join the class. Fee 1s. per quarter. Mr. Walter Bolton, *Hon. Sec.*, will be pleased to give any further particulars or information required.

**Silver Street Cricket Club.**—It having been thought expedient to form a Cricket Club among the elder scholars of the Sunday School, a meeting was held on March 29th, when the following Officers were elected:—*President*, Mr. A. A. Wood, C.C.; *Vice-Presidents*, Mr. John Edwards and Mr. Clark; *Captain*, Mr. C. Culpeper; *Vice-Captain*, Mr. E. J. Cowley; *Treasurer*, Mr. Max. G. Smith; *Committee*, Messrs. A. Allen, W. Bolton, H. Carey; *Hon. Sec.*, Mr. W. J. Gibson, who will be glad to hear as soon as possible from any who may wish to join the club as members. Arrangements have been made to play Home matches on Hackney Marshes, and practice will commence on Saturday afternoon, May 7th.

The following matches have been arranged for during the coming month:—

- May 21st—St. James' C.C.: Parliament Hill.
- „ 28th—Cygnet C.C.: Raynes Pk., Wimbledon.

THE MATERNAL SOCIETY.

Annual Report, 1897-8.

This useful little Society has continued its prosperous career during the past session and given its aid to such cases as have come within its sphere of operations. The meetings of the ladies interested in its work have been regularly held; but the boxes and apparatus, having been refurnished, are now in such good order that little could be further done by such meetings, and they have thus been turned to useful account by supplementing the work of the Dorcas Society. The year closes with a balance in hand of no less than £11 15s. 4½d.

JEANIE SHEPHERD, *Hon. Sec.*,  
2, Bartholomew Close, E.C.

BALANCE SHEET, 1897-8.

£ s. d.		£ s. d.	
Balance in hand ..	8 15 2½	Grants—	
Subscriptions ..	3 1 0	April—3 cases ..	0 13 6
Interest on Consols	2 15 0	June—2 „ ..	0 8 10
		Oct.—3 „ ..	0 13 6
		Gas and Coal ..	0 10 0
		Attendance ..	0 10 0
		Balance in hand	11 15 4½
	£14 11 2½		£14 11 2½

Audited and found correct,  
F. SCHNEIDER.  
WM. THORP.

24th April, 1898.

SUBSCRIPTIONS.

£ s. d.		£ s. d.	
Mr. Williams ..	1 1 0	Mrs. Wightman ..	0 2 6
Miss Garnham ..	0 10 0	Mrs. Whitehead ..	0 2 6
Mrs. Young ..	0 5 0	Miss Fulford ..	0 2 6
Mrs. Abbott ..	0 5 0	Miss Price ..	0 2 6
Mrs. Shepherd ..	0 5 0		
Mrs. Price ..	0 2 6		£3 1 0
Mrs. Watts ..	0 2 6		

LIST OF OFFICERS.—*President*, Mrs. STORROW; *Treasurer*, Mrs. TAYLOR; *Collector*, Miss ALLEN; *Secretary*, Mrs. SHEPHERD; *Visitors*, Mrs. SMITH, Mrs. SCHNEIDER, Mrs. NASH, Mrs. KENT.

LONDON MISSIONARY SOCIETY.

The May meetings are again upon us, and many of our great Christian societies and agencies are presenting to us once more their work and claims. One is only too cognizant of these many and worthy agencies that appeal to our sympathy. Their value and power for good we know; but with such various claims upon our sympathies, our time, and our purse, it is not always easy to discriminate how best to help on the manifold service of Christ. I pen these lines in the hope that during this month especially, our friends—and particularly those who have not hitherto done so—may be led to give the meetings of the London Missionary Society a larger share of their support. There are one or two special items of interest to us at Falcon Square. We have been most fortunate in securing the services of two Missionaries from the foreign field to occupy the pulpit on Missionary Sunday, May 15th—in the morning the Rev. John Knox, of Vizagapatam, South India, and in the evening, Rev. George Harris, of Mangaia, South Seas. In view of this it is hoped our friends will cheer and encourage by their presence these gentlemen and, also, at the same time, as far as possible contribute liberally to the collections on behalf of the Society's work—a work truly immense; for no longer is it a question of the opening of the door to heathenism, the doors are already open, and the work is growing altogether beyond our present resources; the remedy for this can only come from our Home Churches.

The Ladies' Meeting—perhaps the most successful of all the meetings of last May—will again be held at Falcon Square, and I would draw special attention to the Public Meeting on Wednesday, in the Queen's Hall, Langham Place, to welcome back the Foreign Secretary, Rev. R. Wardlaw Thompson, from his visit to New Guinea, the South Seas, and Madagascar. Those interested in the recent development of affairs in Madagascar will be interested and, I trust, encouraged from the report he has to bring back from that island.

The list of meetings is as follows:—  
Saturday, May 7th—Children's Missionary Demonstration, Exeter Hall, 3.30 p.m.

another, sideration May God us more blessing. tend to w our heart cause of

Monday, May 9th—Prayer Meeting, Mission House, Blomfield Street, 10 a.m.

Tuesday, May 10th—Ladies' Meeting, Falcon Square Chapel, 3 p.m. President, Mrs. Evan Spicer. Tea and Conference, at 5 o'clock, in the School-room. Tickets 6d. each.

Wednesday, May 11th—Annual Sermon by Rev. J. Morgan Gibbon, in the City Temple, 11 a.m. Annual Meeting of Watcher's Band, 3 p.m. Conversazione to welcome Foreign Secretary, 5.30 p.m. Tickets 1s. Annual Public Meeting, Queen's Hall, Langham Place, 7 p.m.

Friday, May 13th—Meeting for Young Men and Young Women, City Temple, 6.30 p.m.

Missionary Sunday, May 15th.

E. M. DREW,  
Hon. Sec. L.M.S. Auxiliary.

### SUNDAY COLLECTIONS FOR APRIL.

The collections during the past month have been as follows:—

Apr. 3—£2 0 0	} (Morning only.)
" 10— 0 17 0	
" 17— 2 13 3	
" 24— 2 2 6	

Leaving out of account the collection on April 10th, which was only for the half-day, it will be seen on comparison that there has been a decided improvement. May we ask friends to do their utmost to maintain this better state of things, and see that the collections do not fall back in amount.

### THE CHURCH MEETING.

(Held in the Schoolroom, Wednesday, April 27th, 1898, at 8.45 p.m.)

The Pastor presided.

The minutes of the preceding meeting were read and confirmed.

Miss F. K. Fuller, 74, Cheapside, E.C., was elected a member.

The Annual Report and Balance Sheet of the Maternal Society were read, and the thanks of the Church given to those ladies who had conducted its affairs, with the request that those nominated would act during the ensuing year.

The meeting closed with prayer.

### CALENDAR FOR MAY.

SUNDAY, 1st.—(Pastor's 12th Anniversary.) Communion at close of Morning Service. Y.P.S.C.E. Meeting at close of Evening Service. Leader, Mr. Drew.

WEDNESDAY, 4th.—Service, 8 p.m.: Maternal Society, 3 p.m.

SUNDAY, 8th.—Prayer Meeting at close of Evening Service.

TUESDAY, 10th.—L.M.S. Ladies' Meeting, 3 p.m. Tea and Conference, 5 p.m. (see Notice.)

WEDNESDAY, 11th.—No Service. Annual Public Meeting (L.M.S.), Queen's Hall, Langham Place, 7 p.m.

SUNDAY, 15th.—(Missionary Sunday) 11 a.m., Rev. John Knox, of Vizagapatam, South India. 6.30 p.m., Rev. George Harris, of Mangaia, South Seas. Communion at close of Evening Service.

WEDNESDAY, 18th.—Service, 8 p.m.: Dorcas Society, 3 p.m.; Sick Visiting and Tract Society, 8.45 p.m.

SUNDAY, 22nd.—Services at 11 a.m. and 6.30 p.m.

WEDNESDAY, 25th.—Service 8 p.m.

SUNDAY, 29th.—(Whit Sunday) Services at 11 a.m. and 6.30 p.m.

### JUNE.

WEDNESDAY, 1st.—Service 8 p.m. Church Meeting, 8.45 p.m. Maternal Society, 3 p.m.

SUNDAY, 5th.—Communion at close of Morning Service.

### HYMNS FOR MAY.

#### MORNING.

	1	8	15	22	29
Hymn .....	42	27	571	680 (t. 2)	204
Chant .....	40	29	58	Te Deum	49
Hymn .....	203 (t. 1)	770	568	761 (t. 1)	220
Hymn .....	381 (t. 1)	347	584	441	533
Hymn .....	34	372 (t. 1)	579 (t. 1)	44 (t. 1)	216

#### EVENING.

Hymn .....	80	502	574 (t. 2)	418	201
Anthem ....	78	33	27	35	57
Hymn .....	336	61	570 (t. 1)	401 (t. 1)	207
Hymn .....	73	247 (t. 1)	580	294	219
Hymn .....	393	414 (t. 1)	567	697 (t. 2)	202

### W. HOFLIN'S

### HAIRDRESSING SALOONS

9, Aldermanbury Postern,

(Corner of Fore Street,) AND

48, NEWGATE STREET,

(Opposite Telegraph Office.)

FIRST-CLASS ATTENDANCE.

HAIRCUTTING 4d.

SHAVING 2d

The of the Ch nesday ev to see so were almo of the gat in friendly tage was t the tea tal meeting, 1 during the on behalf for their Thorp, wh his recent short spee Shepherd, during the Shepherd, closed with to have be us as it di unity whi sections of and purpos mentio on the arrang the floral c

The during the and 18th, F. Fuller a of the Ev Society w Mr. Drew ways of l Matt. 5: 1 to hold suc

Report of interview with the Rev. A.D. Adama van Schelt-  
ema, Minister of the Dutch Church, Austin Friars. (E.A.)

May 18.

The interest of this church is mainly historical, as it is said to be the first Dissenting church that was allowed in the country, and its royal letter-patent dates from 1550. It was granted by Edward VI to the refugees from Holland, who came to this country to escape from the Spanish persecutions in the Netherlands. The beautiful church of the Austin Friar was made over to the Dutch Protestants, as the Friars themselves had proved recalcitrant and resisted the authority of the King. At the present time the church in Austin Friars is the only one of the kind in London, but when their Stadtholder, William III came over in 1688, a chapel was established at S. James' Palace, ~~xxxxxxx~~ but the Dutch service was discontinued there early in the present century. Like the Swedish Church in Princes Square this church is therefore the church for the whole of the Dutch Protestant community of the Metropolis, but as with the Scandinavian church it by no means follows that all of this community worships there, and this is indeed very far from being the case. It would appear that while the deacons and elders are of the better class of Dutch citizens, the great majority of these who go to any place of worship go to those of this country -- mostly to the Church of England. The bulk of the congregation are poor--cigar makers etc. from East London, tailors from Spital and Golden square etc.



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He has a list of members, but it is not revised, and seems to be useless. Excepting on special festivals the only service is on Sunday morning at 11-15 when from 80 to 100 come.

The church owns some adjacent city property and I expect is fairly wealthy. Out of their revenues they have recently built some additional almshouses at Charlton, and I expect that the church is very largely a centre of relief for their people. Some of the congregation are Mr. S. said, those who are helped. The minister is on the committee of the Society for Foreigners in Distress and from this society and their own funds about £1400 a year is spent in charity. There are a certain number of pensions and about half the amount is paid to the inmates of the almshouses, who have a shilling a day. Altogether the poor are "well looked after". The committee consists of Mr. S. and the deacons. There is also a Netherlands Benevolent Society, which was I believe started by Mr. S. As I left the church a young man was waiting to see Mr. S. who had been in the country about 2 months, and he said that it was not unusual to have them applying when they have been here only a few days. If possible he always sends them back again.

The church is the only building and a small central part of this alone is used for the services. It has been partitioned off, and looks lost in the splendid and historic building.

There are none of the ordinary agencies, either religious

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er social, and Mr. S. is the only minister. There used to be three, but ~~they~~ with the abundant supply of chapels in these tolerant days, and the rapid anglicising of their countrymen whom moreover generally marry English women, has led to a great curtailment of the work. It is probable that if it were not for its endowments the church would be no longer used, although a certain minority of older residents ignorant of English would doubtless suffer. The church itself is a most valuable property, and overtures have been made to them to sell for business purposes. This may not be legally possible, and in any case would not be entertained. The administration of its charitable funds and the fact that only a small proportion of the better class of Dutch protestants are included in the congregation were the two points that the interview chiefly brought out. Mr. S. mentioned that many of his best friends were ~~find~~ among those who did not come to Austin Friars and whom he met at the Dutch Club in Regent St. Things have altered profoundly since the days of the foundation of this church and there seems to be a touch of commercialism and prosperity about the place that clashes with the cause that had its birth in persecution.

M Mr. Scheltema is a man of about 50, and looks like a tall and prosperous city man. He has been there 24 years; was dressed like a layman and talked like one. He was perfectly frank about everything refraining only from telling me what

45

the income of the church was. He mentioned a similar cause in Norwich-- a very small affair to which he went down to preach for every year. It transpired that this was the only service held, and that its omission would lead to the loss of an endowment of about £100 a year. Norwich is a smaller concern, but in spite of the regular services I think that London does not differ from it in motive to any great extent.

The old Merchants' Lecture that used to be given in the Weigh House Chapel, is now by arrangement delivered at the church in Austin Friars.

Welsh Baptist Church, Moorfields

From the Minister:

South Road, Carnarvon

Sir, Your request of an interview of Moorfields, Wsh. B. Ch. I can't possibly give at present; though I would give it with the greatest pleasure.

I am at present at N. Wales, seeking a rest for a short period by time after a severe attack of Influenza. The other day I had the both letters from London therefore the inconvenience of that has put me in a position not to answer long before this.

I remain yours truly  
W. G. Jones

49  
Report of an interview with the Rev. Dr. Parker, of the  
City Temple, in the vestry of that place. (E.A.) May 26.98.

I had made the appointment on the preceding Thursday,  
when I had seen Dr. Parker for a minute at the close of his  
week-day service. He is always accessible then and several  
people went in before me to audience of the great preacher.  
He saw every one in a small vestry that had little in it but  
books, the Doctor's desk and a chair or two. He suggested  
at once that I should come on the following Thursday at elev-  
en, that is, an hour before the service would begin. When I  
arrived I thought he might have another appointment before  
twelve, so asked what time he had free. But he was much too  
shrewd to promise me any interval, and said that we should  
see; ~~xxxxx~~ what were my questions going to be? He soon began  
to talk freely, and I only left about a quarter of an hour  
before his service began.

In two minutes he had corroborated my impression that  
his chapel was a great preaching centre, and dispelled my  
prejudice that those who went were simply those who wanted  
a little titillation of their religious sense. It ~~is~~ is a  
"preaching station" and this is what it was intended to be.  
Even the old chapel in the Poultry "dwindled into that", and  
it is now, and has been for many years recognized as the  
sole function of Dr. Parker ~~ix~~ as minister of the City Temple  
to preach. There is an inner circle, of some 2 or 300 forming

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the church members, and these are joined together by the bonds of the Holy Communion. But there is no attempt to make this body large; it is not the sphere of the City Temple to create a large body of those who permanently worship there, <sup>21</sup> ~~and~~ the various associations that would and should be the outcome of such an a church. No, the City Temple is a "preaching centre -- an omnibus" to which many come, and from which many pass on elsewhere. Some come for a short time; others for longer, but for the vast majority it is a passage through and not an abode that characterizes their connection with the place. "Where do they come from? from other parts of London? They come from everywhere, from all over London of course, but it is a cosmopolitan congregation." And to answer more fully the question as to where the people came from Dr. Parker sent for his visitors' book. It is probable that this exaggerated the cosmopolitan character of the City Temple crowd, but after making all allowances it was abundantly clear that people came to him from all the world over. The names included those of many Americans, but almost ~~everywhere~~ every country seemed represented. Nearly all of them were strangers, he said, and they came on every imaginable errand -- generally on account of some personal desire to see him -- perhaps brought by some passage in one of his books or a sentence in a sermon. I asked if this flow of people strangers to himself were going on, and the answer was

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"more and more". But the visitors are but a small fraction of the hearers, and it is this great crowd that also comes more and more. Every Sunday it is reckoned that some 4000 different individuals come to the City Temple, and that some 5000 or more attendances are made. Both morning and evening the place is full, but in the evenings it is packed, and some 2700 are accommodated. Every year it is reckoned that some quarter of a million of people find their way to the building. And then he broke off, both from the numbers and away from himself, proclaiming that he had nothing to do with it. He was just a "preaching medium!" He never prepares his sermons, and when I saw him, although in about half an hour he would be addressing about 1000 persons he had not made up his mind which of two little outlines of subjects that he had just turned over from a drawer-full at his side he should use. He gave me one <sup>(wide page)</sup> and it is from such brief notes that he always speaks, not knowing, except that he has had some flash of thought that has made him choose this or that set of jettings, what structure he will build up on them when he comes to speak. This is his forte. "If I can't do a thing, I can't". And he drew a graphic picture with word and gesture of the man straining for ideas, for a line of argument: towel round head, hand on forehead, and coffee at his side --- he posed it all, and broke off suddenly "I can't do it; it must be the flash; I never elaborate". And at this moment

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at this moment, he made me feel that whether the affluence with which he is filled when he speaks be divine or not, he is a man of extraordinary power. In his way he is a master mind, limited though that ~~mind~~ way may be. He has a splendid voice and his elocution is highly trained. Even with me ~~tr~~ he played with his voice as he might have done in the pulpit. It is this that has made so many class him as an actor, just playing a pulpit part. But it is too horrible to think that he can have done this for 50 years, and the spontaneity of his method of speaking ought, I think does, prove that that there is a reality of life behind the Sunday and Thursday appearances that explain the power he possesses then. He is sometimes called the "preacher to preachers", and the number of ministers of all denominations that comes to him is very large, and the Church of England is by no means the least represented. This is especially the case on Thursdays, and explains what I had myself noticed -- the large number of people who were taking notes. If, therefore, you want one word more than another which will explain my special function in the pulpit, it is "stimulus". He told me of a remark once made to him by the late Dr. Raleigh, whom he described as <sup>having been</sup> ~~being~~ perhaps the finest preacher of his time in a very pure and scholarly style: "Man!" said he to Dr. Parker after a visit to the City Temple, "I never come here without your stirring the war-horse within me". And in this,



From such a man, Parker finds a great and satisfying tribute.

He attaches great importance to regularity in preaching, and except during his own holidays, is practically never away from his place at the City Temple. If, he said, you asked at the doors whether Dr. Parker was going to preach, they would almost smile: of course he will be the preacher. This is especially necessary in London, which demands a personality. This seems to savour of conceit, and with many, I believe the Dr. is thought of as a conceited man. But it is not proved by a consciousness of his own powers: other words, such as confidence, or courage, or faith might quite well be used to describe his mental attitude. In any case he did not seem to me to be of the ordinary type of conceited person: he is a powerful person, and you have to take him as he is: he knows it, just as a beautiful woman may know of her own beauty, but it does not follow that either the one or the other is vain or conceited.

The theology of the City Temple is "Congregational -- moderate Calvinistic". In his published writings -- especially his "Ecce Deus", and "The Paraclete" he has explicitly stated his non-Unitarian standpoint. The whole of his teaching is made to centre in the Cross of Christ. Although not an Unitarian, and although he has taken pains to make this known his attitude is that of a liberal-minded theologian. If those who associate ~~xxxxxxx~~ themselves with him hold what he

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regards as essential-- if they love God, and try to make the motives of their lives centre in the life and death of Christ, he would not be the man to insist on the acceptance of any formula. His own position has he says never changed in its foundations, but there has been a gradual growth in the sympathetic and moral character of its interpretation. A larger construction of Christian truth is characteristic of the times. But he never separates the ethical from the evangelical basis. To grow with strength it must be thus supported. The evangelical doctrine, with the Cross of Christ as its centre-piece includes the highest ethical teaching. "If you tell me that you love God, and that you have no feeling of tenderness for a man who is starving, I say 'No, you do not love God'." And although Dr. Parker could not admit that if I loved the man who needed help, it therefore followed that I loved God, he did not impatiently reject the position. But he is impatient of those who try to substitute the ethical for the theological standpoint, for true philanthropy has a divine source: they are related as cause and effect.

Dr. Parker's dislike of Socialism is well-known, and he alluded to it here. Contrasting it with the "divine philanthropy" which he loved, he burst out with "There is a Socialism which I hate". Then he began to describe it in its extreme and more subversive forms, as destructive to order, to the benefit of

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to the sanctity of marriage, and to the recognition of the rights of property. I ventured to suggest that these were the views of extremists, and he said "Yes, but the other and more moderate opinions tend in the same direction-- not openly, but drip, drip, drip. It is damnable!"

Although first and foremost a preacher, he "uses the press" largely, and told me of some of his writings, especially of his "People's Bible", inviting me as I left, and pointing to its 25 volumes on the shelves to write a better one, if I thought I could. He is just publishing 6 more volumes, <sup>Ps. & Studies in Text - a Supplement to his Bible -</sup> on what subject I forget, and gave me a little book called "To-day's Christ" which is a sort of paraphrase of the Bible with present day applications, very much as the artist, *Van Uhde*, has portrayed Christ in the midst of nineteenth century and conventional surroundings.

The accompanying leaflet gives a list of the few associations that exist at the City Temple, with none of which does the Dr. have anything to do, except to see reports and leaders from time to time, and very occasionally perhaps to look in. It is understood that he has nothing to do with their detail. He mentioned the Band of Hope (which I do not see on the list) as having 300 members, but for the rest I had no numbers given me. All his helpers of all kinds -- deacons, S. School teachers etc. he put down at something ~~under~~ <sup>over</sup>

100. The fixtures like the Mothers' Meetings re present the most local part of the work, but the helpers, no more than the congregation, are drawn from the district, and he mentioned, as illustrating their wide diffusion, the fact that his treasurer lived at Sharesbrook.

Dr. Parker offered to send me a pamphlet sketch of his life, and will be very glad to give any information on matters of fact that we may want. "Your opinions you must form for yourself". His personal appearance is well-known, and it has, I think, got refinement with increasing age. His eyes remain as the weak feature of a striking face and head; they are small, and displeasing. He has been in London for 30 years, and on June 19 is celebrating the Jubilee of his ministerial life.

His practical shrewdness was illustrated by his references to the site chosen for the City Temple. Every shoeblack in London, he said, knows where the Holborn Viaduct is. In London if you have to stop and think where a place is, you are lost. And then he described the directions that might be necessary: "George Street Chapel? Yes, let me see, I think you take the Underground --- No, it is no good, you may as well give it up". And then he contrasted in his own mind the City Temple on the Holborn Viaduct. AS he said "a royal thoroughfare", and xx at the present time there is no place in London, perhaps anywhere, with which site and personality

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are so readily associated in the public mind as they are  
by the City Temple.

69  
Joel II 21

(1) Reason for weeping - v 21

(2) When man is blest all will  
be well with the beasts

(3) God will do what he alone  
can do (23)

Rain

God will make up for the  
25 Resbre

(4) The people of God are the  
motive of God v 27

Carroll Parker

# The City Temple,

HOLBORN VIADUCT, LONDON, E.C.

Minister—REV. JOSEPH PARKER, D.D.

Deacons—Mr. E. HARRISON, Mr. H. W. CHAPMAN, Mr. W. BULL,  
Mr. T. WAGSTAFF, Mr. J. M. RICHARDS, Mr. W. MANN-  
CROSS, Mr. T. MITCHELL.

Services—SUNDAY MORNING, 11; EVENING, 7.  
THURSDAY, 12 Noon.

## THE CITY TEMPLE DIARY

(From May 22nd to May 27th, 1898).

### SUNDAY.

10. 0 A.M.—Prayer Meeting. 2.45 P.M.—Sunday School.  
3. 0 P.M.—Rev. W. J. LAWRENCE of South India will give  
an Address.  
3. 0 P.M.—Bible Classes for Young Men and Women. Subject  
in Young Men's Bible Class—"The Trans-  
figuration." Opener—Mr. EBENEZER REES.

### MONDAY.

- 2.45 P.M.—Mothers' Meeting.  
6.45 P.M.—Junior Band of Hope.  
8. 0 P.M.—Senior Band of Hope.

### WEDNESDAY.

8. 0 P.M.—Pentecostal League.  
8.30 P.M.—Christian Endeavour. Topic—"Christ our  
Model." Leader—Mr. BIBBING.

### THURSDAY.

12. 0 noon.—Service. Preacher: Rev. DR. PARKER.

### FRIDAY.

- 7.30 P.M.—Choir Practice.

## THE CITY TEMPLE ANNOUNCEMENTS.

*Christian Workers* will always be heartily welcomed. They may communicate with the Deacons after any Service.

*Applications for Church Membership* may be made after any Service.

*The Deacons* will feel obliged if Members of the Church and Congregation will kindly communicate with them by letter in case of personal or family sickness.

*APPLICATIONS FOR SITTINGS* may be made after any public service. Area Sittings, 7s. 6d.; Gallery from 2s. 6d. to 7s. 6d. per quarter. Arrangements can also be made for the half-quarter, and even for a Single Service. *THE SINGLE SERVICE* Cards (sixpence each) may be had on application to the Sexton any day during the week and at the close of any public service. These Cards admit by Seatholders' door. Conditions stated on the card itself. Persons desirous to secure *QUIET ENTRANCE* to the building are thus enabled to do so.

"The Congregational Church Hymnal" is the Hymn Book used in the City Temple. Any person desiring to purchase copies should apply to the Sexton, who will readily supply them. The lowest price is One Shilling for the words of the Hymns, Chants, and Anthems.

## The City Temple NOTES AND NOTICES.

Dr. PARKER has announced that June 19th is the Sunday on which he will specially refer to his Pulpit Jubilee. Special Music under the direction of Mr. A. J. Hawkins.

The Choir Practice is held every Friday Evening in the Ladies' Parlour at 7.30 o'clock. Ladies and gentlemen desiring membership, and having the necessary qualifications, can apply to the Organist at any time.

Violinists (Ladies or Gentlemen) who are willing to assist in the Sunday Services are kindly requested to apply to the Organist.

## SPECIAL NOTICE.

## DR. PARKER'S PULPIT JUBILEE, 1898.

In view of this event, Messrs. Horace Marshall & Son are publishing Six Volumes of Dr. PARKER'S Sermons, Outlines, Suggestions, and other pulpit matter, under the general title of

## Studies in Texts.

For Family, Church, and School.

The volumes are issued at 3s. 6d., and may be ordered through any bookseller.

VOLUME I. NOW READY.

It is intended that *Studies in Texts* shall be the completion of the *People's Bible*, and that the whole shall adequately represent every aspect of Dr. PARKER'S fifty years' work as a Gospel Preacher. Each of the volumes is complete in itself.

The price of each volume has been fixed at 3s. 6d., in order to bring the work within the reach of a wide circle of readers.

Particulars of all Dr. PARKER'S BOOKS may be had of the Sexton of the City Temple.

## The City Temple at Home.

[VISITORS who come only now and then, and Members of the Congregation who are kept at home by sickness or other inability, may like to have a little home-service of their own; hence, this paper supplies Hymns, Lessons, a Motto for the week, a brief Prayer, and a short Meditation. It is hoped that in many a city home, and many a country cottage, this paper will remind our friends of happy Sundays in the City Temple. Let it be sent far and wide.]

### MOTTO FOR THE WEEK.

"God hath highly exalted Him."—PHIL. ii. 9.

### PRAYER.

OH Thou Saviour of the World, Our Lord Christ Jesu, Son of man, Son of God, all things are under Thy control; Thou canst do according to Thy will in the army of heaven, and among the inhabitants of the earth. Thou didst die for us; Thou didst rise again; now Thou art completing Thy resurrection by Thine intercession, and now our prayers are part of Thine; Thou dost take them up and refine them and give them meaning and wisdom, and return them to us in great answers of love. Thou art able to do exceeding abundantly above all that we ask or think. This is the eternal miracle of Thy Priesthood. Great is Thy love; infinite in tenderness Thy compassion. Teach us Thy way; help us to love Thy truth. Pardon our sins; show us the meaning of Thy precious blood; and we may find in Thy Cross the centre and the sum of all things, the beginning and the end of the rest which is Thy righteousness, and may we lean our little crosses—so small—against Thine infinite woe. Amen.

JESU, our Hope, our heart's Desire,  
Thy work of grace we sing;  
Redeemer of the world art Thou,  
Its Maker and its King.

How vast the mercy and the love,  
Which laid our sins on Thee,  
And led Thee to a cruel death,  
To set Thy people free!

But now the bonds of death are burst;  
The ransom has been paid;  
And Thou art on Thy Father's Throne,  
In glorious robes array'd.

O may Thy mighty love prevail  
Our sinful souls to spare!  
O may we stand around Thy Throne,  
And see Thy glory there!

## PASTORAL WORDS.

IF Christ has gone to prepare a place for the Christian believer—what then? The place will be worthy of Himself. Send a poor person to prepare a place for you against to-morrow, and the place will be prepared according to the capacity and resources of the messenger. It is a poor person who has gone to prepare a place for you, therefore you will not see gold and silver, you will not have a sumptuous reception; but if the poor person has done all that she could, it is enough. You will see the intent of the preparation everywhere; every speck of dust that has been removed means, "I would put down gold there if I could." Every little thing, even a wild flower out of the hedgerow, put into a little glass that can hardly stand, means, "I would give you Paradise if I could." Every little deed that is done ought to be amplified by your grateful love, because it means so much more than it looks.

But Jesus Christ says, "I go to prepare a place for you. I have made worlds, stars, planets, comets; I have sent forth the lightning and uttered the thunder. Now I am going to do my greatest deed of all. I am going to get a place ready for those whom I have bought with My blood and glorified by My Spirit."

What kind of place will He get ready for us, who has all things at command—when the silver and gold are His, when He can speak light and command worlds to fashion themselves and shine upon His children? What kind of place will He get ready?

You like to be prepared for. If the person preparing for you is poor, you take every little deed as a great deed. If the person preparing for you has ample resources and receives you as if—"Really, well you have come after all; but, at the same time, it would have been quite as well if you had lost your way"—you naturally feel indignant, dissatisfied, resentful, because it might have been done nobly.

Jesus Christ has gone to prepare a place. We judge men by the capacity of their resources. We have seen what He has done. If He has loved us with unutterable love, He will enrich us with inconceivable glory. The riches which He has are called "the unsearchable riches of Christ." "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him."

## Daily Light for Daily Need

### SUNDAY.

Hail, holy day, most blest, most dear!  
When death's dark region, sad and drear,  
Those strange mysterious sounds did hear,  
"The Lord is risen."

For man He left His glorious throne,  
For man to death's dark realm went down;  
And now to heaven, for man alone,  
"The Lord is risen."

THE kingdom of heaven must be not only as seed, but as seed sown. Seed is in the wrong place when it is locked up in a drawer or when it is hotly grasped by the hand. We are to sow our seed in the morning. We are to look for the blade, then the ear, after that the full corn in the ear. The infant is not to live for ever in a cradle. An ungrown child would be regarded as a curiosity or a monster; what shall be said, then, of an ungrown soul?

### MONDAY.

THERE is only one sufficient answer to the cry of the soul—that answer is the redeeming Christ—and that Christ can only be perceived and received through repentance and faith. If we could see things aright—through a purer and loftier medium than the natural man—we should see many strange and startling issues; we should see that the Crucified becomes the conqueror; that the rejected of men becomes the desire of all nations; that the root out of a dry ground becomes the flower of Jesse; that the Cross becomes the crown. But these things are not naturally received. They lie far beyond the line of natural experience in all their highest aspects and purposes.

### TUESDAY.

WHEREVER Jesus Christ finds a needy man He finds common ground of intercourse with that man; our hunger, thirst, nakedness, sorrow for sin—these are the elements of the only introduction that He requires. If we go to Him in our fulness and strength and sufficiency and pride, we shall never find Him at liberty to talk to us, or if He do bestow one moment's attention upon us, He will speak to us as it were in lightning and thunder and just anger. But if we can hardly crawl to His feet, if we can hardly put a sentence together, if we can only hint to Him some broken desire of the heart, no matter, He has pledged Himself instantly to hear even a child in distress or danger. He will come to us in the time of our peril and our penitence and our heart's desire for His salvation.

### WEDNESDAY.

YOU never can withdraw your insinuation. You lie against your fellow-creature, and then apologise. You cannot apologise for a lie! Your lie will go where your apology can never follow it. And men who heard both the lie and the apology will, with a cowardice that is unpardonable, say, when occasion seems to warrant their doing so, "That they have heard that there was something or other about him, but they cannot tell exactly what it was." So mischief goes on from year to year, and a lie is in the meantime more powerful than the truth. It is always easier to do mischief than to do good. Let us, then, be careful about human reputation.

### THURSDAY.

SOMETIMES our manner of bearing adversity is the seal of our sonship: our patience under failure, our magnanimity in the time of trial, our hopefulness and chastened cheerfulness when the east wind is blowing and the clouds are thick and threatening. This may testify that we have learned of God. It is enough, therefore, to lay down this doctrine broadly, then: When a man loves the Lord and his ways please the Lord, there will be some opportunity of showing the man is not all surface, but that he has a deep true Christian heart, that he is a child of God, a son of light.

### FRIDAY.

THERE are many ways in which the Lord is with a man. Not always by visible symbol; seldom by an external badge which we can see and read. God is with a man in the suggestion of thought; in the animation of high, noble, heavenly feeling; in the direction of his steps; in the direction of his speech, enabling him to give the right look, the right answer at the right time under the right circumstances; giving him the schooling which he could never pay for, training him by methods and processes unknown in human schools, and not to be understood except by those who have passed under them.

### SATURDAY.

I CLAIM for the reverent and earnest believer in God the highest common-sense. His is the only rational creed. You may ask him some hard questions, but he can put harder questions to you in return. Without doubt, as a religious man, he is surrounded by a great mystery, and he glories in it! The great must always be a mystery to the little; the arch must always be a mystery to the column; God must always be a mystery to His creatures. If we could understand all, we should be all. Only the whole can comprehend the whole; only God can understand God!



Please take this Paper HOME.

# The City Temple SERVICE PAPER.

SUNDAY, May 15th, 1898.

MORNING.

NOTE.—The Congregation are requested to rise with the Choir.  
VOLUNTARY ... "Andante" ... *Franz Liszt.*

71 ANTHEM—*Bradbury.*  
"We bow in prayer."

The Lord's Prayer—*Field.*

705 ST. SAVIOUR.

1st Lesson.

121 CHANT—*Wesley.*

2nd Lesson.

ANTHEM—*Haydn.*

"The Creation."

RECIT. { "And God said, etc."  
"In splendour bright, etc." } Mr. W. A. SHEEN.

CHORUS:—"The heavens are telling the glory of God. The wonder of His work displays the firmament. To-day that is coming speaks it the day. The night that is gone to following night. In all the lands resounds the word, never unperceived, ever understood."

Prayer.

570 MISSIONARY.

Sermon.

Preacher: *Rev. Principal CAVE, D.D.*

Offertory and Solo: ♪

"He counteth all your sorrows" ... } (*Hymn of Praise*)  
"Sing ye praise" ... } *Mendelssohn.*  
Mr. W. A. SHEEN.

567 PHILIPPI.

Benediction.

VOLUNTARY ... "Postlude" ... *Dunster.*

THURSDAY. (*Noon Service.*)

DR. PARKER will preach at Twelve o'clock.

Hymns: 582 (OLD HUNDREDTH); 320 (PROPIOR DEO);

DOXOLOGY.

VIOLONCELLO SOLO "Cantilena" ... *Goltermann.*  
Miss MURIEL HANDLEY.

# SERVICE PAPER.

SUNDAY, May 15th, 1898.

EVENING.

NOTE.—The Congregation are requested to rise with the Choir, except for the Anthem, when they are desired to remain seated.

VOLUNTARY ... "Andantino" ... *C. Saint-Saëns.*

General Confession.

ALMIGHTY and most merciful Father; We have erred, and strayed from Thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against Thy holy laws. We have left undone those things which we ought to have done; And we have done those things which we ought not to have done; And there is no health in us. But Thou, O Lord, have mercy upon us, miserable offenders. Spare Thou them, O God, which confess their faults. Restore Thou them that are penitent; According to Thy promises declared unto mankind in Christ Jesu our Lord. And grant, O most merciful Father, for His sake; That we may hereafter live a godly, righteous, and sober life, To the glory of Thy holy Name. Amen.

Invocation.

574 FIAT LUX.

Scripture Lesson.

ANTHEM.—*Sullivan.*

HEarken unto Me, My people, and give ear unto Me, O My nation, for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteousness is near, My salvation is gone forth, and Mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be for ever, and My righteousness shall not be abolished.—ISAIAH li. 4, 5, 6.

Solos: Miss STANLEY LUCAS and Mr. EDGAR ARCHER.

Prayer.

573 KIRK BRADDAN.

Sermon.

Preacher: *Rev. SILVESTER HORNE, M.A.*

Offertory and Quartett:

"Yea, tho' I walk" ... } (*Light of the World*)  
Sullivan.

57 KENSINGTON NEW.

(Omit verses 2 & 6.)

Benediction.

CORNET SOLO ... "Light in darkness" ... *Cowen.*  
Mr. GEORGE HARLOW.

A. J. HAWKINS, Organist and Musical Director.

Mr J. Nicholls  
L.C.M.

GLP  
July 26/98

75  
Mr J. Nicholls. L. C. Missionary. 14  
206 Copentrogen Street, Baledonan Road, N.

Mr Nicholls is the Missionary on what is called the Holborn & Fleet Street District. It includes the area bounded by Holborn & the Thames and Chancery Lane & Farringdon Street.

Mr Nicholls is a charming, garrulous old man of 70 or so; white hair and beard; must have been a fine man in his younger days, even now his tall figure is impressive in spite of a slight stoop. He knew something of our book and knew the Mayhews, whom he appears to have met when they were preparing their book. His acquaintance with their work made him very careful, indeed painfully so, to be exact in his statements.

He has been on the district 47 years. In the early days, three missionaries were engaged on the ground & Mr N. only had the area between Fetter Lane & Farringdon St, north of Fleet Street. In process of time his colleagues died &

and their districts were added to his, A steady and continuous reduction of population has taken place during the period so that now with a district 3 times greater than it was, he has about the same population. The decrease is caused by the steady growth of business premises. The usual process is for the poorest courts to be taken first by "the vultures of the commercial world". They have no one to befriend them and their removal is reckoned an improvement.

The people live mostly in Fetter Lane, Toke Court, Dean Street (Buildings belonging to the Ecclesiastical Commrs<sup>ns</sup>), New Street, Gunpowder Alley, Bell Court, Temple Lane. The effects of the Clearance ~~at being made~~ has been to improve the condition of the inhabitants by the elimination of the poorest class. The men mostly work in the district and are engaged in printing and book binding. The women do office cleaning & this occupation becomes almost hereditary. As soon as a daughter can help the mother takes her & eventually she will succeed to the duties. Very few go to any place of worship. Chiefly the poor. Those who are well enough off go no-where. Hardly a respectable

London City Mission Room,  
DEAN STREET, FETTER LANE.

**Religious  
Services**

Are conducted on  
**Sundays at 3<sup>p.m.</sup> Tuesdays at 7<sup>p.m.</sup>**

J. NICHOLLS,  
Missionary.

mechanics, who goes anywhere. 77

Mr N. visits from house to house and takes about a month to get round. He also visits a few workshops - Messrs Shaw's be mentioned. This part of the work he could increase considerably. Only the numbers would be more than he could visit. Believes in visiting a few workshops and these at regular short intervals. Also visits & holds services in the West London Casual <sup>City?</sup> Wards, Thomas St. every Friday evening. He has always held a small mission service on Sundays - see handbill at side & he now occupies a floor in the Model Dwellings <sup>Dean St.</sup> (2 B. Block). The rooms are small, only hold about 40 & he get 30 on Sunday afternoons, less on Farningham Street, Tuesday. All are adults. During the time he has been compelled to move his mission terribly. Began in 16 Dean St, then moved to No 4, hence to the middle of the street & finally to two parlours in the dwellings.

Of the other religious agencies, St Andrews and the City Temple do well; the others are very low. The Moravians don't succeed well.

Mr Gibbs has brought up 11 children: all of whom are now doing well in life & are Christian workers. He showed me with some parental pride, papers relating to an Australian church of which his son is pastor &c.

79  
The Positivists all come from outside. The Brethren have a room and some of them live in the district. Mr N. thinks highly of them.

A good many of the people get parish relief & he thinks that some remain on that account. The district was 'splendid' for relief but the Charity Commissioners have appropriated some of the endowments and people, who lived there & looked to these sources have lost their income.

Not much thrift - people wasteful and thoughtless.

The people do not change much. They are obliged to hold on on account of their work & must pay the rent or they would have to go.

On the whole Mr N's account of his district is good. Very little real poverty; most of the people in regular work. He recognises that the population is gradually being forced away but says it will last his time.

Address: L. C. N. in Clerkenwell  
Mr H. Gibbs 30 Prospero Road  
St Johns Road  
Highgate.





